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# PRO VERITATE

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EDITOR: ROELF MEYER V.D.M.

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### FRONT COVER

"MAN IN JAIL", A CHARCOAL STUDY BY J. MOTAU ... FROM "CONTEMPORARY AFRICAN ART."

### VOORBLAD

"..MAN IN DIE GEVANGENIS"—'N HOUT-SKOOLSTUDIE DEUR J. MOTAU ... UIT "CONTEMPORARY AFRICAN ART".

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# LIBERATION OR RECONCILIATION?

In September the churches in South Africa together with the All Africa Conference of Churches are to convene a meeting to deal with the future of South Africa with relation to 'liberation, justice and reconciliation'. The preparatory work for the Conference has already been done and the South African Council of Churches will invite virtually all the Christian Churches to take part.

For the Church, and indeed for the whole of South Africa, this is one of the most important events in many years. This gathering and the preparation for it could well result in the Church becoming once more involved in the life of the people in their every-day situation and in so doing fulfilling its God-given vocation. The nature of Christendom is that of an historical gospel concerned in society.

At this stage in the history of South Africa, when it appears that the powers-that-be and their supporters have decided that the only solution in the present situation, and the only means of maintaining the status quo, is the force of roaring cannons and the smoke of gun-fire, the Church may make a Christian breakthrough via this Conference.

In general the *white man* at the moment talks of an orderly society developing along the lines of an ever-expanding multi-nationalism. There are problems, he says, but on the whole public affairs are basically sound. The only thing which has to be faced however is the unfortunate fact that there are those who will not leave South Africa alone to solve her own problems—in particular there are the guerilla-fighters who want to liberate South Africa by violent means and who are branded as 'terrorists' and 'Communists', who want to take over the country. The only solution in this situation and from this point of view is that South Africa must be armed to the teeth against attacks from outside and that absolute and complete control must be maintained from within no matter what the cost.

The role of the Church in this matter is in general that of passive acceptance of the status quo. This means in fact that the Church tacitly approves not only that the violent structure of apartheid must be maintained within the country but also that this violent system must be defended outside the country again with violence. At the moment even the blackman is so indoctrinated that he too is willing to take up arms to defend 'his' land against the 'terrorist' who wants to liberate him.

### **where does the black man stand?**

If one asks how the *black man* sees the situation and is prepared to listen carefully to anyone willing to reveal the ins-and-outs of the matter, he will be sadly disillusioned in regard to the white man. There is hardly *any* black man who supports the government's apartheid policy as it now exists and its application by means of violence and discrimination. Those who do indeed accept it do so with the purpose of trying to attain a position of authority in order thereby to try to change the situation—as do some homeland leaders for example.

If one then should ask why the black man is willing to fight with his compatriots in defence of the system, one receives the answer that the black people find themselves in such a desperate situation of dependence that they simply must comply in order to ingratiate themselves and perhaps thereby improve their general everyday way of life. This means that the white man so rules and controls the life of the black man that he has become a little tin god to him. The black man and everything connected with him has been completely taken possession of.

The irony of the situation is that one cannot so exploit a person's life without in the long run also invoking complete rejection. This is why one black man is reported to have said in relation to the defence of the country that they (the black men) must first learn how to handle weapons in the military defence of South Africa and then come back to fight against the oppressor within.

### **"a revolver at his head!"**

Since the white man has apparently decided that the only solution is by way of violence and many black men are compelled to go along with this idea, the coming Conference of churches is of cardinal importance in allowing the full dimension of the Gospel to be brought to light.

Here again the white man in the church also likes to speak of 'reconciliation' while the black man prefers to speak of 'liberation'. The starting point for the white man usually is that black and white in this situation must be reconciled with each other and that the black man must not stand for polarization. His point of departure as white

man is then that the gospel proclaims love for one's neighbour and the brotherhood of man and if the black man is a Christian he must comply forthwith. And what this boils down to is that he must be meekly submissive and obedient.

The point of departure of the black man however is that as a black man he is trodden underfoot by the white man—after all is not the white man's gun pointed at his head, so that one cannot speak of reconciliation until such time as he is *liberated* from the tyranny of the white man.

In the final analysis apartheid is defined by the white man for the black man in detail and willy-nilly the black man must simply accept it; this then is the "god-given" context according to the white man in which reconciliation must take place. *Within the framework of apartheid* the Church preaches brotherly love, the life eternal, spiritual redemption, forgiveness of sins, and better human relations. If Christians propagate the gospel of the liberation of the black man, they are reviled as 'communists', preachers of the Social Gospel, and their gospel is rejected as false because it is claimed that they are involved in the field of politics.

The vitally important question which comes to the fore and which demands an answer is whether the message of the forgiveness of sins, the life eternal and the crucified Christ is not denied if it is placed within the context of violent apartheid. The message of the acceptance of Jesus as Saviour is surely not merely that of someone who in the long ago died on the cross and who in theory must here and now in this present day save us. The belief in eternal life is surely something more than belief in some pretty-pretty hereafter. Surely the doctrine of the forgiveness of sins relates to something more than a mere moral contravention of man-made laws. Is not such a message a mere *flight from the true Gospel* of the Crucified and Risen Lord which demands from us here and now a radical conversion in our historical lives within the personal and political spheres and within the spheres of Church and State.

Even a newspaper such as Die Vaderland which supports apartheid in theory asks the pertinent question: Where is the prophetic voice of the Church in the political scene? (cf. Haak en Steek: "Speak louder, dominee, we can't hear you.") (Jan van Es: Die Vaderland, 4.6.74).

#### **military training contradictory to the Gospel?**

If the Church were to carry out the message of the *new life* in Christ in South Africa and not just preach a moralistic, escapist, national religion, devoid of commitments and designed to support the rich, powerful, privileged position of the whites, it would in all probability not be necessary to organize a defence programme on a colossal scale requiring a budget of R511-million in preparation for "war".

In truth one of the first problems which must be tackled is that of violence. At the core of the whole violent confrontation Christians, black and white, are expected to defend *the system of apartheid*, even to endanger their lives, on the borders; the Church is expected to invoke God's blessing on their actions. Does this not confront God with a dilemma if precisely the same proposition comes from the other side? The guerilla-fighters also claim that they are fighting in the name of God for the

liberation of the black people from apartheid.

The whole subject of military training and the use of violence for the purpose of killing one's neighbour, of whichever side, is in any case, and to say the least of it, highly contentious since it is open to question in terms of the Gospel of Christ. It is also well known that Christians in general and the Church per se refused in the first three centuries after Christ to have anything to do with military training or compulsory service—let alone fighting.

If the Christians began to refuse to support violence in this situation and the use of violence for defence purposes, it would at once bring to the fore the whole question of obedience to authority. The government and its supporters would immediately say that it remained the duty of the Christian to obey and follow those in authority. In a normal situation such compliance could justifiably be expected but in South Africa where no one is free to lead a normal Christian life and where the government uses compulsion to enforce its will, where it 'plays God' in the political sphere enabling it to control people's lives in every detail, the principle to be considered by the Christian is rather whether a person should obey such a government. To disobey such a government which causes so much hardship, e.g. in preventing married couples and families from living together, when so many people live below the bread line and suffer so bitterly, while at the same time South Africa is such a wealthy country,—to disobey such a government, we repeat, whose actions are so overwhelmingly at odds with the Gospel, would constitute not 'civil disobedience' but rather 'divine obedience'.

#### **is there a relationship between black and white?**

Can one then not speak of reconciliation in this situation? Yes, one can, but only in the real sense of the word; namely that it is not the framework of apartheid but the Gospel itself which must be the foundation and starting point. If the white man would turn away from his passion for riches, privileged position, power and racial pride, if by the grace of God he could be freed from these things, then and then only could there be talk of reconciliation between black and white. Then the white man would want to serve the black man—not to exploit him. Then he would want to share with him—not to control him.

Christ on the cross achieved reconciliation between God and man, and between man and man, so that we could be liberated from evil powers. May the coming conference of churches convened to deal with liberation and reconciliation, play a liberating and reconciling role for the whole of South Africa!

Since it is clear that by far the majority of whites in South Africa, even after the coup d'etat in Portugal and the events in Mozambique, are still blissfully unaware of the true state of affairs viz. that the black man is fundamentally opposed to apartheid and the white man is also unaware of what actually lies ahead in this country, in view of these things, the whole matter has become one of extreme urgency.

Something of the feeling of the black man which may serve as an example applicable in other spheres and in other churches, became clear in a recent exchange of words. A black minister of the N.G. Kerk in Africa was told that some members of the N.G. Kerk were afraid that



the relationship between the so-called mother and daughter church might be upset by the decision of the 100 black N.G. ministers against apartheid. Came the laconic and ironical rejoinder: "What relationship?"!

## THE 'UNBANNING' OF MANAS BUTHELEZI IS SYMBOLIC



The five-year banning order on Dr. Manas Buthelezi, regional director of the Christian Institute in Natal, was lifted on the 19th May because 'a report on his present activities showed it was no longer necessary' according to the Minister of Justice, Mr. J. Kruger (*Rand Daily Mail*, 20.5.74). His banning order had only been in force for six months. Dr. Buthelezi said: "As far as I am concerned I have always been innocent and the lifting of the order is a vindication of my innocence and integrity".

Why was this ban lifted? The official explanation—that a man who in December of last year was categorised as a menace of a communistic type had as if by magic become a redeemed person after six months under harsh restrictions—defies belief.

A few possible reasons why this happened to Manas Buthelezi may be suggested:

- It could have been due to internal and international pressure.
- It could have been that it was necessary that a number of people be banned during the pre-election period to bolster up the impression of the State security being threatened, Dr. Buthelezi being one of the unfortunate number.

- It could have been that the government discovered such a gross error in the 'information' originally placed before it, that it dared no longer sustain the ban.
- It could have been that the government was trying desperately to ease the pressure in South Africa's system at least to some extent after the coup d'etat in Portugal and the events in Mozambique and Angola.
- It could have been that the government's security system was not as effective as had been pre-supposed and that Dr. Buthelezi's departure on his recent overseas trip had occurred so unobtrusively that the government was anxious to cover up its blunder in having allowed a banned person to leave the country.

Whatever the reason for this "unbanning", one is thankful for Dr. Buthelezi's sake for an action which permits him to carry on his Christian work fully, but how disturbing is the thought of the appalling number of similar errors which may have been made relative to the 1 240 South Africans banned since the coming into force of the Suppression of Communism Act.

Since the lifting of his ban he has said important things—among them the following:

- The Church in South Africa has compromised its principles by adapting to the system of separate development.
- Separate development is in direct conflict with the message of the Christian Gospel.
- The central tenet of his philosophy is reconciliation between man and man.
- The white man has not used his position of power to promote reconciliation between black and white in South Africa.

The 'unbanning' of Manas Buthelezi may be seen as symbolic of the whole situation of Southern Africa. *Liberation is coming to South Africa and it is only a question of time before we have a free, non-racial society. But time is running out and a difficult period lies ahead as both blacks and whites must be prepared to work for and accept the coming liberation.* In this task of proclaiming liberation in Christ's name and preparing people for it, the Christian Institute must play its part, small as it may be. This is of vital importance as Christian liberation must come through peaceful and not through violent means.

Manas Buthelezi has said that the lifting of his ban was to him like the raising of a man from the grave. Looking to the future, may his words be both symbolic and prophetic, epitomizing the things to come in South Africa—the rising of our land from its grave of oppression and its emergence into the light of Christ's liberation. ★

# BEVRYDING OF VERSOENING?

Die kerke in Suid-Afrika gaan in September in samewerking met die „All Africa Conference of Churches” 'n vergadering belê om die toekoms van Suid-Afrika met betrekking tot „bevryding, geregtigheid en versoening” te behandel. Die voorbereidingswerk daarvoor word reeds gedoen en die Suid-Afrikaanse Raad van Kerke gaan feitlik al die Christelike kerke uitnooi om daaraan deel te neem.

Vir die kerk en vir die hele Suid-Afrika is dit een van die belangrikste gebeurtenisse in vele jare. Dié byeenkoms en die voorbereiding daarvoor kan tot gevolg hê dat die kerk weer met die lewe van die mense in hulle alledaagse situasie betrokke raak en sodoende begin om sy ware Godgegewe roeping te vervul. Die wese van die Christendom is dat dit 'n historiese evangelie is wat in die maatskappy betrokke is.

Op dié stadium in die geskiedenis van Suid-Afrika waar dit voorkom dat die maghebbers en hulle ondersteuners besluit het dat die enigste oplossing vir die situasie die geweld van die bulderende kanon en die rokende geweer is om die status quo te handhaaf, kan die kerk met dié byeenkoms 'n Christelike deurbraak maak.

Oor die algemeen praat *die witman* op die oomblik van 'n ordelike samelewing wat op 'n ontplooiende veelvolkige ontwikkeling uitloop. Daar is probleme, maar oor die algemeen is die landsake kerngesond, volgens hom. Die enigste probleem is egter ongelukkig diegene wat Suid-Afrika nie wil laat staan om sy eie probleem op te los nie; dit is dan veral die guerilla-vegters wat Suid-Afrika met geweld wil bevry en wat gebrandmerk word as die „terroriste” en „kommuniste” wat die land wil oorneem. Die enigste oplossing vir dié situasie is dat Suid-Afrika tot die tande toe bewapen moet word vir aanvalle van buite af en dat absolute streng kontrole, ten koste van wat of wie ookal, van binne gehandhaaf moet word.

Oor die algemeen is die kerk se rol hierin dié van passiewe aanvaarding van die status quo. Dit beteken dat die kerk dan eintlik stilswygend goedkeur dat nie net die geweldvolle struktuur van apartheid binnelands gehandhaaf word nie, maar ook dat die gewelddadige sisteem met geweld na buite verdedig word. Op die oomblik is selfs die swartman so geïndoktrineer dat hy ook gewillig is om die wapen op te neem om ook „sy” land teen die „terroris”, wat hom wil kom bevry, te verdedig.

