

PRO

VERITATE

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CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA—CHRISTIAN MONTHLY FOR SOUTHERN AFRICA

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AN OPEN LETTER TO MEMBERS OF THE W.S.C.F.

— D. G. L. CRAGG

Dear Friends,

At its General Committee meeting in the Argentine in August 1964 the W.S.C.F. approved a letter to member movements asking them to study the South African situation, which was described as a threat to world peace, and suggesting that they lend their weight to the campaign for economic sanctions against the Republic. The reaction of the S.C.A. of South Africa was swift and decisive. At a meeting of the Executive Committee in September 1964 it was decided to disaffiliate and this step was confirmed by an overwhelming majority at the Extraordinary General Meeting on 12 January, 1965, at which the S.C.A. itself was dissolved.

I had the privilege of serving the British S.C.M. for three years as a staff secretary and during that period I received far more than I gave. I learned to value the student movement in the life of the University, the Church and the world. I believe that it has a vital role to play, not least in my own country, and I regret the severing of the links. However, I must confess to bitter disappointment that such a tendentious document as the offending letter was ever issued in the name of the W.S.C.F.

I do not object to its condemnation of apartheid. That, indeed, is one of the redeeming features of the letter. Whatever apologists may say — and some of them are sincere — apartheid is an iniquitous system which bolsters up white supremacy and degrades the humanity of black and white alike. It is contrary to the plain teaching of the New Testament and its very existence is a blot upon the landscape. But when all that is said and done, I question whether any real good is at-

tained by an hysterical, unbalanced outburst which does not reflect the "serious consideration" that is supposed to have preceded its composition.

BIASSED

"We stress the need for careful study of the South African situation and the alternative forms

of action possible, because of both the complexity and the rapidly changing character of the crisis". This is commendable and I endorse it. But I question whether much objective study can be based upon the literature recommended. No doubt the report of the International Sanctions Conference and publications of Christian Action, the Fabian Society and the African National Congress have their place in such a study but they cannot stand alone.

Indeed, the W.S.C.F. need never complain about the propaganda of the South African Information Service, for its choice of

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'N SPEL RONDOM 'N PROBLEEM

JACQUES KRIEL.

"If we are to restore faith to men, it will be through science"
— (C. A. Coulson).

„Teoloë kan nie speel nie. Hulle neem hulleself en hulle teologiese arbeid te ernstig op.“ Ek meen dat ek genoem empiriese bewyse kan lewer om so 'n veralgemening te waag! Daar is min van ons wat saam met Karl Barth kan bely dat God in die hemel vir ons arbeid lag. Vir ons as teoloë miskien nog wel, maar vir ons teologie — nooit! 'n geamuseerde God is hier nie denkbaar nie.

En tog is die evangelie die mees on-ernstige boodskap wat mense nog gewaag het om op hulle lippe te neem. Die orde van hierdie wêreld word omgekeer — en dit is die wese van die humor.

Geleerdes moet na kinders gaan om wys te word, en tollenaars en hoere gaan die Koninkryk van die hemele binne voor burgemeesters, parlamentslede en . . .
(Blaai om asseblief)

'N SPEL RONDOM 'N PROBLEEM

(Vervolg van bladsy 1)

teoloë! Dat die gemeente van Christus nie in 'n gedurige lagbui verkeer nie, is miskien 'n teken van hoe ver ons die goes van die blye boodskap in ons lewens, en teologie, verbeur! Ons het verlear wat dit beteken om spelende voor die aangesig van God te wees, „for we have sinned and grown old, and our Father is younger than we.” (G. K. Chesterton).

Ook die spel het natuurlik sy erns, maar dit is 'n erns waarvoor ons nie beskik nie, wat nie ons erns is nie, maar die erns van die spel. Wat belangrik is, is die spel, nie ons spelery nie. En die erns van die spel het 'n humor wat bo ons humor uitgaan, en die frisheid en ewige nuutheid van 'n goddelike humor het.

Wat hier volg is 'n teologiese spel rondom 'n teologiese probleem . . . deur 'n nie-teoloog! U moet dit dus nie ernstig opneem nie. Indien dit enige erns besit, enige ooreenkoms met 'n „werklike” situasie toon, is dit deel van die humor van die spel, en nie van die erns van die analise nie. Indien nie, is die spel sy eie regverdiging.

EERLIKE VRAE

Die probleem is dié van kommunikasie met die mondiggeworde moderne mens — die begrip waarmee Bonhoeffer so dikwels speel. Ek weet dat hierdie begrip in die lig van die opkoms van pseudo-religieë soos Kommunisme en Nasionalisme ruik na 'n abstraksie. Maar al is daar net een mondiggewordene, dan is die spel geregverdig. En al is daar nie een nie, dan is die spel sy eie regverdiging.

Daar is verskeie beelde of ontwerpe van die 'mundige mensch' wat ons aan u kan voorhou, beelde wat elkeen 'n meerdere of mindere mate van werklikheidsbeelding besit, maar die een wat hier by ons die meeste gestalte vind is dié van „die wetenskaplike” — die persoon wat vra dat voordat daar van hom verwag word om te aanvaar, daar ten minste 'n minimum van redelike bewyse voor aangevoer moet

word. Hy is nie die kille intellektueel wat so dikwels vanaf die kansel aan die gemeente voorgehou en verpletter word nie, maar 'n man wat vierkant na liggaam en goes in hierdie wêreld staan, en met 'n heel redelike eis tot die Christen kom.

Hierdie mense is nie boos nie, maar lewe dikwels lewens van verantwoordelijkheid wat beskamend is vir ons as Christene. Hulle is aangegryp met 'n besorgdheid vir die nood van hierdie wêreld en hulle naaste, maar hulle vind in die Christelike boodskap niks wat relevant is óf tot die verstaan van hierdie nood óf tot leniging daarvan nie.

Hulle vra vrae, intelligente vrae, eerlike vrae, ernstige vrae, en omdat hulle geen bevredigende antwoorde binne die huidige struktuur van die christelike prediking kry nie, het hulle geen ander keuse nie as om die evangelie soos hulle dit daaruit leer ken het, te verwerp om sodoende hulle intellektuele integriteit te behou. Hulle het geen ander keuse as om die evangelie te ve-eenselwig met die denk-model waarbinne dit vandag tot ons kom nie. En die spreekwoorde-like baba gaan saam met die badwater by die deur uit.