### waar staan die swartman?

As 'n mens vra hoe dat *die swartman* sake sien, en jy luister mooi as iemand gewillig is om aan jou die ware toedrag van sake te openbaar, kry jy 'n skokkende ont-nugtering vir die witman. Daar is haas *geen* swartman wat die apartheidsbeleid van die regering soos dit nou bestaan en met geweld en diskriminasie toegepas word, ondersteun nie. Dié wat dit wel aanvaar, doen dit om daardeur in 'n magsposisie te probeer kom om die situasie te probeer verander, soos sommige tuislandleiers byvoorbeeld.

As 'n mens dan sou vra waarom die swartman dan gewillig is om saam te veg om dié sisteem te verdedig, kry jy die antwoord dat die swartmense hulleself in so 'n haglike afhanklikheidsposisie bevind dat hy maar moet meegaan om 'n bietjie meer guns van die blanke te ontvang om sy algemene lewensituasie te verbeter. Dit beteken dat die witman die lewe van die swartman so beheer en oorheers dat hy 'n „god” vir hom geword het. Die swartman en alles wat met homself saamhang is volkome deur die witman in beslag geneem.

Die ironie van die situasie is dat jy egter nooit 'n mens se lewe so kan uitbuit sonder om ook die heftigste verwerping daarvan op die lang duur op te roep nie. Dis daarom dat een van die swartmanne dan ook oor die verdediging van die land gesê het dat hulle eers gaan leer om die wapen te hanteer om Suid-Afrika te verdedig, en terug te kom om dan hier teen die onderdrukker te veg.

### „n rewolwer teen die kop”

Aangesien die witman blykbaar besluit het dat die enigste „oplossing” geweld is en talle swartmense gedwing word om daarmee saam te gaan, is die komende kerkbyeenkoms van kardinale belang om die evangeliese dimensie te voorskyn te laat kom.

In die situasie praat die witman in die kerk dan ook graag van „versoening” terwyl die swartman graag van „bevryding” spreek. Die uitgangspunt van die witman is dan gewoonlik dat swart en wit in die situasie met mekaar versoen moet word en dat die swartman nie vir polarisasie moet staan nie. Sy uitgangspunt as witman is dan dat die evangelie tog liefde vir mekaar en medemenslikheid verkondig en as die swartman 'n Christen is,

moet hy hierdie standpunt summier onderskryf wat daarop neerkom dat hy mooi onderdanig en gehoorsaam in die situasie moet wees.

Die uitgangspunt van die swartman is egter dat hy as swartman op die grond onder die voete van die witman lê met die witman se rewolwer van geweld teen sy kop sodat daar nie van versoening sprake kan wees voordat hy nie van die oorheersing van die witman bevry is nie.

Apartheid is finaal deur die witman vir die swartman uitgespel en of hy dit verkies of nie, hy moet dit eenvoudig aanvaar. Dit is die „godgegewe” raamwerk van die witman waarin versoening dan moet plaasvind. In dié raamwerk van apartheid preek die kerk dan naasteliefde, die ewige lewe, geestelike verlossing, sondevergifenis en beter menseverhoudings. Indien Christene nou met die evangelie van bevryding vir die swartman te voorskyn kom, word hulle afgewys as „kommuniste”, predikers van die Social Gospel, liberales en landsverraaiers, en word hulle evangelie as vals afgewys omdat hulle sogenaamd die politieke terrein sou betree.

Die lewensbelangrike vraag wat hier na vore tree en wat om 'n antwoord roep, is of die boodskap van sondevergifenis, die ewige lewe en die gekruisigde Christus nie juis ten diepste verloën word as dit in die raamwerk van geweldvolle apartheid aangebied word nie? Is die boodskap van die aanvaarding van Jesus as Saligmaker, iemand wat lank gelede aan die kruis gesterf het en wat my nou êrens teoreties moet verlos, die geloof in die ewige lewe, 'n soort soete hiernamaals, en vergiffenis van sonde wat nie kant of wal raak nie, of wat in moralistiese oortreding van mensewette bestaan, nie juis 'n ontvlugting van die werklike evangelie van die gekruisigde en opgestane Heer, wat hier en nou van ons radikale bekering in ons historiese lewe op persoonlike en politieke, kerklike en staatkundige gebied vereis nie?

Selfs 'n koerant soos die Vaderland, wat apartheid in beginsel steun, vra waar die profetiese stem van die kerk in die politieke situasie is. (Vgl. Haak en Steek: „Praat harder, ds., ons hoor jou nie ...”, Jan van Es, Die Vaderland, 4.6.74.)

### „militêre opleiding teen die evangelie?”

As die kerk die boodskap van die nuwe lewe in Christus in Suid-Afrika sou uitdra, en nie slegs 'n moralistiese, wêreldontvluggende, vryblywende volksgodsdiens ter ondersteuning van die ryk, magtige bevoorregte posisie van die blanke nie, sou dit heelwaarskynlik nie nodig wees om op grootskaal met 'n R511-miljoen militêre verdedigingsbegroting vir „oorlog” voor te berei nie.

Om die waarheid te sê, sou een van die eerste probleme wat aangepak moet word, dié van geweld wees. Is die hele gewelddadige konfrontasie, waarvan die Christen, wit en swart, in Suid-Afrika verwag word om die apartheidstelsel met hulle lewe op die grens te verdedig en waarop verwag word dat die kerk die seën van die Here moet afbid, nie Godtergend as presies dieselfde argument ook van die ander kant kom nie? Die guerilla-vegters beweer ook dat hulle in die naam van God vir die bevryding van die swartmense van apartheid veg.

Die hele kwessie van militêre opleiding en die gebruik van geweld om die naaste te dood van watter kant ookal, is in elk geval, om die minste te sê, hoogs twyfelagtig aangesien dit ten diepste uit die evangelie van Christus

bevraagteken kan word. Dit is ook algemeen bekend dat die Christene oor die algemeen, en die kerk as sodanig, in die eerste drie eeue na Christus geweier het om enige iets met militêre opleiding en diensplig te doen te hê, om nie eers van geveg te praat nie.

As die Christen sou begin weier om geweld in die situasie, en die gebruik van geweld om die situasie te verdedig, te ondersteun, sou dit onmiddellik die hele vraagstuk van gehoorsaamheid aan die owerheid na vore bring. Die regering en sy ondersteuners sal onmiddellik sê dat die Christen tog die owerheid moet gehoorsaam en volg. In 'n normale situasie sou dit met reg verwag kan word, maar in Suid-Afrika waar niemand vry is om 'n normale Christelike lewe te lei nie en waar die regering, met forserende mag, „god” in die politiek speel om jou lewe in 'n omvattende sin te beheer, is die beginselvraag vir die Christen eerder of 'n mens só 'n owerheid mag gehoorsaam. Om so 'n regering, wat veroorsaak dat huwelikspare en families nie bymekaar mag leef nie, dat talle mense onder die broodlyn lewe en ly, terwyl Suid-Afrika 'n ryk land is, ongehoorsaam te wees met dit wat so oorweldigend met die evangelie in stryd is, sou nie „siviele ongehoorsaamheid” wees nie, maar eerder „Goddelike gehoorsaamheid” (Hand. 5.).

### is daar 'n verhouding tussen swart en wit?

Kan 'n mens dan nie van versoening in dié situasie spreek nie? Ja, 'n mens kan, maar dan alleenlik in die ware sin van die woord, nl. dat die evangelie die grondslag en uitgangspunt sal wees en nie die apartheidstelsel nie. As die blanke hom van sy sug na rykdom, bevoorregte posisies, mag en rashoogmoed sal bekeer, as hy daarvan deur Gods genade bevry raak, kan daar sprake van versoening tussen swart en wit wees. Dan sal die witman ook die swartman wil dien, en hom nie uitbuit nie; dan sal hy met hom wil deel en hom nie net wil beheer nie.

Christus het versoening tussen God en mens, en mens en mens aan die kruis bewerk sodat ons van die bose magte bevry kan wees. Mag die komende kerkkonferensie wat oor bevryding en versoening belê is, 'n bevrydende en versoenende rol vir die hele Suid-Afrika speel.

Dit is dringend aangesien dit duidelik is dat verreweg die meeste blankes in Suid-Afrika, selfs nog na die coup de'tat in Portugal en die gebeure in Mosambiek, nog salig onbewus is van die ware toedrag van sake hoedat die swartman met sy hele wese teen apartheid in opstand is, en ook onbewus is van wat op Suid-Afrika wag.

Iets van die gevoel van die swartman wat as voorbeeld kan dien, wat ook in ander kerke en op ander gebiede van toepassing is, het duidelik geword toe daar onlangs aan 'n swart predikant van die N.G. Kerk in Afrika gesê is dat sommige in die N.G. Kerk bang is dat die verhouding tussen die sogenaamde moeder- en dogterkerk deur die besluit van die 100 swart N.G. predikante teen apartheid, vertroebel kan word. Sy droë, ironiese opmerking was: „Wat se verhouding?”





# vryheid in God se naam in s.w.a.

'N ONDERHOUD  
MET 'N SWAPO-LEIER

*By die „All Africa Conference of Churches”, wat van 12-21 Mei, te Lusaka, Zambië gehou is, was die fokus op bevryding. Vryheid op die geestelike, politieke, kerklike, sosiale en ekonomiese vlakke met die klem op Suidelike Afrika is as mikpunt gestel. 'n Unieke en merkwaardige feit was dat die guerille-bewegings, soos FRELIMO, ZAPU, ZANU, ANC en SWAPO ook verteenwoordig was, om aan sommige van die groepsbespreking deel te neem.*

*Mnr. Andreas Shipanga wat SWAPO, „South West Africa People's Organization” verteenwoordig het, is by die kongres deur Roelf Meyer, in 'n onderhoud in Engels uitgevra. Die volgende is 'n vertaalde weergawe van die gesprek:*

V.: Mnr. Shipanga, graag wil ek u in die eerste plek vra wie u is, wie u hier by die kerkkonferensie verteenwoordig en hoe dit gebeur het dat u na dié byeenkoms gekom het?

A.: In die eerste plek is ek 'n Namibiaan, (Namibian—afgelei van Namibia), en nou op die huidige oomblik leef en werk ek hier in Zambië. Ek moes my land as gevolg van die politieke situasie, die onderdrukking van my mense, en ook die onderdrukking van myself, wat ek as 'n mens gevoel het, verlaat. Dit is vir my onmoontlik gemaak om in die land van my geboorte te leef omdat ek weet dat ek daar op een of ander manier of ek sou soos baie van my mede-landgenote wat lewenslange vonnisse van tot 20 jaar uitdien, lewenslange tronkstraf opgelê gewees het.

Ek was en is nog steeds 'n leier van SWAPO en dit is so dat ons ondersteuning van baie goedgesinde mense ontvang; mense wat vryheid liefhet, naaste-liefde handhaaf en ook geregtigheid en vrede. Sodoende is my teenwoordigheid by die „All Africa Conference of Churches” deur die uitnodiging van die organiseerders van die vryheidsbeweginge van Suider-Afrika.

V.: Wat is die oogmerke van SWAPO?

A.: Die oogmerke en doelwitte van SWAPO is kortliks die vryheid en onafhanklikheid van Namibia as 'n geheel sodat Namibia 'n demokratiese regering sal kry wat die regte van al sy inwoners ongeag hulle kleur, belydenis, ras of godsdiens sal respekteer.

Tweedens is die oogmerke van SWAPO om toe te sien dat al ons mense, en in besonder die werkers, die persone wat geëksploiteer is, geregtigheid ontvang.

Ek begin in die eerste plek met die werkers, wat onder die dodelike sogenaamde kontrakstelsel werk. Dit is die mense wat aan die markte verkoop word deur die „South West Africa Native Labour Association”, wie se maatskappy gedeeltelik deur die regering van Suid-Afrika en deur die „Mining Industries” en „Farmer Unions” besit word. Dit moet beëindig word sodat die werkers 'n reg moet hê volle regte in vakunies en ander regte sodat hulle volle arbeiders in die ware sin van die woord kan word.

In die tweede plek is ons mense, wat saamgehoek is in semi-woestyn areas wat as Naturelle-reserwes bekend was en nou as Bantustans of Tuislande, beroof van enige betekenisvolle inkomstes omdat hierdie gebiede gewoonlik oorbevolk is.

Ons glo dat Namibia 'n groot land is; dit is 'n reuse land met 'n baie klein populasie, vol natuurlike grondstowwe, wat kan maak dat elke mens wat daar lewe, ongeag sy kleur, ras en godsdiens, 'n behoorlike lewe kan lei. Hierdie en baie ander oogmerke is die doelwitte waarvoor ons in Namibia veg.



## HOEVEEL IS CHRISTENE?

V.: Mnr. Shipanga, het u Jesus Christus as Heer en Verlosser aangeneem, met ander woorde is u self 'n Christen?

A.: Ek is reeds die derde geslag in die Christendom, d.w.s. in my familie. Ek is 'n Lutheraan wat my godsdiens betref en ek is as 'n leke-prediker in my kerk georden.

V.: Is baie van die guerilla-vegters ook Christene?

A.: Ek kan sê dat 90% van al ons lede en ons vegters almal Christene is.

V.: Vir die kerk in die algemeen is geweld 'n probleem. Sommige verwerp die geweld in die struktuur van apartheid in Suid- en Suidwes-Afrika (of Namibia), maar hulle verwerp ook vanuit die Christelike standpunt, revolusionêre geweld. Het u inderdaad besluit dat Christene geweld as sodanig as 'n beginsel kan steun?