'N KONKRETE VOORBEELD

Onlangs het 'n bekende Soöloog in die openbaar sy christenwees voor mede-wetenskaplikes bely en o.a. verduidelik dat die keuse vir die christen in die Soölogie nie lê tussen Genesis I en die ewolusie Teorie nie, maar tussen die **beeld** van die mens wat die ewolusioniste ontwerp (en wat hy nie aanvaar nie) op grond van die ewolusie teorie (wat hy wel aanvaar), en die beeld van die mens soos dit binne die Bybelse denkwysse fungeer. Die ewolusionistiese mensbeeld is nie verdedigbaar op grond van die suiwer wetenskaplike ewolusie-teorie nie, net soos bewyse vir die geldigheid van die christelike geloof deur sekere christen-wetenskaplikes op grond van ander wetenskaplike teorieë nie wesenlik verdedigbaar is uit daardie teorieë nie. Maar toe dit by vrae rondom die kernbegrippe van die verkondiging kom (soos sonde, verlossing, dood en die onsterflikheid van die siel) kon hy geen antwoord gee nie, omdat

die kerk hom nie toegerus het met 'n siening van hierdie begrippe wat kon beantwoord aan die eis van bewysbaarheid wat hierdie mense aan hom gestel het nie. En dit is hier in die voorlesingsaal, in die laboratorium en die wetenskaplike tweegesprek (en nie in die Kerk, of die Kweekskool of die teologiese dissertasie nie) waar die Christelike boodskap hom sinvol moet kan handhaaf.

Ek swig nie hier voor 'n absolute eis dat **alles** nou sg. bewysbaar moet wees nie — daarvoor het dié begrip te veel nuances en betekenislae. Baie van die grondbegrippe waarmee die wetenskap self werk is (of was op 'n stadium) onbewese of is selfs prinsipiëel onbewysbaar. Die ernstige wetenskaplike is egter bewus hiervan en hou daarmee rekening in sy interpretasie van die fenomene. Maar ons as christene vlug te maklik agter die skerm van „geloofsaanvaarding” as die vrae te warm begin word en dink dat ons sodoende alle probleme opgelos het. En dan is ons verbaas as hierdie mense ons nie hierin wil volg nie maar aanhou om hulle lastige vrae te vra.

Die gevaar van so 'n ontvlugting is dat al die on-ter-sake, on-essensiële en selfs on-evangeliese begrippe wat „langs die pad” in die verkondiging ingesypel het, saamgesleep en so geheilig word tot „geloofs-sake”. Ons moet hierdie mense met hulle vrae ernstig opneem en op hulle eie terrein ontmoet nie omdat **hulle** dit eis nie, maar omdat Jesus Christus dit eis, want wie sal, as sy vriend vir hom 'n vis vra, 'n slang aanbied?

Ons moet bereid wees om gestroop te word, en die eerlikheid hê om te los wat onhoudbaar blyk te wees. Kommunikasie beteken om in gesprek te tree — en 'n ware gesprek is nooit 'n eenrigting affêre nie. Miskien kan God so 'n gesprek gebruik om Sy kerk te verlos van al die heilige rommel waarmee hy homself die afgelope eeue opgesaal het. Dit sal egter 'n verootmoediging voor God en ons (ateïstiese) naaste, sowel as 'n radikale herbesinning op die evangelie vereis. Bultman mag die klits totaal kwyt wees, maar liever 'n verkeerde Bultman as geen Bultman nie, want al het hy niks anders gedoen as om ons denke oor evangeliese

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grondbegrippe weer aan die beweging te sit nie, het hy aan die kerk 'n onskatbare diens bewys. Hy het weer die spel begin, en God speel saam, want dit is 'n spel om die heiliging van die wêreld.

'N MENS-WAARDIGE LEWE

'n Belangrike hoeksteen in ons verkondiging is die konsep van die 'onsterflikheid van die siel' want ons siening daarvan bepaal bv. ons interpretasie van die begrip 'verlossing', maar wat maak met 'n vraag na verifieerbare feite aangaande die bestaan (en voortbestaan na die dood) van hierdie siel? Op hierdie vlak, en binne hierdie spesifieke denkskema, moet ons dié mense 'n antwoord skuldig bly. Maar daar is ander moontlikhede. Ons kan bv. daarop wys dat die begrip siel nie noodwendig slaan op 'n oriëntasie of wyse van optrede wat die mens tot **mens** maak. En ons kan daarop wys dat ons elke Sondag nie die onsterflikheid van die siel bely nie, maar die wederopstanding van die dode. Wat meer is, ons kan hulle die name van teoloë gee wat volhou dat hierdie die eintlike sin van die evangelie is.

Of hierdie siening 'reg' is, is iets wat die teoloë self moet uitmaak, maar wat belangrik is, is dat dit 'n moontlikheid binne die soel van die christelike verkondiging is, en dat die vrae dus nie uiteraard onbeantwoord hoef te bly nie. Dit stel die moontlikheid dat die wetenskaplike kan bely dat hy as Christen lewe in die **hoop** (noem dit geloof as u wil) op die belofte van die wederopstanding van die dode soos deur Jesus Christus verkondig. Hier het aanvaarding sy regmatige plek — 'n mens eis immers nie bewyse vir beloftes nie! Ons kan natuurlik aanhou om hierdie eskatologiese begrippe as **feite** te beskou, maar dan feite wat kwansuis nie bewysbaar is soos 'n mens van enige 'self respecting' feit sou verwag nie, maar nou ge glo moet word; ons kan hulle selfs 'heilsfeite' doop, maar ons mag besig wees om slordigheid

van denke te verberg agter 'n rookskerm van godsdienstige begrippe. Ons moet deur dink tot op die end, en bely waar belydenis van pas is.

En wanneer ons bely moet ons seker maak dat dit belydeniswaardig is, want as ons bv. nie vir hierdie mense kan aantoon waarom die opstanding hier nou vir my van betekenis is nie, dan moet ons eerder daarvoor swyg. Ons moet dus (en ek glo dit is 'n evangeliese opdrag) die vlak van die kommunikeerbare rek tot die afgronde onder ons krummel, want as dit by die belydenis van die eskatologiese kom, is kommunikasie moeilik (indien nog wel) te handhaaf.

Maar selfs hier sou ek nie die bewysbare, die funksionele wou uitskakel nie. Waar kommunikasie afbreek, breek die vlak van die **teoretiese** oortuigingsmoontlikhede af, sodat 'n 'bewys' van my eskatologiese verwysingskema alleen in die vlak van die **lewe gegee** kan word. Een ideologie (en wat is 'n ideologie anders as 'n eskatologiese — en dus onverifieerbare — verwysingskema) kan alleenlik sy verdienstelikheid bo 'n ander toon daarin dat dit die mens in staat stel om 'n meer mens-waardige lewe in hierdie wêreld te lei.

Indien verlossing dus in die christelike verkondiging iets gaan beteken, moet dit losgemaak word uit die ander-wêreldse heenwysing, en moet dit word „'n vryheid om in hierdie wêreld te staan as een daarvan maar terselfdertyd in staat om rigting te gee as gevolg van die liefde tot die Waarheid wat Vlees geword het". (G. C. Oosthuizen.)

Verlossing in die Nuwe Testament is heel konkreet verlossing uit een lewenstroom in 'n ander, uit 'n lewe van egosentrisiteit tot 'n lewe van betrokkenheid op God en die naaste. Hierdie perspektief dat sy 'self-centredness' essensiëel 'n opstand teen God en sy naaste is, geld vir die 'moderne mens' net soveel as vir die mens van die Bybelse tye. „Our faith interprets the predicament of man — a rebel estranged from his God and at odds with his fellows. It also reveals God's answer to that predicament — reconciliation to Himself through Jesus Christ our Lord". (D. G. L. Cragg). Maar dié verlossing moet

gestalte kry in die **lewe** (en nie net in die belydenis nie) van die gemeente daarin dat die gemeente 'n lewe van liefde „soos Ek julle liefgehad het" moet lei (vgl. Matt. 12:50). So nie, maak die gemeente in die belydenis van God se liefde, God dood.

DIE WARE STRUIKELBLOK

Daarom moet die Christen se stryd teen die Kommunisme ook bv. nooit verwar word met die stryd om die behoud van 'n spesifieke politieke of ekonomiese bestel nie. „Vir die beoordeling van 'n verskynsel uit Christelike standpunt kom dit nie daarop aan watter ekonomiese of maatskaplike of politieke vorm dit aanneem nie, mits daardie vorms nie vanself 'n verloëning van die Christendom meebring nie; . . . dit hang af van die wyse waarop die mens hom in daardie lewensvorme gedra, en in albei (d.w.s. die kapitalistiese en kommunistiese) kan hy óf christelik óf onchristelik handel." (Prof. B. B. Keet). Dit gaan dus vir die Christen nie om die behoud van 'n politieke staatsvorm nie, maar om die 'siel' van die mens, om die 'waarheid' van die menslike situasie. Die stryd lê in die dimensie van die daad, van liefde — die Christen moet daadwerklik toon dat hy die wêreld meer liefhet as die kommunis omdat God die wêreld eerste liefgehad het! Die Christen stry nie om sy voortbestaan of dié van die kerk nie, maar om die 'weltlichkeit der welt' omdat God in Jesus Christus om die 'weltlichkeit der welt' stry. En die Christen is 'n christen alleenlik in soverre hy na liggaam en na gees in hierdie stryd partisepeer — en nie alleen na die mate dat hy sekere doemas aanvaar nie. (Vgl. Lukas 11:42). In hierdie stryd is al wat belangrik is die wêreld, en God se liefde vir die wêreld, en nie ons heilige konstruksietjies nie. In hierdie stryd mag ons nie die evangelie belas met 'n reeks pseudo-struikelblokke nie, maar deur verootmoediging onself laat stroop sodat die enigste ware struikelblok (ook vir ons!), nl. Jesus Christus na vore kan kom.

Die tyd waarin die teologiese gesprek oor die wêreld 'n gesprek tussen teoloë was, is verby. Die gesprek wat God in Jesus

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literature has proved it just as biased as the Nationalist Government.

I look in vain for the publications of the South African Institute of Race Relations, a body which has an unrivalled reputation for objective study and fearless opposition to the iniquities of Apartheid. I am astounded at the absence of Leo Marquard's "The Peoples and Policies of South Africa" of which the New York Herald Tribune said, "If you can afford to buy only one book on South Africa . . . then this is the one to get." Why are these and similar publications not recommended? Is it because they are too advanced for students? Or is it that they may lead those who study them to understand something more of the "complexity . . . of the crisis" and thus make them less enthusiastic about the particular course of action which the letter recommends.

UNREALISTIC

That is my next complaint. The letter calls for study but it forcefully urges a particular course of action as if it was the only one possible. This is not the case. Indeed, it is a moot point whether economic sanctions is even a realistic political policy. To believe that total economic sanctions are likely to be adopted by Britain and the U.S.A. seems to attribute far greater altruism to these affluent societies than other events suggest — and the letter states that only "universal, total and swift" economic sanctions will be effective. It is a further question whether economic sanctions will, in practice, produce the desired results, especially if they go off at half cock. It is equally likely that they would precipitate the very conflict we wish to avoid, indefinitely postpone the hope of reconciliation and further complicate the South African situation. Sanctions may be effective as a rallying cry but hopeless as a political policy. I personally cannot accept them as the proper Christian response to the situation and the report of the British Council of Churches on "The Future of South Africa" suggests that I am not alone. I do not dispute the

right of any individual or political body to disagree with me, but I must complain when the W.S.C.F. speaks as if sanctions is the only possible policy. By so doing it relieves the ordinary student of the responsibility of objective study and responsible decision and makes nonsense of its call for "careful study of the South African situation".

BOTH HAVE FAILED

It has been urged that the action of the W.S.C.F. was no more

political than that of the S.C.A. of South Africa in endorsing apartheid. I agree but I am not impressed. If the S.C.A. was bowing down before the Afrikaner Nationalists, the W.S.C.F. appears to be bowing down before other politicians.

They are both failing to bring a constructive and Christian contribution to a situation which only Christ can redeem.

If the S.C.A. has justified its acceptance of apartheid by spiri-

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'N SPEL RONDOM 'N PROBLEEM

(Vervolg van bladsy 3)

Christus MET die wêreld begin het moet verder gevoer word — deur, wetenskaplikes en boere, regsgeleerdes en straatveërs, medici en arbeiders.

In hierdie gesprek kan ons nie die luuksheid veroorloof van 'n vooraf opgestelde teologies-dogmatiese skema wat bepaal wat ons mag en wat ons nie mag nie, wat Christelik of nie-christelik is in ons doen of sê nie. Ons moet bereid wees om die Gees te volg wat lei waar Hy wil. Jesus is Heer ook van die sabbat — dus ook van ons teologie. Sonder 'n verwysingskema kan ons natuurlik ook nie, maar met 'n absolute dogma is ons optrede gedoem om 'n dowwe sirkelblad te trap binne die grense van ons dogma self, sonder om ooit by die wêreld uit te kom. Die Christen staan in sy teologiese arbeid in die spanning tussen skrif en wêreld en mag hom nie binne 'n absolute skema afsluit van enige van die twee nie — nooit besit ons 'n absolute perspektief op die evangelie nie en nooit is ons opdrag tot 'n gesprek met die wêreld oor die heerskappy van Christus afgesluit nie.

Of ons dit wil weet of nie, maar die fundamenteelste vormende krag in die moderne wêreld is dié van die wetenskap. „The greatest event in the world today is not the awakening of Asia, nor the rise of communism . . . it is the advent of a new way of living due to science". (Verslag van die Carnegie Endowment). Volgens Butterfield is die Renaissance en

Hervorming in vergelyking met hierdie ontwaking „mere episodes, mere internal displacements within the system of medieval Christendom"! En tog het die wetenskap gegroei binne die raamwerk van die christelike tradisie en het die vaders van die wetenskap hulle arbeid verrig „to the glory of God the Creator and the advantage of the human race". Die breuk kom wanneer Biskop Wilberforce uitroep: „the principle of natural selection is absolutely incompatible with the word of God." Die wetenskap moes kies tussen die uitspraak van 'n beangste teoloog en 'n opgeleide wetenskaplike. Hier, aan die deur van 'n teologie wat nie kon bybly nie, lê die skuld vir die breuk.

As ons hierdie breuk wil heel en weer hierdie geweldige veld van menslike denke en ervaring vir die heerskappy van Christus wil wen, moet ons God toelaat om ons van ons geestelike aarverkalking te red, moet ons bereid wees om ons christen wetenskaplikes toe te laat om nuwe weë vir die verkondiging van hierdie situasie te soek.