A.: Wel, ek dink dat ek steeds daarvan oortuig is en dit is die rede waarom ek nog steeds 'n Christen is. As Jesus vandag sou geleef het in 'n situasie waarin ons mense leef, in die onderdrukking wat ons ondervind, sou Hy self nie kon aarsel om revolusionêre geweld op te neem teen die gewettigde geweld van 'n staat nie en so is daar geen vraag oor geweld nie.

Wie verlang geweld in die eerste plek? Die probleem wat die Christene en ander mense werklik konfronteer, is dit dat wanneer 'n regime families doodmaak, vermink en opbreek en ook duisende kinders elke jaar 'n hongerdood laat sterf, kom die vraag op of dit nie geweld is nie. Dit word oor die hoof gesien, dit is die regering se eie sake, maar as die onderworpenes, die verdruktes wapens opneem om homself te bevry, dan is dit klaarblyklik volgens baie Christene se aanvoeling, geweld.

Ons is egter oortuig dat ons beide in Namibia en in Suid-Afrika altyd geregeer is deur 'n gewelddadige regeringsorde en as hulle, wat in Suid-Afrika regeer, ons selfs terroriste noem, is ons nie terroriste nie; ons ken die eintlike terroriste; ons ken hulle wat selfs die barbaarse magte van die Nazisme en Fascisme van Duitsland en Italië ondersteun het. Hulle het selfs die installasies binne hulle eie land opgeblaas en nou noem hulle ons terroriste.

Ons is nie baie besorg oor hulle nie, maar ons weet dat ons 'n sending het om ons mense ligaamlik en ook geestelik te bevry, en daarom sal ons met al die middele tot ons beskikking veg. As dit moontlik sou wees, sou dit vreedsaam wees; as daar enige vredevolle oplossing sou wees, soveel te beter, maar ons weet dat die mense waarmee ons te doen het nie gewillig is om 'n swartman as 'n mens te aanvaar nie en dan is die enigste weg daaruit om vir ons eie heil te veg.

## KOMMUNISTIESE INFILTRASIE?

V.: Ons in Suid-Afrika hoor dikwels dat daar Kommunistiese infiltrasie in die guerilla-bewegings is en dat selfs baie van hulle Kommuniste is, en dat die Kommunistiese lande agter die bewegings is om Suid-Afrika oor te neem. Is dit waar?

A.: Wel, laat my sê dat ons onderdrukkers in Suid-Afrika inderdaad graag wil hê, (en ek is seker, bid in die geheim daarvoor), dat alle swartmense Kommuniste sal word. Dit is hulle wensdenkery en dit is waarom prominente Christene, ja, ware Christene soos die ontslape hoofman Albert Luthulie op grond van die Wet op die Onderdrukking van Kommunisme ingeperk was. Ook baie ander prominente Christene is op grond van die Kommunisme-wet ingeperk. Kommunisme in Suid-Afrika is enige iets wat teen onderdrukking, teen apartheid is. Gevolglik is ek seker dat selfs Jesus Christus 'n Kommunist sou word in die oë van dié wat nou in Suid-Afrika regeer.

Kan ek een ding sê en dit is dat ons as Christene ons verantwoordelikhede ken en niemand kan sê dat ons organisasie, SWAPO, Kommunisties is.

Wel, miskien hoor u dat ons wapens wat ons teen die sisteem gebruik van Kommunistiese lande afkomstig is. Wel, wat ons betref, weet ons dat geen ander Westerse land ons hierdie wapens kan gee nie en dit oor verskeie redes; in die eerste en vernaamste plek as gevolg van hulle belegginge; in die tweede plek hulle bande wat hulle met hulle 'familie' aanvoel; en dan natuurlik ook derdens hulle ekonomiese verbintenisse met die regime van Suid-Afrika.

Vir ons egter, is 'n geweer, of dit deur 'n Kapitalis of 'n Kommunist vervaardig is, eenvoudig 'n geweer en dit is in hierdie gees dat ons enige geweer vanaf enige plek, selfs vanaf Suid-Afrika, sal neem; ons gebruik dit eenvoudig as 'n geweer.

V.: Is daar inderdaad Kommuniste wat saam met u veg?

A.: Dit kan nooit gebeur nie. Ons bevry onself en ons het inderdaad in Namibia, in die Kaprivi en in Ovambo-land, ens., geopereer en waarom het hulle dan nie 'n enkele Sjinees, wat hulle 'n Rooi Sjinees noem, of 'n Rus, of so iemand gevang nie? Aangesien hulle tog gewis van ons vegters vang, waarom het hulle dan nie die sogenaamde Kommuniste gevang na wie hulle so uitsien nie?

Ek kan nie vir ander vryheidsbewegings praat nie, maar ek praat van SWAPO en dit bevestig ek duidelik, as 'n uitvoerende lid van SWAPO, en ek ken al my kollegas, lede en vegters, dat ek met 'n skoon gewete kan sê dat ons geen Kommuniste het nie; in SWAPO is daar nie Kommuniste nie en dit is verseker. Dit is so omdat in SWAPO selfs die konstitusie ons lede verbied om aan ander

afsonderlike organisasies of politieke formasies te behoort.

## DIE WITMAN SE TOEKOMS?

V.: Indien die bevryding van Suider-Afrika volgens u, soos u dit verstaan, slaag, wat sal die plek van die witman wees? Sal u hom uit die land verdryf, of sal u hom as 'n deel van die gemeenskap aanvaar?

A.: As ons van bevryding praat en oor die rede waarom ons vryheidsvegters is, het ons sekere beginsels. Ons sien 'n mens as 'n mens aan en ons kyk nie eenvoudig na die kleur van sy vel nie. Sovêr ek weet is daar nie sprake daarvan in die vryheidsbeweging nie en ook nie mense wat in terme daarvan praat om die witman in die see te jaag nie.

Hierdie gedagte is egter deur die rassitiese regeerders uitgedink, wat die ondersteuning van die wit bevolking in ons land wou hê. Die gedagte is nie deur enige swart leier of selfs deur gewone lede van enige politieke party uitgedink nie.

Ons glo aan gelykheid onder mense. Dit is vir ons die belangrikste en daar is bv. geen enkele rede waarom die 100 000 blankes in Namibia moet vertrek nie; waarvoor? Ons het 'n bevolking van ongeveer 4 miljoen en tog is daar genoeg plek in die son vir almal in ons land.

Ons verstaan, miskien as gevolg van lyding, hoe dat rassisme 'n misdaad teen die mens is.

V.: Hoe sien u dat die gebeure in Mosambiek en Angola vir Rhodesië en Suid-Afrika sal affekteer?

A.: As ons met Portugal begin, weet ons dat baie mense, ook witmense, na 'n tydperk van 50 jaar onder 'n fascistiese regime na bevryding uitgesien het.

Hoe het die bevryding gebeur? Dit was deur dieselfde vryheidsvegters wat as terroriste bekend staan, tot stand gebring. M.a.w. die witmense is deur swartmense bevry en ons is daarvoor bly.

Om oor die gevolge te praat, kan ek nie sê presies wat gaan gebeur nie, maar ons weet vir seker dat sake net nooit weer dieselfde kan wees nie, of ons nou in terme van politieke of militêre strategie praat. Suid van die Zambezi sal sake nooit weer dieselfde wees nie en die skrif is inderwaarheid teen die muur.

Ons onderskat nie die fanatisme van die wit rassiste om 'n stryd te voer nie, maar die worsteling is nie tot voordeel van die wit- of swartmense in Suid-Afrika, Rhodesië of Namibia nie. Dit sal inderwaarheid slegter toestande vir hulle eie kinders skep. As ouers dink 'n mens altyd aan jou kinders se toekoms en 'n toekoms met 'n geweer onder jou kopkussing, 'n toekoms waar die jong geslag op die slagvelde van Rhodesië, Suid-Afrika of Namibia sterf, is 'n bitter toekoms.

Ons weet vir seker dat die situasie dramaties verander het en ons hoop ten goede sodat baie

blankes sal besef dat die tyd vir versoening eerder as vir konfrontasie aangebreek het.

## BEWEERDE DROSSERY VAN SUID-AFRIKANERS?

V.: Dit is by die konferensie in een van die groepe beweer dat een van die Suid-Afrikaanse blankes by die grens gedros en na Botswana gegaan het. Weet u iets daarvan?

A.: Wel, ons weet inderdaad nie slegs van een nie, ons weet van drie wit Suid-Afrikaners en sewe swartes in die Kaprivi wat na sommige naburige lande gegaan het terwyl hulle van hierdie sinnelose konfrontasie weghardloop.

V.: In Suid-Afrika hoor ons baie keer dat die sogenaamde terroriste baie mense, onskuldige mense, selfs swartmense en hulle kinders vermoor het. Is dit waar?

A.: Ek kan slegs sê, en dan praat ek van ons eie vryheidsvegters, dat ons in SWAPO nie 'n persoon bewapen slegs omdat hy aangebied het om te veg nie. Ons het 'n politieke opvoeding, wat die waarde van die mens se lewe in ag neem en ook die reëls van 'n regverdige oorlog—dit is om nooit burgerlikes te beseer nie, tensy 'n burgerlike 'n geweer het wat sy lewe in gevaar kan stel.

Dit neem bv. in SWAPO 9 maande om 'n persoon in „menslikheid” (humanity) op te lei om te begryp waarom hy moet veg. Daarom kan ek u verseker dat tot op datum, soos ek gesê het van dat ons in 1966 begin veg het, kan Suid-Afrika geen getuienis voorlê wat daarop dui dat ons guerilla-vegters rond en bont onskuldige mense om die lewe bring, of dit wit of swart is nie.

Ons weet vir seker dat ons mense val aan soos hulle bv. Oshikango-administratiewe sentrum aangeval het. Hulle het hierdie sentrum aangeval omdat enige arm van die regime onderdrukkende apparaat is. Maar daar naby was handelswinkels wat deur wit Suid-Afrikaners besit word en daar is ook sendelinge van alle gelowe, maar geen sendeling, geen wit burger kan 'n vinger na ons wys en sê dat ons hulle kinders en vroue doodmaak nie.

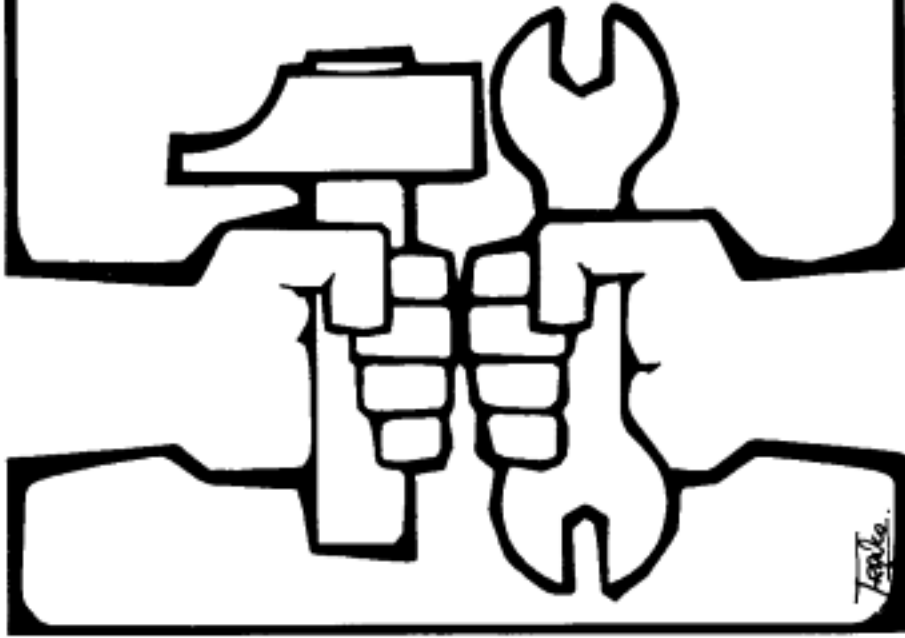
V.: Is daar op die oomblik baie onrus sodat u glo dat die toekoms 'n konfrontasie in Suidwes-Afrika (Namibia) inhou en sien u dat in die afsienbare tyd 'n totale bevryding, gelykheid en geregtigheid in Suidwes- en Suid-Afrika sal kom?

A.: Ek kan sê dat soos die stryd voortgaan daar nie 'n verslapping is nie en as die onderdrukking en uitbuiting so erg is, veroorsaak dit die mense om dit nog meer te weerstaan. Ons het klaarblyklike geloof dat 'n tyd in die toekoms, wat nie te vêr weg is nie, sal kom dat ons werklik dieselfde gemeenskap in ons land sal sien waar alle mense sy aan sy sal saamwerk vir die voordeel van almal.

As ons die wind van verandering sien wat nou in die Portugese kolonies waai, kan Suid-Afrika dit



# MAG AAN DIE WERKERS!



nie teenstaan nie, en dat praat ons nie eers van Ian Smith hier in Rhodesië nie. Dit is 'n uitgemaakte saak dat Rhodesië nooit so kan standhou nie, selfs al stuur Suid-Afrika magte.

Dit is slegs 'n kwessie van tyd vir Rhodesië. Sake kan nooit weer dieselfde wees nie en ek dink dat Smith ten spyte van sy grootpraterij, nl. dat hy Rhodesië nooit in sy leeftyd onder 'n swart regering sal sien nie, met wensdenkery besig is.

Wat Namibia betref, het die Suid-Afrikaanse regime 'n regulasie gemaak dat die koerante en enige nuusmedia in Namibia of selfs in Suid-Afrika nie die aktiwiteite mag publiseer nie.