Hulle moet vrygelaat word om volledig wetenskaplikes te wees. om saam met Huxley uit te roep: „I am come here in the interest of science", nie omdat die wetenskap dit eis nie, maar omdat dié God wat volledig mens geword het dit eis. Eers dan kan ons verwag dat daar na ons geluister sal word; eers dan durf ons bid: „Laat U koninkryk kom — ook in die wetenskap."

Editorial:

The Prayer we need

The week of prayer for Christian unity will be observed by many denominations in many different ways in South Africa from May 30th to June 6th this year. In many cities and areas there will be combined church services and rallies as well as gatherings where Christians of different backgrounds will be joining together in prayer under our Lord's own High Priestly supplication: That they all may be one.

No prayer is more urgently needed for the church and the Christian community in South Africa than this one. But it will never become effective until it first becomes an anguished cry from the hearts of Christians who, because of their deep concern and sense of obedience to the will of our Lord, will lay all our sinful divisions before the throne of God. No perfunctory or customary prayer, no official decision of church bodies to seek closer unity, no momentary emotional experience in a united devotional act, will bring about any lasting change if we do not first of all understand what this unity involves and why we have to pray for it.

Therefore all attempts which are made to lead all believers in South Africa to a deeper understanding of Christian unity, must be welcomed and supported. And especially so because our country, while being one with one of the largest percentage of church members in relation to its total population in the world, is also one of the most divided — denominationally, culturally and racially. This does not mean that all division or differentiation is sinful in essence — but it definitely means that if we allow differences of language or culture or caste or colour to harm or break down the unity of the body of Christ, then we are in fact a stumbling block for the growth of the Christian faith in Africa and the world.

We know that there are many different viewpoints and even deep disagreement amongst Christians on this subject of Christian unity — and these differences will not be solved in a day or two. But there should be unanimous approval amongst all Christians in our country that at least we can all pray together for the rediscovery and the enactment of our unity in Christ, the one Saviour, the one Lord, the one King.

But prayer without action is no prayer. The test of our sincerity in participation will lie in our witness in spirit, word and deed after we have prayed together. Then only will the world believe if it sees the outcome of our supplications in the lives of the people of God.

Inleidingsartikel:

Laat Gods Woord die oordeel vel!

Die besluite wat sommige kerkrade van die Ned. Geref. Kerk van Suid-Transvaal geneem het nl. om 'n spesiale Sinodesitting aan te vra om o.a. die situasie wat in die Ned. Geref. Kerk rondom Pro Veritate ontwikkel het te laat ondersoek en tot finaliteit te bring, het wye publisiteit in die dagbladders geniet.

Teikens wanneer die saak in die verlede ter sprake gekom het het ons blad hom van meningsuiting daaromtrent weerhou omdat ons nog altyd gehoop het dat die saak op Bybelse grondslag binne kerklike vergaderinge deur 'n billike en vrye bespreking besleg kon word. Ook na die voorbaryge publikasie in die algemene pers van kerkradsbesluite het ons as eindredakteur ons van kommentaar weerhou in die vertroue dat van amptelike kerklike kant die foutiewe en onhoudbare in hierdie besluite gekorrigeer sou word. Aangesien daar egter tot dusver geen sodanige regstelling verskyn het nie word ons gedwing om die aandag op 'n paar dinge te vestig:

- Niemand sal eerlike ondersoek na en beoordeeling van ons blad se standpunte meer verwelkom as ons redaksie mits as maatstaf van beoordeling sal geld die enigste wat behoort te tel: dié van Skrif en belydenis. Dit was trouens nog altyd ons klagte dat by al die vae beskuldigings en verdagmakings (nl. van „onrus skep" en „die eenheid van die kerk bedreig") nog nie een enkele persoon of liggaam op grond van die Skrif en die Belydenisskrifte van die Kerk, een enkele gegronde beswaar teen die blad kon inbring nie. Trouens, almal weet dat al die pogings om die blad te diskrediteer alleen berus op een grond: misnoë, wrewel en selfs woede dat Evangeliedienaars uit die Afrikaanse Kerke dit gewaag het om 'n ope gesprek op grond van die Skrif oor ons rasse- en ander omstrede vraagstukke te voer waarin meninge gelug is wat nie altyd ooreenstem met die heersende politieke denke binne die kringe van die drie Afrikaanse Kerke nie.

- Die valse indruk word geskep (en die mening so gevoed) dat Pro Veritate die oorsak is van onrus en verdeeldheid in die Kerk en dat alles weer pais en vree sal wees as leraars en lidmate van die Afrikaanse Kerke nie meer „meedoën aan die Pro Veritate-poging" nie. So 'n beskouing is net so naïef as wat dit onjuis is. In wese gaan dit hier nie om die persoon van 'n Beyers Naudé of Pro Veritate of die Christelike Instituut nie — dit gaan hier om die vraag: wil ons Gods Woord soos dit tot ons spreek deur sy Seun en Gees gehoorsaam wees of nie? Sonder gehoorsaamheid sal God ons geen rus en geen vrede gun nie.

- Die eenheid van die Kerk, hoe kosbaar ons dit ookal ag, kan alleen, verseker word as dit gegronde is op waarheid. En hierdie waarheid moet ons almal in ootmoed en opregtheid soek in sy Woord. Wie dit in eerlikheid doen mag nie verhinder word nie, veral as dit gedoen word juis met 'n beroep op die handhawing van die waarheid van Gods Woord. Wanneer kerkrade deur eiewillige besluite

(Vervolg op bladsy 16)

AN OPEN LETTER TO MEMBERS OF THE W.S.C.F.

(Continued from page 4)

tualising our unity in Christ, the W.S.C.F. is in danger of going to the other extreme and forgetting that the Spirit of Christ must inform our political actions. Or are we to believe that there is no distinctive contribution that a Christian body can make to the South African problem?

The letter further states: "In taking our action, we join with a growing number of Christians in South Africa who are openly opposing apartheid and who, because of their courageous actions, have been isolated from the Christian community." There is a dangerous half truth in this quotation. There are men of tremendous courage who have sacrificed security and been ostracised by their denominations for their stand on the racial issue, but it is misleading to suggest that they are 'isolated from the Christian community' — unless, of course, such bodies as the Christian Institute are not be considered a part of that community. I wonder if such men are really helped by assistance of this sort? The reaction of "Pro Veritate" to the report of the British Council of Churches suggests the contrary!

Granted this desire to join and assist such Christians, let us ask what the letter has actually achieved. Within South Africa it has had two results:

1. It has given the S.C.A. a golden opportunity of disaffiliating in a spirit of self righteous indignation. The breaking of the link was probably inevitable, for the S.C.A. was being forced into a position where it would have had to leave the Federation on the explicit ground that it would not disavow racial discrimination. This would not have caused much heartburning to many members, but it would have embarrassed some and, what is more important, the real issue would have been plain. As it is, the S.C.A. has been able to represent the W.S.C.F. as a leftist political organisation and disaffiliation as a patriotic act. There has been no

embarrassment and no sense of guilt. Repentance is as far away as ever and "genuine dialogue" is a remoter possibility than it was before.