Die Suid-Afrikaanse regime wil graag die situasie handhaaf dat daar geen bedreiging is nie om sodoende die bevolking te kalmeer en te mislei, en spesifiek die wit bevolking, veral in Suid-Afrika, maar ons weet dat ons stryd selfs baie vinniger voortgaan.

## STAKINGS IN S.W.A. EN WESENTLIKE VERANDERING?

V.: Het die stakings van die Ovambo nie enige veranderinge gebring wat die moeite werd is in die situasie nie?

A.: Definitief nie. Enige swart werker in Namibia kan daarvoor getuig dat al hulle eise nie tegemoet gekom is nie. Die werkers word nog verkoop en natuurlik is vakunies verbode. Selfs dié wat probeer om werkers in komitees te organiseer is onlangs in Ovamboland slaë gegee (flogged).

Die situasie word selfs nog slegter en slegter en natuurlik is die mans beroof van die teenwoordigheid van hulle familie, hulle kinders, omdat hulle nog 9-12 maande van die huis weg is.

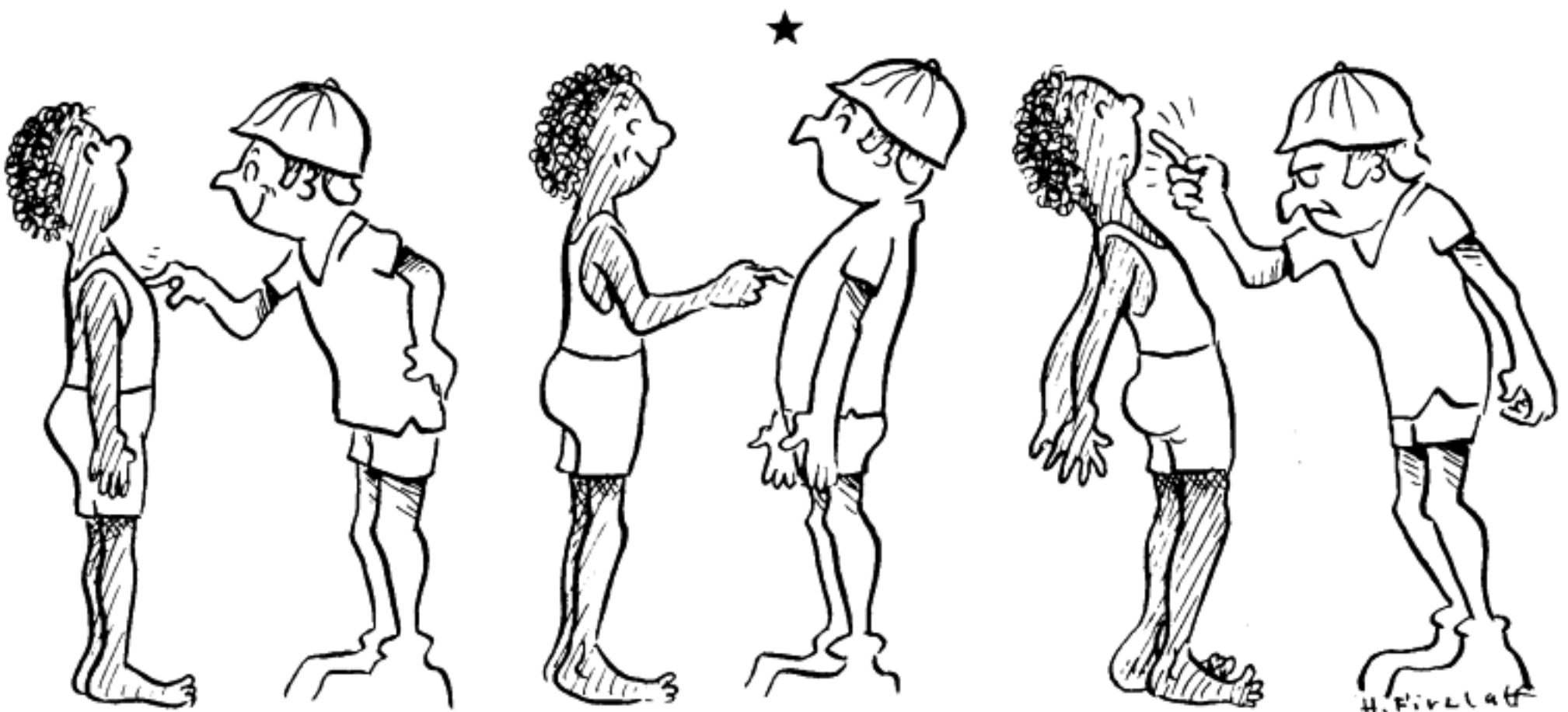
V.: Graag wil ek u bedank vir die onderhoud en dan wil ek u vra of u met een of twee sinne wil afsluit?

A.: Wat ek aan almal in Suid-Afrika, swart, wit en gekleurd kan sê, is maar slegs dat hulle almal broeders en susters in die ware sin van die woord is en dat hulle kan saamleef. Ons hoop alleenlik dat gesonde verstand nog nie in Suid-Afrika uitgedoof is nie.

Dit is beter om kommunikasie te begin en om vrees vir mekaar te laat vaar sodat ons mekaar in die jare wat kom, kan aanvaar.

V.: Ten slotte—is u 'n ingeperkte persoon in Suid-Afrika?

A.: Nee, ek is nie ingeperk nie.





# the will to have less

**FINBAR SYNOTT**

Sometimes I think of the thousands, even tens of thousands of books and periodicals being produced to explain the great simplicities of the Gospel. Then I think of our congresses, institutions of higher Christian learning, theological chairs in universities with high salaries, our prestige buildings, our intricate overlapping organisations. Then I think of the air full of the voices of theologians, bishops, experts on this or that aspect of Christian thought or action, and of these same theologians, bishops and so on floating around to conventions and councils and international gatherings, and the huge secretariates involved, and the tens of thousands, hundreds of thousands, millions it costs in a year.

Then I ask myself: How much of this is unconscious compensation for the fact that we do not want to do as the first Christians did and share our goods? How much of it is the terrible fear of western man. And since the accidents of history have produced Christian cultures with their barons of industry and profiteers enjoying income twenty times as great as those of other classes, how much of it is the terrible fear of western man that he may be asked by the Gospel to share not only a little, but to the extent of reducing his social status and standard of living? How much of it is a strange sense of duty, (so very strange if you read the Gospel), to preserve your religion by preserving your "culture standard", and to hold on to all the money you can in order to preserve the culture that preserves the religion—the religion that began with a carpenter, dusty and tired, walking the roads of Galilee, with the words "Change your outlook (metanoia) ... change the ordinary value system ..." and "Blessed are the poor", and with a group of strange people sharing all their goods in the heart of the great over-urbanised and over-culturised Roman Empire?

How much have we not only strayed from, but positively reversed the Gospel teaching about money? Does it not make the poor of the world think Christianity the greatest humbug in the world?



## holding all goods in common ...

One could argue learnedly about texts, but I wish to let what I say here stand upon one Scripture testimony only (very carefully worded): What the writer of the Acts of the Apostles, representing a sense of the earliest Christian communities, meant to convey by his twice-repeated association of power in preaching the Resurrection with holding all goods in common, and the very close association of this letter with being one in mind and heart, i.e. with love.

It could mean simply that to wish to hold onto a lot of shiny things, and conveniences and comforts, and provisions for security, in such a way that this somehow holds you and makes you no longer free, prevents you from sharing your income with others who should be seen as nearer to you than blood brothers, and gives you a social status you cannot break through to reach and be real friends with them. Is all of it incompatible with any real meaning in the phrase Love of others?

How can a man say he *loves* others if he is so status-conscious that he cannot associate with them, if he spends R4 800 of an income of R5 000 on himself and his family when others, one body with him in Christ, are starving nearby? How is he different from a heathen, with witchdoctor or idol, if he justifies all this by saying one cannot rely on God for security or for one's children's education, but must have a metanoia in reverse as it were and assure all these things by means of the value system which existed prior to Christ. In effect this man says: My way of life is separate from my religion, and he carries this assertion into practice.

A man may blame the government and the economic system, the international economic system and world markets, capitalism or communism, for many things, but not for how he uses his cheque when it comes to him from a capitalist or a socialist economy. Here is something only he (and his wife) can control. Neither South Africa nor Russia would penalise him if he chose to share with the poor rather than to have smart cars and status symbols.

Christianity began with a small group of convinced people doing their own thing and demonstrating a wholly new system of values, and most of all where it hits so hard, in the pocket, in status, in cultural dignity. As the years go by, my formula for neutralizing racial clashes and converting not only South Africa black and white but the whole world, can be reduced to a very simplified one: announcing the Resurrection and making love through Christ palpably real by sharing our money. By the latter I mean not only giving away a part of our income, but allowing others to have some right of control over it for the community, both for those who share and others they may help. Give me ten families, five black and five white, who will do this together and surmount the difficulties, and they will convert South Africa, black and white. They would have to love indeed to do it.

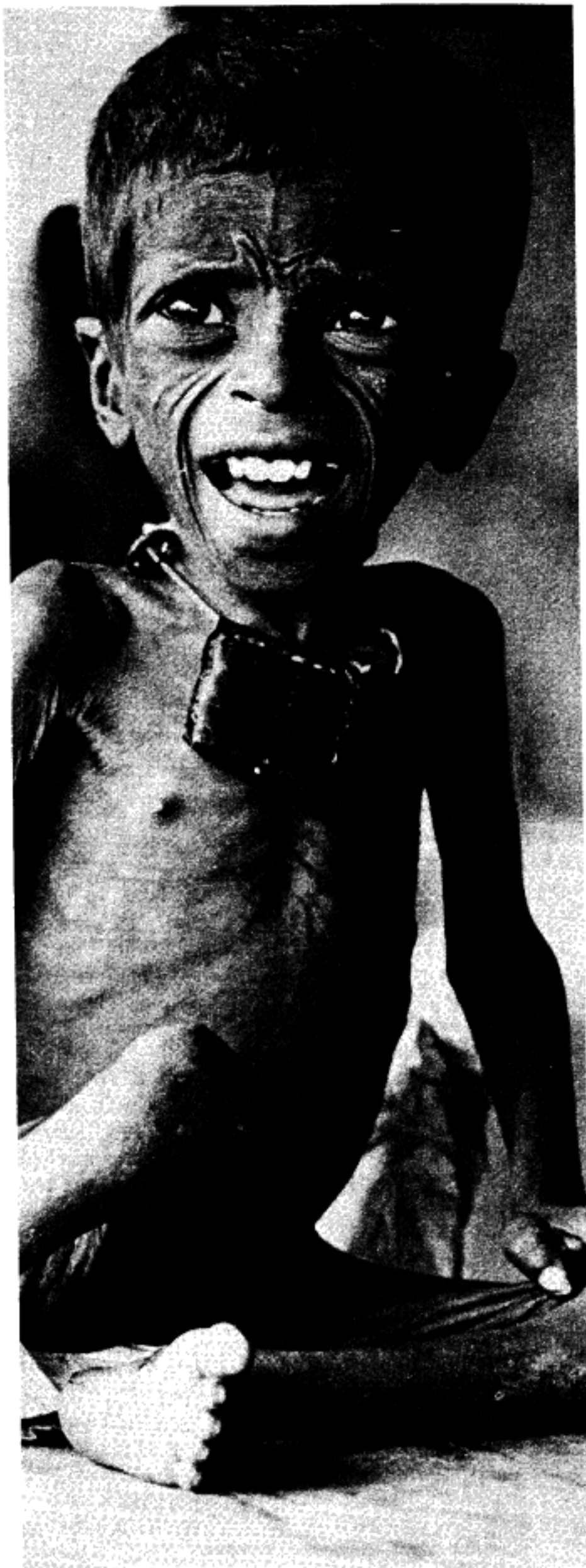
Now we leave it to Hippies, Communists, Kibbutsim



and Free Love Communities, none of whom have that faith in the Resurrection which would make it real and make it work.

It may even be fortunate for us that our laws prevent too total an experiment at first, that we cannot live in the same buildings or have a common co-op bank account. The totality of the first experiment in Jerusalem was not maintained in the early Christian communities, but it was repeated in substance in the period of the Martyrs when the Resurrection was still so close. That first community had not provided an ongoing system; it was perhaps too much occupied with thoughts of the Second Coming. Later Christians of the early period worked within the ordinary economic system but used their earnings in an extraordinary way. It would have to begin with small groups, as must all great moral innovations. Only by seeing the thing done, and in a most striking manner, can others learn that it is possible to change a whole system of assumptions, live differently, and, surprisingly, to enjoy it. Something drastic is needed to liberate western man from his voluntary albeit dutiful slavery to money.

I know all the arguments that can be raised against what I am saying here: amongst others, the attempts being made at Christian communal living overseas and their difficulties; the argument that giving people money they have not earned is dangerous for them, and for society, since without cash incentives people will not



work; that a person's first duty is to his or her own family; that it is morally dangerous to drop the forms and standards of your culture and status. I would like to argue, discuss and pray through them with anyone who could take it seriously.

Now more than ever when people are saying that there is nothing religion can do that other faculties cannot do better. My belief remains that, unless we adopt some positively and strongly different value-system, such as exists in the Gospel—changing our lives socially and visibly—Christianity is not going to be effective in the modern world. In South Africa, as long as whites, however sympathetic, live in the ten-to-one richer way of life than do blacks, blacks are just not going to believe we are in earnest.

### **money reveals the true heart**

In support of ideas of Christian voluntary poverty and sharing we have a starting new ally: the ecologists. They tell us that we are grabbing too much from our physical environment. So the answer to the problem of the under-nourished and starving millions must consist in measures such as giving more energy to basic needs (the six-sevenths of the food-growing potential of the world not yet utilized) rather than providing more amenities for the richer; sharing what we have rather than producing more elaborate forms of wealth. Some form of voluntary poverty, as taught in the Gospels, a Will to Have Less, may become the only possible basis of future social philosophies.