2. Just because this false impression has been created, Christians whom it was intended to help may be forced into even greater isolation. There are students and others in South Africa who are hoping and praying for a new link with the Federation in the future. Your action has made their task more difficult, if not impossible.

I have written strongly but as a brother in Christ. I believe the letter was a sincere attempt to "do something" in a frustrating situation, but an attempt that misfired. I hope the Federation will think again and search for a course of action that is more likely to promote reconciliation and to bring Christian love to bear upon a deteriorating situation.

A PAINFUL PROCESS

"What should we do?" You have a right to ask that question and I must be honest and say I have no easy answer. The Christian in South Africa has to tread the very difficult and humbling path of reconciliation and it is to this task that the S.C.M. of South Africa (the successor of the old African Section of the S.C.A.) has committed itself. For a while perhaps, we shall be unlikely to have much fellowship with the Afrikaners but there is need enough for reconciliation between African, English and Coloured — and the Afrikaner will soon be drawn in. Racial reconciliation is a painful process. We have to drop our preconceptions and to unlearn prejudices with which we have lived since childhood. We have to overcome mutual suspicion and to accept criticism without being hurt. Moreover, we have to expect attacks from both sides and to be prepared for the titles 'kafferboetie' (kaffir's brother) and 'sell out'.

Such reconciliation can only begin at one place — the foot of the Cross. It can only be nurtured as we meet God in worship and meet Him in His Word. What then? At the moment I don't know how we shall act in the world but I do believe that, if we begin at

the Cross, the Holy Spirit will make our mission clear. Christian action can only spring from Christian commitment.

NO SPECULAR ACTION

How can you help us?

First, by trying to understand us. Tackle that study of our complex country; use the books I have mentioned in addition to those in the letter; and make contact with the S.A. Institute of Race Relations (P.O. Box 97, Johannesburg).

Secondly, keep in touch with us — give us your support, your sympathy and your reproof (for we need the latter).

Thirdly, pray for us and let your prayers be informed by knowledge.

Finally, if you can manage it, come here and help us. The United Nations and the British Council of Churches wants to discourage immigration and, quite frankly, we could do without a certain type of immigrant. But South Africa needs committed Christians in every walk of life. There is place for the man or woman who comes for a short period but, more than anything else, we want committed Christians who will be ready to identify themselves with us — not folk who will stick out their necks and scuttle for safety but folk who will cast in their lot with us for good or ill.

This final point needs to be underlined. There has been a tendency for overseas teachers to steer clear of South African universities. Is this really a responsible attitude? Is it right to deprive South African youth, of all races, of the best tuition? Is it right to deny them the influence of the balanced Christian liberal? Such teachers are not lacking but we need far more. Come over and help us. Become personally involved.

No, I am not offering spectacular action and quick results but God does not always work that way and, in the long run, "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Yours sincerely,

DONALD G. L. CRAGG.

John Wesley College,
Federal Theological Seminary,
Alice, C.P.

DIE KERK BUIE SUID-AFRIKA

— B. B. KEET

SJINA

By alle onsekerheid wat daar bestaan met betrekking tot berigte wat ontvang word oor die toestand van die Christelike kerke in Sjina, kan tog vasgestel word dat daar nog 'n mate van vryheid bestaan om die Evangelie te verkondig.

The International Review of Christian Missions noem die volgende feite: Kerke van groot konfessionele inrigtinge gaan nog voort met hul arbeid, al het die aantal kerke en gemeentes sterk verminder. Die Christelike feesdae word gevier en kerkdienste word goed bygewoon. Opleiding van teologiese studente vind nog plaas: in Nanking volg 100 studente 'n vyfjarige kursus en in Peking is daar 'n instituut vir gevorderde studie en navorsing. Die bou van nuwe kerke en gemeentes word bemoeilik en byna onmoontlik gemaak terwyl die samekomste in gemeentelike kringe al strenger beperk word. Gemeentede kom egter as private persone bymekaar in gebeds- en besprekingskringe waar hulle met en vir Christene buite Sjina intree.

Enigsins verskillend is 'n verslag wat deur dr. Ralph Lapwood, wiskundige van die Universiteit Cambridge na 'n besoek van ses weke aan Sjina waar hy vroeër twintig jaar lank gewerk het en nou op uitnodiging in Peking lesings kom hou het. O.a. sê hy dat, hoewel die Christendom deur die regering paal en perk gestel word, die kerk in Sjina nie volkome aan die Staat onderwerp is nie. Die kerk reël sy eie sake, en met die verdwyning van die Westerse sending het hy 'n eenheid ontwikkel wat voorheen onbekend was. Kerklike genootskappe en inrigtinge is vervang deur 'n nuwe eenheid, byname in die groot stede. In Shanghai, Nanking en Tientsin is die Christelike gemeentes saamgevoeg in vier of vyf kerke met 'n span predikante wat gesamentlik dien. Gevolglik bestaan daar gereelde en groot gemeentes wat deur 'n aantal predikante in die prediking en pastorale diens versorg word. Nie alle predikante is voltydse dominees nie; sommige bestee 'n deel van hulle tyd aan produktiewe arbeid op kantore, in fabriek en op boerderye. In Shanghai het ds. Li die leiding van 'n gemeente met 400 lede; hulle vergader in 'n vroeër Amerikaanse gebou. Hy is 'n vroom man en geniet

saam met sy gemeente 'n groot mate van respek in die gemeenskap. In 'n gesprek met ds. Yu, 'n ou Christelike voorganger in Sjina, het geblyk dat daar nie veel kontak met die Westerse Sending onderhou word nie. Die kerke in Amerika en Engeland word beskuldig van imperialistiese samewerking met die Weste. Sjinese Christene is daarvan oortuig dat die kerk onder 'n Kommunistiese sisteem kan lewe en groei; ten minste ewe goed as onder 'n kapitalistiese sisteem.

OOS-DUITSLAND

Uit en onder Rusland het die Kommunisme Duitsland binnegeëring en sy heerskappy oor 'n groot deel van daardie land uitgebrei. In Rusland self het die kommunisme die Russies-Ortodokse Kerke gaandeweg aan bande gelê en op allerlei wyse sy vryheid beperk. Toe dit na die oorwegend Protestantse deel van Duitsland oorgeplant is, was die verwagting dat, net soos in die geval van die **Bekennende Kirche** onder die nasionaal-sosialisme, daar 'n kragtige reaksie teen die ateïstiese kommunisme sou ontstaan. Protes is daar wel aangeteken teen metodes wat in die bestryding van die kerk gebruik is, maar die stryd was van die begin af 'n eensydige; vir die vrye groei van die kerk was daar geen geleentheid nie; intendeel, alerhande beswarende voorwaardes het dit, vir die jeug veral, vrywel onmoontlik gemaak om aan die kerklike lewe deel te neem. Statistieke bewys dat binne tien jaar 80 tot 90 persent van die jeug, ondanks kerklike teëstand, aan die „Jugendweihe“, deur die owerheid voorgeskrewe, deelneem. Vyf jaar later weet die kerk nie wat hy moet antwoord op die oproep vir jongmense vir diens in die volksleër nie. Omstreeks 1945 het 'n nuwe groep kerklike medewerkers, nl. die kategete ontstaan, omdat godsdiensonderwys op skool verbied is. Die kerk het wel geleentheid gekry om godsdiensonderwys buite die skool

te gee, maar deelname daaraan het groteliks gevarieer.