But not even this is our first concern. We do not know, in spite of evolutionary utopian ideas, that perfected forms of social life are close at hand. But we do know that we must convince people that Christianity is sincere and true to its values, and that by the way a man uses his treasure he shows where his heart really is.

Since writing this article I have heard of an action which seems to me to mark an epoch in our race relations. The staff of the Program for Social Change, have decided to impose on themselves a tax of 10% and to hand this amount over to black development schemes. I have no doubt that for the cause some Christians (and others) are doing as much privately, or are accepting salaries far below those they could command. But some sort of public profession in groups seems to be important, to give mutual support, to profess publicly a new system of values, as did the first Christian community, and to give an example to others who feel an obligation to spend nearly the total of their income on their own family. This particular group already has a friendly relation with blacks. As I see it they fulfil an additional ideal in not wishing to control the use of what they hand on, an attitude which can be a weakness in many charitable efforts. Whites less in contact with blacks might need more of a deliberate mutual-group formation, in order to achieve the element of friendship, without which the giving remains incomplete. ★





## **THEO KOTZE HONOURED IN THE UNITED STATES OF AMERICA**

*On the 13th June, 1974 an honorary doctorate was conferred on the Rev. Theo Kotzé, the Regional Director of the Christian Institute in the Cape Province by Prof. Ros Snyder, professor of theological education at the theological seminary in Chicago, U.S.A. The following was Prof. Snyder's citation at the ceremony.*

Mr. President, I present the Rev. Theo Kotzé of the Christian Institute of Southern Africa, for the degree of Doctor of Laws, honoris causa.

Sometimes, as a man walks through the wild busyness of this world, the stream of mighty feeling that has awakened within him firms up into a destiny. The meaning of his life becomes clear. He knows who he is, and cannot be pushed around or made afraid.

Such a man stands before you.

For seven years, while pastor of the Methodist Church in Sea Point near Cape Town, South Africa, he also served voluntarily as chaplain to the political prisoners on Robben Island until the government forbade him admission.

For ten years he has been a notable member of the Christian Institute. This central religious organisation has courageously fought for civil rights for all inhabitants of the country, and worked to mobilize moral opinion. In particular, it has carried on a theological and religious battle against apartheid, religious racism and theological nationalism to such effect that few theologians of whatever church would attempt to defend the apartheid system.

Mr. Kotzé has also supported the development of a Christian theology of the black experience in South Africa.

He is one of the important Christian leaders in direct touch with University students. In June 1972, he stood in their midst on the steps of the cathedral at Cape Town as they made peaceful and non-violent witness against the government's restrictions on college education for blacks. He was among those arrested, though not himself the victim of being beaten. His home has been bombed, repeatedly set fire to, and on many a night threatening telephone calls kept coming through.

Shortly after the June event—and as a crushing measure against all who dissented from its racial and suppressive policies—the government of South Africa invented what has come to be widely known as the Schibusch Commission with powers to summon, examine and report upon witnesses. This can be done without any indictment being brought, without the accused knowing what he is charged with, without access to the evidence or witnesses against him, and with no privilege of cross-examination. Only the government may release news of what went on at the hearing. The powers of the Commission include the right to imprison, to withdraw passports, and to ban. In South Africa banning is known as "civil death", since the banned cannot meet even in his own home with two or more people, cannot write articles, attend any educational institution or public meeting, and must stay within an assigned district.

As a means of making the strongest possible protest against such destruction of legal process, the staff of the Christian Institute, led by Beyers Naudé (its founder) and Theo Kotzé (its Cape Town Regional Director) refused to appear before the Commission under such procedures.

The immediate crucial challenge to the Commission's methods will take place shortly after Theo returns to South Africa, when his rejection of the whole basis of the Commission's process will come before a judicial court. What happens then will have effect upon actions already taken and actions contemplated by the Commission, as well as upon his own life line.

For many years in South Africa, the issue has been a theologically sanctioned autocracy, and the white man as "BOSS" with whom God has a special inviolate covenant. To dissent at any point has been felt to be destruction of God's favour. A blindness has come over the land which cannot see that South Africa's urgent need is a security that results from blacks and whites co-creating as first-class citizens its economic, cultural and political life.

The further peak issue now is this deadly attack upon the country's legal and press institutions—residues of the freedom-loving traditions of both Dutch and English civilizations.

Religious crisis? Yes. But within chronological time, Theo Kotzé is walking in God's eternity.

**BESTOWING OF THE AWARD BY  
ACTING PRESIDENT, VICTOR OBENHAUS**

Theo Kotzé ... you are in deep love with your country ... and with Jesus Christ

as a whole man you believe that God alone is the Lord of the conscience

and therefore we all stand within the judgment of God

not only as individuals, but as civilizations

you see more clearly than many do the awful coming events unless policies and attitudes can change.

And so, like the prophets of old, you confront the present with a call to turn, turn, turn towards *mankind's* true and lasting covenant ...

- a covenant with a God terrible in his concern for justice
- terrible in his concern for the conditions necessary for human brotherhood
- for civil rights within which human dignity is possible for all who labour and are heavy laden
- for the privilege of all pioneers to worship God *in the world* as well as within the walls of the church.

Yet you are not closed to the needs and fears of those who not only disagree with you but would isolate and destroy you.

May you continue to be the new human being which the power of Christ makes possible. Your voice must continue to be heard.

May you walk with truth on the cutting edge of future.

Man greatness with acts toward freedom  
And strengthens with the burden of destiny.

And so, on behalf of the Faculty and Board of Directors of the Chicago Theological Seminary, I bestow upon you the degree of Doctor of Laws honoris causa and invest you with this hood. ★

**THE GRIM FACTS ON SOUTH AFRICA'S BRIMMING JAILS**

Prisoners detained in South Africa- July 1, 1969 to June 30, 1970:

Race	Jail pop. per 100 000	Total No. detainees	Total pop. 1970
White .....	86	8 408	3 080 159
Coloured .....	791	64 504	1 509 053
Asian .....	80	2 225	477 047
African .....	476	409 624	10 927 922

Prisoners detained in European countries at January 1, 1971.

Country	Jail pop. per 100 000	Total No. detainees	Total pop.
Netherlands ...	22	42 919	13 119 000
Norway .....	37,1	1 432	3 866 500
France .....	59,9	29 553	51 004 000
Belgium .....	60,2	5 815	9 660 000
Sweden .....	61,4	4 977	8 092 700
Luxemburg ...	64,1	218	343 300
Denmark .....	69,8	3 350	4 800 000
Britian .....	72,4	40 178	55 534 000
W. Germany ..	83,6	51 175	61 194 600

The growth of South Africa's jail population:

Year	Annual jail pop.	Daily average
1959 .....	311 163	49 886
1960 .....	322 355	52 956
1961 .....	289 969	55 762
1962 .....	346 527	62 769
1963 .....	288 908	66 575
1964 .....	297 237	70 351
1965 .....	284 528	72 627
1966 .....	339 143	74 033
1967 .....	423 464	73 030
1968 .....	486 260	80 534
1969 .....	496 071	88 079
1970 .....	484 661	90 555
1971 .....	474 065	91 108
1972 .....	440 922	91 253

People executed in South African prisons: 1967, 121; 1968, 99; 84; 1970, 80; 1971, 80; 1972, 56. ★



## **current affairs**

# **CHANGE STRIDES SOUTHWARDS**

**peter randall**

Real change must and will come to South Africa, and may come from an unexpected quarter. Who would have thought even relatively recently that the military leadership would be the instrument of radical change in Portugal? (I am, of course, not for one minute suggesting a similar role for the South African Defence Force!) But the remarkable and stirring events in Portugal and her overseas territories remind us yet again of the inevitability of change.

When that time comes in South Africa, as it now has in Portugal and Portuguese Africa, the crucial need will be for national cohesion, for the creation and maintenance of a common loyalty, for the creation of new social and political structures. We should be preparing for this now, instead of further deepening the dangerous divisions in our society.

Minority and colonialist regimes—and we qualify on both counts—throughout history have had eventually to recognise the legitimacy of their political opponents, even those they have incarcerated, and to accept the need to negotiate with them. Think of Ireland, of Gandhi and Nehru in India, of Makarios in Cyprus, of Nkrumah in Ghana, of Kenyatta in Kenya, of Portugal and Frelimo and MPLA. Prison graduates verily do seem to become prime ministers! Recently the new Minister of Police, Mr. Jimmy Kruger, tried to justify bannings rather than taking people to court, in these words: "we would prefer a person's opinions to change due to his becoming more mature than to put him into jail for a period". Leaving aside the impropriety of pre-judgment revealed here, and the assumption that "we" can simply put people into jail—which may actually be true in the case of certain detentions, it is necessary to ask, quite seriously, whether the Minister is merely naive when he says that bannings make people "more mature", i.e. presumably more compliant and less

dissident. Can he honestly not imagine the burden of anger that is slowly building up and that will one day surely erupt? The very arrogance of such suggestions is likely to increase the anger and the hurt.

The past quarter-century has seen the systematic stripping away of black political rights in South Africa, and the attempt likewise to destroy white dissidents. It has seen the relentless crushing and silencing of one black movement after another. But it would be naive to believe that because people are mute they have no feelings. Consider how Frelimo supporters have surfaced in Lourenco Marques now that they have the freedom to do so. The moral seems to be that silencing solves nothing; people must be given a stake and the chance to participate openly in the political process.

### **negotiate from a position of strength**

One of the dangers for white South Africans in the present situation is that they cannot be properly aware of the true feelings and aspirations of black people, which would normally be articulated by recognised political organisations. They are not aware of the historical processes, and of the legitimate political activities of black South Africans in the past—how many whites, for example, know that the ANC was formed in 1912—the danger then is that the whites, living literally in a fool's paradise, will be overtaken by the forces of change. Fed on propaganda, distortions and half truths, and unaware of the realities of their society, they will be in a poor position to make rational, creative responses in a time of crisis. How could they, when Beyers Naudé is associated in their minds with communism, when the political leadership of blacks has been stifled for so long, when the stock response to any protest is "agitation"?

It is particularly significant that the African leaders who have emerged to fill the vacuum left by the bannings and the imprisonment of black political leadership are themselves calling for the release of political prisoners. They include Chief Buthelezi, Mr. Barney Dladla and Dr. Cedric Phatudi, whose Lebowa Legislative Assembly has passed a resolution calling for the release of political prisoners and the opening of consultation and dialogue with them. Chief Mangope has likewise called for a round-table conference of all leaders, including those of the ANC and PAC.

Alexander Solzhenitsyn's dramatic "Letter to the Soviet Leaders" has just become available in English in South Africa. He reminds his leaders that the wise heed advice and counsels of caution before the need becomes overwhelming. The lesson of history is that it is statesmanlike and ultimately in the interests of security and of law and order—and thus in the country's interests—to negotiate from a position of strength, to negotiate before negotiation is forced upon you. The whites in Kenya made the mistake of waiting, the Rhodesians are making it, the Portuguese almost made it. What about the whites in South Africa? The signs, regrettably, are not very auspicious. With real change now on our doorstep we have only cosy reassurances

from our Foreign Minister that things will go on as before, a pathetically divided opposition that squabbles while Southern Africa ignites, and the threat by our Minister of Defence that more money will have to be spent on armaments. The time when change could be averted in Southern Africa by merely reaching for a gun has irrevocably passed. ★

## current affairs

# VERKRAMPTTE EXPLORATIONS

brian brown

We note with interest that certain Government or Afrikaner voices have been making discoveries, comparable to a scientist "discovering" how to split the atom in 1974!

A cabinet minister has discovered that the word "Bantu" is offensive to Blacks, whereas this attitude of contempt and rejection for the word has been repeatedly

revealed by Blacks over a host of years. Where has this minister lived these past decades?

Certain pro-apartheid mouthpieces have discovered that the metropolis of Soweto contains some Blacks (a million with illegal residents?) who do not belong in any homeland. And if they do not enjoy the so-called morality of separate freedom in separate nationhood then perhaps there is no morality in the system for a million people to start with? These commentators appear to have duplicated the experience of Rip van Winkel!

A. D.R.C. Theologian has discovered that while preaching in a Catholic Church is almost certain to incur Die Kerkbode's displeasure, yet one is neither struck dead by the Divine nor haunted by Calvin's ghost. This brave man has discovered that if you scratch a Catholic you find a Christian. But what a belated breakthrough.

We suggest a few more discoveries which will have to be made:

- (1) That the apartheid ideology has fostered a bitterness and anger in the Black community which will become staggeringly apparent when freedom of expression is finally won.
- (2) That our racist white minority will either share power and privilege with an oppressed majority in the immediate future or yield despairingly to the forces of revolution. Portugal "discovered" this truth just in time, but Rhodesia and South Africa slumber on.
- (3) That the liberation of the Black community has begun and no King Canute-like discipline of willing the tide to retreat, or threatening with force of arms, can stay its progress and inevitable success.
- (4) That while the mother initially marvelled at her son being the only soldier on parade in step, prior to the moment of truth, so all churches must discover that the Spirit of unity and love is abroad and will judge and discredit those who are out of step. ★

smith & abbot ink

RAND DAILY MAIL





## PERSONAL COMMITMENT TO CHRIST

Dear Sir,

I would like to see Pro Veritate have an article from time to time on personal Christian life. To me, especially since my 'renewal' a few months ago, the personal relation with Christ must be the basis of any views on any subject which has to be discussed. To convey this thought to other people, it would perhaps be worthwhile to give you the story of God's action in my life recently and to tell it in *the third person*.