* * *

Die naam van **Dietrich Bonhoeffer** wat twintig jaar gelede in die konsentrasiekamp Flossenbürg om die lewe gebring is, sal in die Christelike wêreld nie lig vergeet word nie. Jarelank het hy uit sy gevangenskap geskifte nagelaat wat op die Christelike teologie, hoe daar ook in besonderhede verskil van opvattinge oor bestaan, diepe spore nagelaat het en op alle rigtinge invloed uitgeoefen het. Die herdenking van sy dood word op verskillende plekke waargeneem, nie in Duitsland alleen nie, maar ook in ander lande. In Duitsland sou op 8 April 'n televisieprogram aan sy nagedagtenis gewy word en op 10 April 'n plegtige samekoms in Flossenbürg deur die Lutherse landskerk en Beierse Evangeliese Jeug gehou word. Op 11 April sou o.a. 'n spesiale radio-uitsending sowel as radio-uitsendinge in ander dele van Duitsland plaasvind. In Engeland sou op 4 April in die Kerk van Sydenham, Londen, waar Bonhoeffer 'n tydlank predikant was, 'n herdenkingsdiens gehou word. In Nederland is 'n spesiale konferensie vir 10 en 11 April beplan, waarop onder leiding van dr. J. M. van Veen, gesprekke oor sy gedagtes gevoer is.

(Vervolg op bladsy 14)

PRO VERITATE

Verskyn elke 15de van die maand.

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Hier van en Daar van

BELGRAVIA

Intense dankbaarheid: dit is die oorheersende gevoel waarmee ons kennis geneem het van die Bevinding van die Ringskommissie wat moes rapporteer oor die onverkwiklike voorval waarin ds. Beyers Naudé op die aand van 9 Maart betrokke was. 'n Mens kan nie anders as dankbaar voel nie. 'n Ringskommissie bestaande uit drie predikante wat as individue miskien gladnie instem met die gedagtes van die Christelike Instituut nie (ons weet nie, dit mag ook anders wees) het tog die moed en regskenning gehad om strikte reg te spreek en met absolute onpartydigheid hul bevindinge te rapporteer.

Dit is nie asof ons verbaas is hieroor nie! 'n Mens het die reg om te verwag dat so 'n kommissie onpartydig sal wees. Maar gesien die omstandighede, en die gevoelens, en die heersende atmosfeer, voel 'n mens tog dankbaar as daar dan wél onpartydig en moedig en rondborstig verslag van bevindinge gedoen word.

Die opvallendste artikel in die hele rapport van 10 paragrawe is natuurlik die artikel wat **nie** daar is nie, nl. die artikel waarin ds. Naudé oor die kole gehaal sou moet word in die trant waarin sommige dagblaai en kerkblaai dit gedoen het. Daardie paragraaf skitter voorwaar deur sy afwesigheid. In par. 8 word wel gekonstateer dat die oorsaak van die spanning in kerkraad en gemeente ongetwyfeld gesoek moet word „in die koms van br. Naudé”, maar dit is dan ook al. Met geen woord word selfs gesuggerer dat hy dáárom nie moes gekom het, of dat hy met kwade bedoelings gekom het nie. Met ander woorde, die Ringskommissie onthef ds. Naudé van alle skuld in die saak, ook al sê hulle dit nie met soveel woorde nie.

Daarenteë word woorde van skerp vermaning en veroordeling uitgespreek aan die adres van kerkraadslede en lede van die Nasionale Jeugbond wat die insident georganiseer het — dit word deur die Kommissie nie gesê nie, maar die getuienis wys ondubbelsinnig daarop. Nog skerp is die kommissie in sy veroordeling van **Die Transvaler**, wat deur sy berigte vooraf spanning opgewek het, en op die bewuste aand sowel 'n verslaggewer as 'n fotograaf daar gereed gehad het.

Hierdie toedrag van sake, soos dit blyk uit die bevinding van die Ringskommissie, gee ons 'n interessante kykie in die werkwinkel van die vyande van die Christelike In-

stituut. Of, laat ons eerlik wees: sommige vyande. Want dit staan buite alle twyfel dat die oorgrote meerderheid van hulle wat die Instituut as sodanig opponer, net so skerp sal wees in hul veroordeling van wat daar in Belgravia gebeur het as wat die Ringskommissie was, of wat enige lid van die Instituut kan wees. Die N.G. Kerk as kerk het nog nooit sulke dinge goedgekeur nie. Graag sou ons derhalwe ook 'n weerklank van die Kommissie se bevindinge wil verneem in die amptelike organe van die N.G. Kerk.

CHRISTELIKE INSTITUUT EN BUIE-KERKLIKES

By my in die studeerkamer sit 'n jongman van twintig jaar; hoogs begaafd, van eersteklas Afrikaanse familie, uitstekend opgevoed, wyd belese, en ernstig in sy lewens-uitkyk. Maar hy is nie 'n Christen nie. Hy wás 'n Christen, want hy is aangeneem as lidmaat van die Ned. Geref. Kerk. Maar sedert sowat twee jaar gelede is hy 'n oortuigde aanhanger van Yoga. Die Yoga verskaf aan hom (skynbaar) die antwoorde op sy geestelike soeke na blywende waardes en waarhede; die Christendom stel hom slegs voor probleme. Hy staan welwillend teenoor Jesus van Nasaret, erken die kwaliteite van Sy leer en lewe, maar kan nie insien waarom juis Hy nou die Saligmaker van die ganse mensdom sou moet wees nie. En selfs God wees? Ondenkbaar. Uitgeslote.

In hoeveel studeerkamers, oor die wêreld heen, word daardie soort van vrae nie gestel, en deur presies sulke jongmense nie! En hoeveel professionele mense is daar nie ook in Suid-Afrika, wat tydens hul studentejaar oor daardie „rots van struikeling” gestruik het, en sedertdien alle bande met kerk en Evan-

gelie verbreek het nie!

Ek woon in een van ons universiteits-stede. Ek sien al jare lank hoedat die oorgrote meerderheid van professore en lektore (lidmate van die N.G. Kerk!) nooit meer in die kerk kom nie. Dit beklem my; want wanneer die ontwikkelde, denkende deel van 'n nasie nie langer onder die tug van die Evangelieverkondiging leef nie, dan is dit die voorspel tot daardie toestand waarin 'n ganse nasie onder geen tug hoegenaamd meer wil leef nie. Die hedendaagse verwildering wat in lande soos Engeland, Frankryk en Holland te sien is, moet ons tot waarskuwing wees. Dit het ook êrens begin!

Nou vra ek my af of die Christelike Instituut van S.A. nie 'n baie nuttige werk op hierdie terrein kan doen nie. 'n Hoë persentasie van ons lede is, as ek my nie vergis nie, mense met universitêre skoling. Ons lede behoort aan allerlei kerke, en het dus voeling met allerhande soorte van mense, ook in die professionele wêreld. Skep dit nie 'n wonderlike geleentheid vir ons om deur middel van ons maandelikse kringe daardie soekers en twyfelaars, daardie eensames en afgedwaaldes, nader te bring en terug te bring nie?