He was really old. After 30 years' active ministry as a missionary, he counted another 30 years in retirement. And gradually this retirement had become more and more real, so that for many years he had not done anything for God ... well, was he not 85 years old? What could you expect?

At this stage he found in a devotional book a gem: Christian life must not be based on feeling but on will. Immediately he applied his will to his reading of the Bible which (in accordance with his feelings) had become more honoured in the breach than the observance.

In a few months he went through the four gospels and the main letters of Paul. Seemingly this reading had little effect: i.e. no special *feeling* resulted. Yet a growing discontent got hold of him. He had to shake off that vegetative Christian life. He had to do something for God to stop the bad excuse of old age. Yet the old age was there, and what could he do? He did not know and could not find out. But surely God knew ... why did He not show him?

Ah! That was just the point! For one to perceive the messages of God, there are conditions to fulfil: one must be completely surrendered to God and obey whatsoever God is saying to one.

He did that, and soon the answer came very clearly and it was a complete surprise: "Pray for ..." Well, he had had recurring doubts about intercession. Did not God know the person's need better than he himself did, and were his prayers going to influence a perfect God in any way? Yet there must be something in intercession if

it was God Himself giving him this instruction. There was no hesitation, he obeyed: "Pray deeply, every day, for an unstated period of time for a certain young African minister who is going to be given a very responsible task in his church."

After some days came a further message from God: "Praying alone is not sufficient; others must be enrolled in this intercession". And the names of four or five people were given. He had to write letters to each, and first of all to the young minister himself.

Now these letters were a second great surprise to the old man. Never in his long life had he written such letters, letters showing the duty to bring to God the need of the church, the need of the young minister, and the need of the person praying too. Through these letters he received a new revelation of how the writers of the New Testament were inspired by the Holy Spirit. The people answered favourably and now they were a little bunch of intercessors.

Other letters written later to other persons were not answered and he felt anxious and frustrated until shown that he had written about God and for God and therefore the answer was to be given to God, not to him. What he had to do was to keep on praying.

Later again followed days of silence. God no longer showed him anything to do. He became despondent. Had he lost touch with God?

He went back to the principle he had adopted: Will, not feeling. So he kept on in prayer and in trust. And all became clear: no more than Jesus and his friends could he remain on the Mount of Transfiguration. They came down and found troubles and difficulties; for him it was much easier. True, there were no more new orders from God to obey, but this was not the end of Christian life. It was an opportunity to keep communion with Christ in tranquility, so as to be keen and ready on the day God would give new instructions to be obeyed.

—R.C. Northern Transvaal

## INVOLVEMENT GOES WITH SALVATION

I agree entirely with our respected correspondent that "Christ must be the basis of any views on any subject" and Pro Veritate is publishing articles on this theme, cf.

some articles under the heading, "the message for the month".

There is no problem there, but the difficulty with the

Church is that it has in general stressed *only* personal commitment to Christ. Against this it must be pointed out that an individual never exists alone; he lives in a society, he is part of a community, he lives in and creates political structures; therefore, his commitment to Christ must also be in the context of politics, society, labour and so on. Evangelism cannot and must not end with the "saving of the soul", however important one's personal relationship with Christ may be. Evangelism must be concerned with the establishment of God's Kingdom in the areas of business, education, labour, industry and politics.

Christians and Churches are not abstract entities. They are involved in history. They are part of society. Usually the Churches profess to be neutral in a given society or political situation, but neutrality means that they have actually ranged themselves on the side of the status quo, the existing order. In so doing the Churches have opted for the power elites against the masses, the oppressors against the oppressed.

This can be the reason that when one speaks of conversion, a personal commitment to Christ and holiness, some, especially the young, would regard this as irrelevant because they see it in the context of the traditional "neutrality" and "lack of involvement" of the Churches in society and politics. As I have pointed out in this month's editorial "Liberation or Reconciliation?" it is even dangerous to speak of "forgiveness of sins" in the context of the apartheid structure.

This might not seem relevant to your letter, but I mention it because I know that this is a part of the background of your experience.

As Christ became flesh, and as He became involved in this world, we must accept him as Lord and Saviour *and* as Paul so aptly put it, we must work "... that the universe, all in heaven and on earth, might be brought into a unity in Christ" (Ephesians 1:10).

May God bless you in your Christian life.

—Roelf Meyer.

## VRAE EN PROBLEME OOR PRO VERITATE

Geagte heer,

Ek wil my aansluit by professor A.M. Hugo, met sy skrywe in Pro Veritate van Maart, bl. 13, waar die geagte professor kapsie maak veral teen Spro-cas; en as ek reg begryp het, staan Pro Veritate vader vir Spro-cas.

Wat myself betref het ek in die verlede baie belang gestel in die Christelike Instituut en sy lyfblad PRO VERITATE. Maar hierdie belangstelling het die laaste tyd laagwatermerk bereik. Prof. Hugo het dit veral teen die losbladje van Spro-cas, maar PRO VERITATE is gewis ook nie meer die blad wat ek geken en ondersteun het nie. Met die leesstof en strekking van die blad in die jongste tyd kan ek my glad nie vereenselwig nie en daarom voel ek net soos prof. Hugo dat ek maar moet uitskei indien die blad nie 'n ander geluid laat hoor nie.

Vir my hou die blad, wat tog die mondstuk van die C.I. is, met sy huidige opset, niks goeds vir ons land se mense, blank sowel as nie-blank, in nie, omdat soos dit vir my deurskemer, hy meer bekommerd is oor die ekonomiese welvaart van die swartman as oor sy sieleheil, en dis juis hier waar die blad begin mistas het en die regte koers verloor het.

Wyle vader Kesstel het dit so treffend gestel: Die redding van 'n volk is die redding van die siel. Wat betref die ekonomiese sy van hierdie saak is daar seker nie 'n bevolkingsgroep in die hele wêreld met 'n gunstiger groei as juis ons nie-blankes nie; die blad Pro Veritate se huidige opset dra gewis nie by om waardering by hierdie mense te kweek nie; nee *gewis* nie, veel meer sal dit ontevredenheid en *onrus* in die hand werk.

Onder PERSVRYSTELLING VAN

VERKLARING van PREDIKANTE oor APARTHEID bl. 23 en 24 ook in die Maart-uitgawe word artikel 36 van ons Nederlandse Geloofbelydenis aangehaal, asook Hand. 5:28-29, nl: Ons moet God meer gehoorsaam as die mens. Ek is maar 'n leek, maar hierdie aanhaling is vir my gewis misplaas; hier het dit gegaan oor die verkondiging van die Here Jesus se evangelie as die Seun van God, die Verlosser van sondaars, en NIE oor apartheid nie.

Die huidige beleid met al sy gebreke het nog niemand in die weg gestaan om die HERE JESUS as die enigste WOORD van GOD te verkondig nie. Is ek reg of verkeerd?

Net soos u nie van die welbedoelde skrywe van prof. Hugo gehou het nie en vir hom 'n les probeer leer het, so neem ek aan sal dit ook met hierdie skrywe gaan en tog vra ek beleefd vir plasing. As ek breedvoerig sou ingaan en al my besware op skrif sou stel, sou dit bladsye vul, maar genoeg.

Vergun my 'n persoonlike vraag. Uit betroubare bron het ek verneem dat u as gewese leraar van die N.G. Kerk nie juis die heiliging van ons Sondag ernstig opneem nie? Ek dink u is 'n verduideliking aan die lesers van u blad verskuldig.

Nog 'n vraag. Wat is nou eintlik verkeerd met apartheid? Vir drie honderd jaar en meer word dit gehandhaaf. Dit was, soos u self weet, die behoud van eie identiteit van die blankes sowel as die nie-blankes. Ons weet wat die vrugte was van sendingwerk waar die werkers apartheid oorhoord gegooi het.



U blad mag die afgewaterde beleid van die huidige regime verdoem omdat hulle dit as 'n vreesaanjaende wapen gebruik het in hulle politieke strydkreet, maar nie as iets uit die borse nie. Ek twyfel daar baie sterk aan dat die Woord van God nie vir ons ons volkseie gun nie. Mnr. die Redakteur, u blad mag besware hê teen kerk-

like apartheid, maar u kan dit nie afwys nie.

Teleurgesteld,  
die uwe,

A.J.J. BURGER

## DIE 4e GEBOD (SABBAT) RAAK APARTHEID

Mnr. Burger raak die volgende sake aan waarop ek wil antwoord:

1. Spro-cas
2. Swart N.G. Predikante verwerp apartheid
3. Die siele-heil van die swartman
4. Wat is met apartheid verkeerd?
5. Die heiliging van die Sondag.

1. *Spro-cas*. Pro Veritate het nie „vader gestaan” vir Spro-cas nie. Spro-cas was 'n onafhanklike projek, wat teen die einde van 1973 beëindig is en wat deur die Christelike Instituut en die Suid-Afrikaanse Raad van Kerke geborg was. Die Program vir Sosiale Verandering is 'n volledige onafhanklike program wat as uitvloeisel uit Spro-cas tot stand gekom het.

Dit was oor Spro-cas en die Program vir Sosiale Verandering waarvoor prof. André Hugo sy besorgdheid uitgespreek het en *nie* oor Pro Veritate in sy skrywe in die uitgawe van Maart 1974 nie. Hy sê immers in dieselfde skrywe: „Ek wil ook graag 'n uitsondering maak vir die blad Pro Veritate, wat nog altyd, van die begin af, 'n vaste koers gevaar het.” Mnr. Peter Randall het namens die twee projekte, Spro-cas en die P.S.V., op prof. Hugo se brief geantwoord.

2. *Die verklaring van die Swart N.G. predikante*. Pro Veritate het die verklaring van die honderd swart predikante waarin hulle „apartheid” as sodanig verwerp as 'n gewone nuusitem gepubliseer. Dit lyk dus vir my of dié predikante op u gedagtes oor die inhoud van hulle verklaring moet reageer as hulle so sou verkies. Ek het my interpretasie, soos ek dit van buite af beoordeel het, in die inleidingsartikel van die November 1973-uitgawe van Pro Veritate weergegee.

3. *Die sieleheil van die swartman*. Veel van wat ek in die inleidingsartikel, „Bevryding of Versoening?”, in hierdie uitgawe geskryf het, asook die antwoord op die Engelse brief in hierdie uitgawe, is hier van toepassing en ter wille van ruimte gaan ek dit nie herhaal nie. Ook verwys ek u na die inleidingsartikel van Pro Veritate, Februarie 1973, waar ek die evangelie teenoor apartheid gestel het as antwoord op u vraag wat eintlik met apartheid verkeerd is. Dié uitgawe pos ek afsonderlik aan u.

Graag voeg ek die volgende kort gedagtes daarby. U sê dat ekonomiese groei van die swartmense die beste in die wêreld is. Deskundiges wys volgens wetenskaplike

verslae daarop dat in plekke soos Soweto, (Johannesburg), die grootste swart stad in S.A., van 50% tot 75% onder die broodlyn lewe en dat die meeste van die siek kinders eintlik aan ondervoeding ly. Hulle wys ook daarop dat in sommige sg. tuislande en „hervestigingsgebiede” tot 50% van die klein swart babas sterf as gevolg van armoede. En dit terwyl die loongaping tussen swart en wit nog steeds op baie terreine groei en nie krimp nie. In S.A. vind jy oor die algemeen die ryk blanke langs die arm swartman, wat sonder basiese Godgegewe lewensregte op die gebiede van trekarbeid, werkreservering, eiendomsbesit (grond en huise), bewegingsvryheid, ens., ens., is. Dit laat 'n mens aan die gelykenis van Jesus oor die ryk man en Lazarus dink. Christus het gekom om die hele mens in al sy lewensverbande te verlos (vgl. Luk. 4)—geestelike verlossing sluit die hele lewe in.

4. *Die „heiliging van die Sondag”*. Dit is onmoontlik om kortliks hierop te antwoord en daarom meen ek dat dit 'n goeie doel kan dien om die belangrikste punte in my twee briewe, wat in die *Kerkbode*, offisiële orgaan van die N.G. Kerk op 7 Oktober 1970 en 14 Oktober 1970 verskyn het, weer te gee. Die briewe was 'n antwoord vanuit die evangelie op dr. Nik Lee se skrywes oor die „heiliging van die Sabbat.”

7 Oktober 1970:

GEEN SABBATDAG MEER NIE

*Ds. R. Meyer, Bulawayo:*

„Die reeks van 10 artikels van dr. N. Lee oor die „sg.” „Christelike Sabbat” in *Die Kerkbode* van 4 Maart tot 13 Mei en ook weer die artikel in die uitgawe van 5 Augustus verdien dringende aandag. Die siening van die skrywer is na my mening 'n wesenlike aantasting van die evangelie van Jesus Christus.

Volgens dr. Lee is dit juis die tien gebooie—in teenstelling met die seremoniële res van die wet, wat vervul en weggeruim is—wat permanente betekenis het. Dit is vir hom o.m. 'n belangrike rede om te konkludeer dat ons nog die Sabbat moet hou.



Daarteenoor moet gestel word dat die Sabbat in Christus vervul is en in die N.T. ná sy koms nie meer gehandhaaf word nie. Die tien gebooe, of tien woorde, was deel van die verbond wat God met Israel vir 'n bepaalde tyd, in 'n bepaalde kring van mense en met 'n bepaalde doel, om Christus se koms voor te berei, gemaak het. 'Met ons vaders het die Here hierdie verbond nie gesluit nie ...' (Deut. 5:4). Die 'tien woorde' was deel van dié verbond (Deut. 4:13). Daarom is die tien gebooe, as grootheid op sigself, nie algemeen- en altyd-geldende besit nie. Die Bybel self verander dele van die tien gebooe (vgl. Dr. A. König: Sondag die dag van die Here). Die tien gebooe staan nooit geïsoleerd nie (Kuyper). Die ou verbond van die letter wat die tien gebooe insluit, is afgedaan en die nuwe verbond van die gees het in die plek daarvan gekom. Jesus Christus het 'n einde aan die eise van die letter van die wet gemaak! (Prof. Groenewald: Komm. 2. Kor. 3).

Christus het gekom om die hele wet te vervul. Vervulling daarvan beteken nie net formele aanvulling nie (Jeremias), maar die ganse wet ontvang sy bestemming in Christus (Polman), en dit is 'n afgehandelde werklikheid (Van Ruler). Die vraag is of die wet van God nie juis vernietig word as dit volgens die letter geïnterpreteer word nie! (Ridderbos).

In die ou verbond was die ontmoetingspunt tussen God en die mens op verskillende maniere. Vergelyk heilige persone (priesters), heilige handeling (besnydenis en offers), heilige plekke (tempel), heilige tyd (Sabbat), die heilige norm (tora) en heilige volk (Israel). In die nuwe verbond spreek God in en deur die Seun (Hebr. 1:1). Daarom word nie meer by die tempel aanbid nie, maar in gees en in waarheid (Joh. 4:20, 24). As iemand hom weer laat besny, is Christus tot geen nut nie (Gal. 5:2). Nie meer 'n „heilige volk' nie, maar „elke nasie', want Christus het die „toorn van God teen die sonde van die ganse menslike geslag gedra' (H. Kat. vr. 37, Mark. 16:16). Christus is nou die norm, die weg, waarheid en lewe' (Joh. 14:6).

Ook nie meer heilige dae nie, want „vandag' (vanaf Christus se koms tot sy weerkoms) is „die dag van ver-

lossing' (2 Kor. 6:2, Hebr. 4:7). Daarom sê Paulus: „Julle neem dae ... waar. Ek vrees dat ek miskien tevergeefs aan julle gearbei het' (Gal. 4:10, 11)!

Dr. Ridderbos stel in sy kommentaar oor Kol. 2:14 en 16 die volgende: „Intussen kan men niet zeggen, dat Paulus deze (de cultisch-ceremoniële verordening), en de z.g.n. morele voorschrifte een onderscheidt maakt, als hy tegenover de wet de genade stelt en Christus de einde der wet noemt, Rom. 10:4.' En ook: „Dat Paulus aldus over de Sabbat schrijft, bewijst dat voor hem het vierde gebod van die dekalog geen doorgaande betekenis had ... dat de viering van de eerste dag der weeks ... niet als de nieuwtestamentiese prolongatie van de oud-Testamentiese sabbat beskouwd werd.' Prof. Müller (Die brief aan die Kolossense) sê: „Met die skuldbrief (aan die kruis) word die wet bedoel, en in die besonder ook die seremoniële wet ...' En: „In die lig van die kruis verloor die wet sy bestaansreg ...' En: „Die heilige dae van Israel het heengewys na Christus, is in Hom vervul ... en is deur sy koms van hulle verdere waarde en betekenis ontdoen.' (2:14, 17). „Die wet en die profete was tot op Johannes.' (Lk. 16:16)

In die kerkleer (N.G.B.) word ook nie tussen seremonieel en moreel (die tien gebooe) as verbygaande en blywend 'n teenstelling gemaak nie, maar wel tussen skaduwee in die O.T. en werklikheid in die N.T. (Polman, van Minne, Visser). Die Sabbatdag was die skadubeeld van die ware rus van God en Christus die werklikheid (Kol. 2:16, 17).

Calvyn sê: „Hy (Christus) is die vervulling van die Sabbat. Dus moet die bygelowige onderhouding van dae ver van Christene af wees.' Hy noem die verskuifde Sabbat na Sondag, beuselpraatjies van valse profete' (Institusie 2-8/33). Die outentieke Pfaltzse uitgawe van die Kategismus het nie die woord „Sabbat' in onder die vierde gebod nie. Die kerkleer handhaaf nie meer die Sabbatdag nie, maar trek die vierde gebod na al die dae van my lewe, as rus van die sonde, deur!

Omdat die term „ewige Sabbat', wat dr. Lee gebruik, nie in die Skrif voorkom nie, verval sy konstruksie van 'n blywende Sabbatdag as teken van 'n „ewige Sabbat'. Dr.





Lee gebruik ook die term Sabbatdag as rusdag vir God, wat ook nie in die Skrif voorkom nie. Die Sabbatdag word alleenlik vir die mense onder die ou verbond gereserveer. Dr. Lee neem nie die onderskeid tussen die Hebraëuse woorde sjabbat (ophou) en noeach (verlustig, rus) in ag nie. God het aan die einde van die sesde dag opgehou met sy besondere skeppingswerk (sjabbat) om op die sewende dag (en verder) hom te verlustig in sy werk (Menoecha) en om voort te gaan met sy onderhoudingswerk. Van hierdie ware rus (noeach) van God ontvang die mens in die O.T. die Sabbatdag (sjabbat) as teken, omdat hy gesondig en die rus verloor het. In Christus word dié rus weer aan die mens teruggegee. Om nou weer 'n Sabbatdag ná Christus in te stel, is, 'n wet zonder Evangelie' (Berkouwer).

In Christus het nóg die legalisme (valse handhawing van die wet), nóg die libertinisme (losbandigheid van die vlees) enige krag, maar slegs 'n nuwe skepsel! (Gal. 6:15, 2 Kor. 5:17). Daarom mag 'n gelowige nie gevra of verplig word om 'n Sabbatdag te hou nie, al is dit 'n sg. 'Christelike Sabbat' (vgl. 'n Christelike besnydenis), maar Jesus Christus moet 'vandag' as gekruisigde en opgestane Verlosser verkondig word!"

14 Oktober 1970

### DIE BLYWENDE BETEKENIS VAN DIE VIERDE GEBOD: ARBEID EN RUS

„Omdat dr. N. Lee se gedagtes oor die sg. 'Christelike Sabbat' in my vorige brief negatief afgewys is, wil ek ook graag die positiewe oor die vierde gebod stel. (In dié skrywe laat ek die Sondag as opstandingsdag, as aparte onderwerp, buite rekening.)

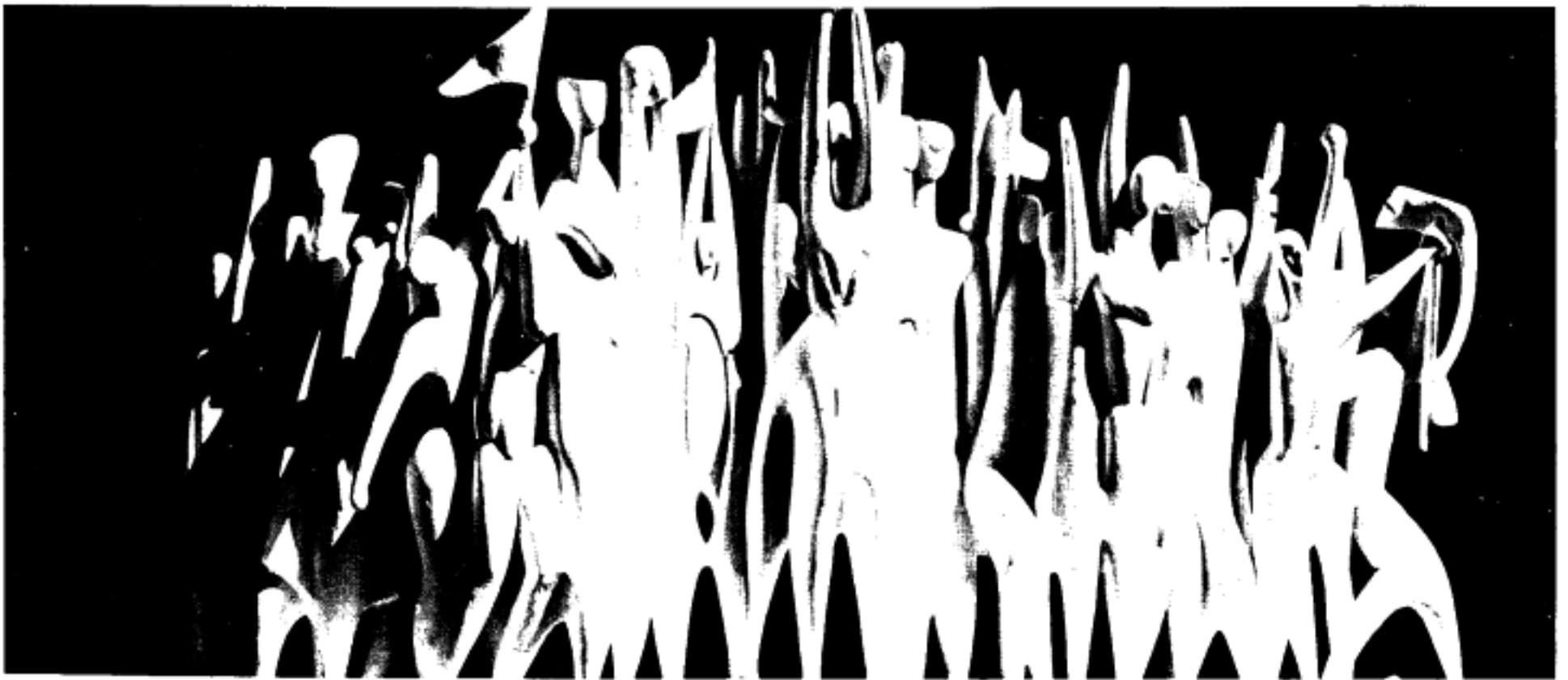
Die gelowige ken alleenlik 'n vervulde wet in Christus. Die tien gebooie is egter as skadubeeld 'n lokale, beperkte en afgeraamde uitdrukking van God se permanente wil vir die mens. Ná Christus se koms het die tien gebooie nie meer 'n letterlike sin nie, maar 'n geestelike (Prof. Groenewald: Komm. 2 Kor. 3).

As die liefde, wat deur die Heilige Gees in ons harte uitgestort is (Rom 5:5), nou die vervulling van die wet is (Rom. 13:10), kan met reg gevra word wat die vervulde praktiese sin van die tien gebooie is. Nou is die vraag, oor bv. die vierde gebod, nie meer oor hoe ek die Sabbatdag moet hou of op watter dag val die Sabbat nie, maar hoe ek God en my naaste, met betrekking tot arbeid en rus, kan liefhê en dien!

Die betekenis en sin van die wet is die liefde (agape) (Brunner). Vir die gelowige vind die liefde gestalte in die konkrete geestelike sin van die tien gebooie (Berkouwer). Die tien gebooie word nou paradigmas (vorme) van die liefde (Brunner). Teenoor die antinomianiste (bv. Agricola, wat die wet vir die Christen verwerp), het Luther die wet as reël van dankbaarheid gehandhaaf. Ná Christus is daar egter nie weer 'n herinstelling van die wet naas die genade nie, maar die rykdom van die genade (Berkouwer).

Wat wil God dan van ons vra in die permanente geestelike sin van die vierde gebod? Die Kategismus gee 'n antwoord, naamlik dat ons nou *al die dae* van ons lewe van die sonde moet rus. Dus, die vervulling slaan nou op *ál die dae*. Dit moet ons daarteen laat waak om nie Sondagschristene, maar Maandagsheidene, te wees nie. Die tweede deel van die antwoord, nl. dat ons *al die dae* van ons lewe *van ons bose werke moet rus*, slaan egter ook op al die ander gebooie. Ek moet ook elke dag van my leuens, diefstal, ens., rus.

Die Kategismus put, volgens my beskeie mening, nie die diepte van die vierde gebod oor arbeid en rus uit nie. Die vierde gebod gaan in wese oor die arbeid (ekonomie) en die rus (vrye tyd, vermaak) en die probleme daaromheen. Vir Israel wou God reeds leer dat hulle verlos is van die slawe-arbeid onder die Egiptiese juk! God sou vir hulle 'n sinvolle arbeidsbestel gee! Christus se woorde dat die Sabbat vir die mens gemaak was, toon ons dat ons uit die guns van God kan leef en ons nie angstig met 'n aanhoudende geworstel met die materiële moet besig hou nie. Tevergeefs dat ons vroeg opstaan, laat opbly ... (Ps. 127). Christus sê o.a. dat ons ons nie moet kwel oor die lewe (voedsel, klere) nie (vierde



gebod). Die lewe is meer as die materiële. Paulus sê: „As iemand nie wil werk nie, moet hy ook nie eet nie” (2 Thes. 3:10, vierde gebod).

Die mens word weer as beeldraer van God geroep. Hy moet arbeidende, skeppende, vormende en tog ook vrye, blye, heersende mens oor die skepping wees! Só moet ek ook my naaste („dienskneg en diensmaagd”) laat lewe. Ons en ons naaste moet sinvol werk (arbeidsvreugde), en sinvol ontspan (lewensvreugde).

Calvyn stel dit aangrypend: „De hoofdinhoud (vierde gebod) is: zooals den Joden de waarheid geleerd werd onder een beeld, zoo word ze ons zonder schaduwen aangeprezen: ten eerste, dat wij ons geheele leven lang een voortdurende rust van onze werken beoefen, opdat de Here daardoor in ons door zijn Geest werke.” Verder: „... dat wij hen, die ons ondergeschikt zijn, niet onmensdelijk met werk overluden” (Institusie 2-8/34).

Dis opmerklik dat die twee wêreldoorloë, met hul skrikwekkende gevolge, basies vanweë ekonomiese vraagstukke ontstaan het. In een flits, skerper as ’n duisend sonne, het derduisende mense in Nagasaki en Hiroshima met die ontploffing van ’n atoombom gesterf. Is daar nog sin in die arbeid (bomvervaardiging)? Is daar nog arbeidsvreugde, verlustiging?

Die opdrag kom in die vierde gebod tot ons om in ons arbeid en vrye tyd in Christus koninklik te leef en te laat leef!

Christus het tot die dood toe aan die kruis gewerk en sy werk sinvol ‚volbring’. Hy verlustig hom in en ‚rus’ in sy voldane arbeid, want ‚Hy sien ’n nakroos’ en kry ’n ‚deel onder die grotes’ (Jes. 53). Laat ons ook in Hom arbeien en rus. En laat ons ook steeds die vierde gebod se gebed vir ons en ons naaste bid: ‚Onse hemelse Vader, gee ons vandag ons daaglikse brood!’ ”

Hierby sou ek vandag graag wou byvoeg dat apartheid as lewenswyse ooreenstem met dit wat deur die

evangelie (volgens die vervulde betekenis van die vierde gebod) verwerp word. In apartheid word die swartman hoofsaaklik as arbeidsmasjien gesien sonder om hom as gelykwaardige mens op alle gebiede as naaste en broer te aanvaar en wat Christus se kerk, politieke mag, dieselfde geleenthede en alle Godgegewe menseregte met ons moet deel.

Aangesien Pro Veritate vir dialoog op ’n Christelike basis staan, is ons steeds gewillig om iemand se standpunt te publiseer en daarvoor ’n dialoog te voer. Moontlik moet ons egter een spesifieke saak per keer aanpak.

Mnr. Burger, ek kan u oor Pro Veritate in die algemeen gerus stel. „Pro Veritate” staan „Vir die Waarheid” in Jesus Christus en ons sal altyd bereid wees om dialoog te voer indien iemand ons standpunt *op grond van die evangelie van Jesus Christus* afwys.

—Roelf Meyer



# WEIGHED AND ...?

## HAAK EN STEEK

### PRAAT HARDER, DS., ONS HOOR JOU NIE...

WAT IS die Kerk se taak ten opsigte van ons land se verhoudingsprobleme? Hierdie vraag is na vore gebring in Morkel van Tonder se SAUK-program „Rekenskap”. En dis geen nuwe vraag nie. Dis 'n vraag wat al jare lank deur denkende mense gestel word.

Het die Kerk nie dalk 'n groter verantwoordelikheid in hierdie saak as wat tot dusver geblyk het nie?

Dit bly natuurlik 'n moeilike kwessie. Die Kerk wil nie die Staat regeer nie en die Staat wil nie die Kerk ignoreer nie. Dit is die uiterstes van die saak. Maar iewers tussenin is daar tog sekerlik 'n eerbare middeweg.

### Ironies

'n Mens vind dit ironies dat daar in 'n tyd soos die waarin Suid-Afrikaners ceueoue lewenspatrone moet verander om aan te pas by nuwe omstandighede—dat die Kerk in so 'n tyd verkies om te swyg. Want hierdie lewenspatroon wat moet verander het in hul kern juis te make met die mens in sy verhouding tot sy naaste; met reverdigheid en met die Christelike gewete.

Wie dus wil kom sê ja, maar jy praat nou van politiek en die Kerk moet sy hande skoon hou van politiek—so iemand probeer met woorde goël.

Politieke standpunte spruit voort uit 'n lewensopvatting en jou lewensopvatting word bepaal en gevorm deur die Woord van God. Hoe dikwels wys die Kerk ons op ons plig teenoor die Swartman—nie net teenoor sy siel nie, maar ook teenoor sy praktiese lewensomstandighede.

### Wanklanke

Hier is nog 'n groter vraag. 'n Knapsekêrel van 'n vraag. Het ons al die Kerk hoor maan oor sekere rigtings, wendings, wanklanke in ons amptelike politiek?

Nie waarvan ek kan onthou nie.

Moet 'n mens daaruit aflei dat letterlik alles wat die

Regering doen of besluit die Kerk en dus ook God se seën wegdra? Dit moet 'n uitermate geseënde en benadigde Regering wees wat so iets in so 'n moeilike tyd soos ons s'n regkry.

As dit nie so is nie—as die Regering dan al wel ingegaan het teen die beginsels wat 'n Christelike gewete neerlê, hoekom het die Kerk geswyg? As die volk 'n houding ingeneem het wat bots met die algemeen aanvaarde Christelike beginsels—sou die Kerk dan standpunt ingeneem het op die gevaar af dat hy baie mense van hom sou vervreem?

Bestaan daar nie 'n gevaar dat die Kerk 'n saamryer kan word wat ter wille van gewildheid sy duurste pligte versaak nie? Is dit nie juis dan wanneer die Kerk geneig is om sy toevlug te neem tot „hoë, edel-klinkende waarhede waarin almal glo” nie?

### Susterkerke

Ek dink ons het die Afrikaanse Kerk jare lank onwetend geïntimideer.

Dit het gewild geword om te sê „'n Afrikaner is Blank, hy stem Nasionaal en hy behoort aan een van die drie susterkerke”.

Dit was natuurlik 'n skewe waarheid. Ek ken goeie Afrikaners wat Sap stem. En net sulke goeie Afrikaners wat nie aan een van die susterkerke behoort nie. Ek ken voorbeeldige Rooms-Katolieke Afrikaners.

Maar deur Afrikanerskap te koppel aan die drie susterkerke en terselfdertyd ook aan 'n spesifieke politieke party, het ons assosiasies bewerkstellig wat vir die Kerk alles behalwe gesond was.

Dit word vandag aanvaar dat die drie susterkerke die Nasionale Party goedgesind is. Sou die drie kerke die Afrikaner se respek en simpatie verloor het as dit anders was?

'n Mens moet baie versigtig wees as jy die vraag probeer beantwoord. Sê jy ja, beteken dit dat party-politiek vir die Afrikaner belangriker is as kerkverband. Sê jy nee, het jou antwoord 'n dosyn ander implikasies.

### Verhewe

Wat my self betref—ek sal geruster voel die dag as ek daarvan kan oortuig word dat my Kerk en sy boodskap verhewe is bo partypolitieke belange. En ek sal tevrede wees die dag as ons

# GEWEEG EN ...?



kansels die algemene en vae en edel-klinkende waarhede ver-ruil vir spesifieke waarhede, al is daardie spesifieke waarhede politiek gesproke ongewild.

Die Kerk kan 'n deurslaggewende rol in die politiek speel sonder om ooit politiek te praat. 'n Regering is maar net aan bewind omdat sy volk hom verkies het, en wat 'n volk glo hang in 'n baie groot mate af van wat die Kerk hom laat glo.

Wat dink die Kerk van die Suid-Afrika van 1974?

Dis wat die gemeente wil weet.

—Die Vaderland, 4.6.74.

## THE CHARGE AGAINST RAVAN PRESS

It is now generally know that a charge was laid against Ravan Press and its three directors, Danie van Zyl, Beyers Naude and Peter Randall, under the Suppression of Communism Act for allegedly having published and disseminated the words of a banned person. The case was heard on May 16 and 17 in the Regional Court of Johannesburg and the trial was attended by two eminent international personalities the first being Prof. Luvern V. Rieke, professor of Law of the State of Washington as observer on behalf of the Lawyers' Committee for Civil Rights under the Law of Washington D.C. Prof. Rieke is also a member of the International Executive of the Lutheran World Federation and Chairman of the United States National Committee of the LWF.

The second personality was Rev. T. van Weelie, director of the World Diaconate of the Netherlands Reformed Church's General Diaconal Board.

On May 17 the case had to be adjourned until June 18 because two state witnesses could not be present. On June 18, after two members of the Security Branch had testified about each of them having purchased a copy of the publication concerned on July 3 and July 30, 1973 respectively, the advocate for the defence, Mr. J. Kriegler, applied for the discharge of the accused on the basis of his conviction that the wrong body (namely Ravan Press and its three directors) had been charged. According to the facts laid down before the court Ravan Press had printed and delivered to Spro-cas 3 500 copies

of the publication concerned on February 14, approximately 12 days before Paul Pretorius (the ex-President of Nusas whose words were alleged to have been published) was banned.

The magistrate adjourned the case until August 22 also indicating that he might call the case at an earlier date if the application for discharge were granted.

## THE SCHLEBUSCH TRIALS

One cannot blame the public in general and our members in particular if they become confused as to what exactly is now happening with all the Schlebusch trials. The facts in short are as follows:

1. In the case of the State vs. Beyers Naude the State has applied for leave to appeal against the judgment given in the Transvaal Supreme Court in favour of Dr. Naude. The date for this hearing in the Appellate Division in Bloemfontein has not been set but it is expected to take place within the next 2 to 3 months. This development took place after the appeal of Mrs. Dot Cleminshaw against her conviction under the same charge of having refused to testify before the Schlebusch Commission, was rejected in the same Division of the Supreme Court—thereby creating the very interesting situation of two conflicting judgments on the same issue.
2. In the meantime the dates for the cases against Theo Kotze and Peter Randall have been postponed from June 20 to October 21.
3. In the case of the State vs. James Moulder, through an unfortunate misunderstanding regarding the date of his appeal (which he is conducting himself) Mr. Moulder is now waiting to hear when the date for his appeal will be set.
4. Finally, according to a report in an Afrikaans daily, it is expected that the final Schlebusch report on Nusas as well as its report on the South African Institute of Race Relations, will be tabled

smith & abbot ink

RAND DAILY MAIL, Tuesday, June 4, 1974.



when Parliament re-convenes in August, whilst the report on the Christian Institute is not expected to be completed and presented before the parliamentary session of 1975.

In the meantime our work is proceeding as usual and we are involved in a number of exciting new ventures, fuller details of which will be published at a later date.

#### FLOGGINGS—SAP BLAMED BY BISHOP

NEW YORK—The flogging of political dissidents by tribal police in Owambo was done at the request of the South African Security Police, Bishop Leonard Auala of South West Africa, told a United Nations body yesterday.

The Bishop of the Evangelical Lutheran Owambo-Kavango Church told the UN council for "Namibia" that, contrary to claims made by the authorities in the territory, flogging was not a tribal custom.

Bishop Auala, who is about to end a one-month tour of the United States as the guest of the Lutheran Church here, testified at an open meeting of the council at UN headquarters.

He said political dissidents who had been detained without trial were handed over to tribal headmen who had been appointed to speak for the interests of the White community and were mouthpieces of the Government.

White security police asked the headmen to flog the dissidents, the bishop said.

Men and women were flogged publicly, some naked, and some so badly that they had to be taken by friends to hospital.

His church leaders sought a court injunction against the flogging. A court found that flogging was a tribal custom, Bishop Auala said.

"This is not true", he said. "It is not tribal custom."

The bishop said he had been secretary to a tribal chief who had held office for 30 years and he had never known the chief to flog people in public.

—*The Star*, 19.6.74.

#### SA DISSIDENTS ABROAD TOTAL 3 000—INSTITUTE

More than 3 000 "political dissidents" from South Africa are now living abroad, according to an Africa Institute analysis based on United Nations and Organisation of African Unity reports.

Of these 460 are said to be living in Zambia and 500 in Tanzania.

A spokesman from the Institute said this week "many of these people are involved in the terrorist onslaught on South Africa".

He said the latest reports on the number of South Africans who had left South Africa for political reasons had come from the United Nations High Commissioner for Refugees.

"We rely on these figures and believe they are the only statistics available", he said.

Other statistics quoted in the Institute's analysis were that

500 "political dissidents" from the territory were living outside South West Africa.

—*Rand Daily Mail*.

#### SCHOOL HEADS HIT AT BED

School principals and executive members of the ethnic school boards under the West Rand Administration Board have attacked Bantu Education and called for an immediate end to ethnic schools.

At a meeting attended by 26 people at Orlando West High on Tuesday night, there was a total rejection of the system of Bantu Education and a demand for full participation of the Black people in planning education.

A commission consisting of eight men was appointed to draw up a memorandum to the Regional Director of Bantu Education, demanding:

- The abolition of ethnic schools;
- Direct involvement of Blacks in the planning of education;
- An inquiry into the Standard VI, JC and matric examination results; and
- Stopping the local circuit inspectors from "interfering" in the administration of the schools.

The Rev. D.C.T. Nkwe, chairman Botswana North board said: "The division of the schools into ethnic groups was not our choice and we find ourselves trapped by processes we cannot control. The planning of our education has been politically orientated. It's more the work of a politician than that of an educationist."

Mr. P.N. Mehlape, principal of Madibane High said: "We are aware that our education was based on a policy which has proved wrong and if policies do not serve the people, they should not be put into operation. The present system only allows one-way communication—from the department, giving directives to the school boards. Yet these very boards are said to be autonomous."

He said Bantu Education was propagating racial conflict that resulted in serious scenes of tribal fighting between children of different ethnic groups.

—*Rand Daily Mail*, 28.2.74.

#### SINODE KEUR EMIGRASIE NA SA AF

DRIEBERGEN (Holland)—Die Sinode van die Nederlandse Gereformeerde Kerk het vandeeweek met 'n groot meerderheid vir 'n voorstel gestem wat lede van die kerk afraai om na Suid-Afrika te emigreer.

Die Sinode sê dat werk in Suid-Afrika al meer aan die swart bevolking gegee sal word, en nie aan blanke immigrante nie.

Net vyf lede het teen die voorstel gestem.

Die Sinode se raad vir bestuur en gemeenskap sê dit is Christene se plig om ongeregtheid, soos rassisme, te bestry. Die raad sê dat die Suid-Afrikaanse Regering, as deel van sy rassebeleid, beter betrekkinge vir blankes reserveer, en dit „loop in werklikheid uit op onderdrukking van die swart bevolking“.

—*Die Transvaler*, 22.2.74.