As die Instituut net uit lede van èen kerk bestaan het, dan sou daardie mense in baie gevalle kopsku wees om nader te kom; maar die feit dat elke kring in die land bestaan uit mense van verskillende kerke, sal dit vir die buitestaander makliker maak. Hy sal nie voel dat hy hom dadelik al „gekompromitteer” het nie. En bowe-al; hy sal weet dat hy in hierdie kring nie net die standpunt en sienswyses en „dogma” van een bepaalde kerk te hore sal kry nie. Wat hy hier hoor en sien, is daardie **een, heilige, algemene Christelike geloof** wat deur alle Christene gedeel word.

Laat ons hieroor nie geringskattend dink nie. Dit is 'n saak van groot belang, juis vir baie van hierdie professionele buite-kerklikes. Hulle weet wel in **teorie** dat daar so 'n gemeenskaplike geloof bestaan, maar hulle het die nog nooit **ervaar** nie. En juis die konkrete ervaring daarvan sal vir hulle 'n ongekende ondervinding wees. Hulle hoor die

(Vervolg op bladsy 14)

The Local Church and Problems of Identity in a Multi-Racial Country

— J. W. DE GRUCHY

II. PREJUDICE AND IDENTITY

In our last article we sought to define the theological or basic identity of every man in terms of the Incarnation. Briefly, man's basic identity is that which all men have because they are men, real, sinful men, unique in their individual historicity, and yet each participates in the New Humanity which Jesus Christ has brought into being through his death and resurrection.

Now, because man's basic identity includes the fact and importance of each man's individual uniqueness it takes seriously the given situation within which a man lives and works together with his own personality and ego-identity. In our country one of the most important aspects of each man's identity arises directly out of the situation surrounding his birth, namely, his **racial identity**, and it is this facet of identity with which we are concerned in seeking to understand prejudice and identity.

RACE

The term "race" is difficult to define¹ just as in practice it is sometimes difficult for the authorities to classify some people, yet, however elusive we may find the concept of "race" our way of life is largely determined by it. In terms of the method of racial classification documented in "A Survey of Race Relations in South Africa: 1962"² we would define racial identity as "the identity which a man has because of his **physical appearance**, such as the colour of his skin, or the **ethnic group** to which he belongs, and which is given to him by **circumstances of his birth**." Such an identity, unlike a man's religious, political, and to some extent his national, cultural and personality identities, is beyond the scope of personal responsibility — it is given. Furthermore, except in highly exceptional cases, it is an identity which no man can escape, and more important, it is an identity which no man should wish to or need to escape. In spite of the hardships which a particular racial identity may entail in a given situation, it would be wrong for any man to despise his own racial identity just as it is wrong for him to despise the racial identity of another man. This racial identity is part of a man's

uniqueness and to despise it eventually results in despising the man himself. But at the same time, racial identity as a **given-factor** is no basis for pride unless its significance is distorted and it asserts itself as **the determining identity** of any man. If that happens it destroys man's manhood, both the manhood of the racially proud and the manhood of the man regarded as racially inferior. In other words, racial identity is inescapable and not to be despised, it is something which basic identity affirms in affirming the uniqueness of every man, but at the same time, it can never be the basis for a Christian understanding of interpersonal and intergroup relations, for basic identity affirms a non-ethnological racial identity rooted in Christ the second-Adam. With this in mind let us consider the phenomenon of "race prejudice".

PREJUDICE

What is "race prejudice?" We are once again faced with an entity difficult to define³, but there seems no better definition at our disposal than that which Gordon Allport provides in defining ethnic prejudice in his comprehensive and illuminating work "The Nature of Prejudice"⁴. On the basis of his definition we would define race prejudice as:

An antipathy based upon a faulty and inflexible generalization about racial identity. It may be felt or expressed. It may be directed toward a racial group as a whole, or toward an individual because of his racial identity, that is, his appearance, membership in a group, or descent.

Where does this aversion for another man arise? What produces this dislike and even hatred of one man for another? What are some of the forms with which this phe-

nomenon clothes itself?

The feelings and attitudes which become embodied in race prejudice have a history⁵, they have been induced and shaped by past experience, they are re-inforced by legend and myth, and they are farmed in the present with varying degrees of rigidity. As we look at the history of South Africa it is possible to see how our own brand of race prejudice was born and how it grew into the demonic thing that it has now become⁶. Of course, our race prejudice is not essentially different from that of any other country, but our history and certain interpretations of current events in Africa do colour it to a certain extent. Let us then look at some of the forms this prejudice takes.

THE BELIEF IN WHITE SUPERIORITY

In the first encounters between whites and non-whites in South Africa, there could have been little doubt in the minds of those involved that there were significant differences between their respective groups, differences which seemed to point unmistakably to the superiority of the whites over the non-whites. This means that white South Africa's first impression of black South Africa was that of white superiority and black inferiority. However, the records indicate that whatever the feelings of superiority may have been, discrimination was chiefly based on the fact of **religion and not race**. As Professor MacCrone pointed out, "the factors of race and skin-colour as such played little part in determining the attitude of whites toward non-whites"⁷. The decisive criterion of intergroup relations was that of baptism into the Christian Church. In the decades that followed the first settlement at the Cape attitudes began to change radically, and there was much debate concerning the validity of baptism as a means of affecting social status. Many factors contributed to this change, among these were the arrival of more white settlers, the increase of the European female population, the introduction of slavery, and the growing feeling of soli-

(Continued on page 10)

The Local Church and Problems of Identity in a Multi-Racial Country

(Continued from page 9)

parity among the whites. Further, two of the most important factors were, the growing opinion that non-whites were unsuited for Christianity⁸, and the land and labour hunger which the growing white community began to experience. Thus, especially on the frontiers of the expanding Cape colony, relations between the racial groups were more and more based on **religion and race**. As the years passed the whites became more and more conscious that "race and social supremacy coincided almost uniformly with distinctions based on creed and colour"⁹ and because skin-colour was the most obvious difference it became the most operative factor in intergroup relations. So that, while the white man was originally superior because of his religion, he was now superior because of the colour of his skin and the racial group to which he belonged by the circumstances of his birth. Today baptism has little social consequence as regards intergroup relations, and no longer is Christianity the monopoly of the white man — the basis for discrimination has become purely that of **race irrespective of religion**. The white man is superior **because he is white!**

Many white people live under the many pseudoscientific delusions that have been propounded about racial differences. These delusions have been dealt with at length in a number of works¹⁰ and we shall not seek to deal with them here, but what we do wish to state is that **where discrimination on the basis of colour becomes a legal requirement race prejudice becomes a virtue, however much the authorities may regret it**. Professor B. B. Keet aptly described this in his Hoernle Lecture, 1957:

"(race prejudice) is so strongly felt by many Europeans that it assumes the character of a natural phenomenon, something like original sin, a thing to be depreciated but about which nothing can be done. It is

accepted as a necessary condition for the regulation of our race relations. By a process of rationalization it then becomes a virtue: hence the amazing statement that colour prejudice is a good thing because it protects the white man from becoming too familiar with the coloured races and so being degraded to their level of development."¹¹

As Haselden said: "segregation is the white man's last resort in maintaining his comforting notions of racial superiority."¹²

FALSE PERCEPTION AND RATIONALISATION

Race prejudice can be considered in terms of the cognitive process of which it is a part¹³, and in terms of person perception upon which cognition is based¹⁴. The importance of this is that it is largely upon the basis of perception that interaction takes place between people¹⁵. When a white person meets a non-white in South Africa he perceives the non-white in terms of certain data which he selects and interprets, and reacts to the non-white on the basis of what he perceives. In doing this there is the constant danger that the white man will not perceive the non-white as he is in himself, but as he is in terms of certain basic assumptions which the white man holds about all non-whites. In other words, the process of perception involves some form of mediation, and the perceiver is unable to perceive the perceived accurately unless the mediation — selection of data, feeling, interpretation — enables him to be well and accurately informed. This is not always possible as it requires time and experience, so that what generally happens is that the perceiver perceives the perceived in terms of some dispositional characteristic. This enables him to grasp an unlimited variety of behavioural manifestations by a simple concept¹⁶. Without this capacity to see a person in terms of some simple concept person perception would be well-nigh impossible. However, this can and does lead to rationalization, for it is the function of rationalization to "render material acceptable, understandable, comfortable, straightforward: to rob it of all puzzling elements"¹⁷.

Rationalizations about other people or groups generally arise out of past experience and present pur-

poses, unfortunately, however, the past experiences become rigid assumptions which are no longer in their proper context, and the present purposes of the perceiver are generally seen in terms of self-interest.

What happens in our situation is that the average white person perceives the non-white in terms of stereotyped definitions based upon certain assumptions which have arisen about the non-white from the real or imaginary past or which are based on false anthropology and popular but unfounded beliefs. The effect of this is the depersonalisation of the non-whites into convenient groups, and the feeling that "after all, they are all the same" provides a sense of comfort because they are hereby easily dealt with in the mind and in practical relationships.

When we think a little further about this whole process of depersonalization, we see that it **inevitably involves the depersonalization of the white man at the same time**, though apparently with less harsh effect upon his daily life. Referring to the "tragedy of Little Rock, Arkansas, and Deerfield, Illinois" Gibson Winter remarks that their refusal "of recognition to the Negro is a way of excluding themselves from the world"¹⁸. So it is that in our country the white man increasingly sees himself in terms of an isolated group which somehow has powerful control over the country, and our political and social life is continually regarded in terms of white-solidarity — little do we realize that as a result of our attitude towards the non-whites, our lives are controlled by their presence in our midst! The white man loses his manhood because he loses his basic identity in the racial identity that has now become so important.

Thus race prejudice causes the destruction of our manhood, both whites and non-whites become children, we are fixed in group stereotypes, and barriers are raised to prevent us from reaching the full maturity of those to whom God gives rights, and demands in return certain responsibilities which we as Christians cannot escape.

(TO BE CONTINUED)

REFERENCES (Part 2):

1. of Gunnar Myrdal "An American Dilemma" pp 113f.
2. Compiled by Muriel Horrell pp 64ff.
3. of A. M. Rose "Studies in the Education of Prejudice" pp 75ff.

(Continued on page 13)

Wat kan hulle Beyers Naudé nog aandoen?

Ek sien die kerkraad van die N.G. gemeente Jeppestown het skriftelik aangevra dat 'n buitengewone vergadering van die Sinode dringend byeen-geroep word, „om die oorsake van die kerklike moeilikhede en verdeeldheid, onrus, onsekerheid en beroeringe wat in die Kerk ontstaan het, soos verteenwoordig deur mnr. Beyers Naudé van die Christelike Instituut en die maandblad Pro Veritate, in behandeling te neem en aan die Kerk duidelike leiding te gee”.

En ek lees verder (Die Burger, 5 April) dat ander predikante hierdie gedagte steun, en dat daar van hulle is wat verklaar het: „Net soos die Hervormde Kerk die bul by die horings gepak het met die geval Geysers wat verdeeldheid in hul geleedere versoorsoak het, moet die N.G. Kerk nou optree om die knaende onmin oor die Beyers Naudé-aangeleentheid uit die weg te ruim.”

In die ou dae, toe die provinsies nog almal hul afsonderlike N.G. Kerke gehad het, sou ons Kapenaars so 'n saak nog aan die Transvalers kon oorgelaat het. Laat hulle maar toesien; dit is hulle saak! Maar die Kerke is nou verenig, en ons staan nie meer so los van mekaar nie. Wat in Transvaal gebeur, en wat deur die Transvaalse Sinode besluit word, sal noodwendig reperkussies hê in die ander provinsies. As die weerlig nou uitslaan in die noorde, dan lig dit tot hier in die suide.

VYANDSKAP

Daarom wil ek graag deur middel van u blad 'n paar kort vrae stel om duidelikheid te kry oor hierdie saak.

(1) Is dit die kerkraad van Jeppestown regtig erns, wanneer hy vra dat die oorsake van al die beroeringe ondersoek word? Besef hulle wat hulle daarmee vra? Ek weet nie of hulle ondersteuners van ds. Naudé en sy saak is nie (dit lyk nie so nie), maar ek en ander wat dit wél is, sal maar te bly wees as daar ernstig en eerlik oor die oorsake, oor die diepste oorsake van al hierdie moeilikhede gepraat sal word. In daardie sin verwelkom ek hul versoek aan die skriba van die Transvaalse Sinode.

(2) Die vermelding van die Geyserssaak as leidster en voorbeeld laat duidelik blyk dat hierdie versoek voortkom uit 'n gees van vyandskap teen mnr. Naudé, en dat dit die bedoeling is om hom te onderwerp aan die selfde soort van behandeling wat prof. Geysers te beurt geval

het. Dit verbaas my, en ek sou wil vra: Het ons Transvaalse vriende dan niks geleer nie? Het hulle dan al vergeet hoe die saak teen prof. Geysers 'n boemerang geword het wat op die Hervormde Kerk self teruggeslaan het? Het hulle al vergeet hoe die Hervormde Kerk homself met daardie saak bespotlik gemaak het in die oë van denkende mense? Het hulle vergeet dat die Hervormde Kerk uiteindelik die koste van die geding moes betaal? Moet die N.G. Kerk nou dieselfde paadjie bewandel?

WAT NOG?

(3) Die moeilikhede rondom die persoon van mnr. Naudé het ontstaan nadat hy wettig verkies was tot ouderling van die gemeente waartoe hy behoort. Dit was te veel vir sy vyande om te sluk. Hemel en aarde is beweeg om daardie wettige verkiesing ongeldig te laat verklaar; en dit ly geen twyfel dat die sterk arm van die Sinode nou ook vir daardie doel ingeroep sal word nie. Onwillekeurig vra 'n mens jouself af: Wanneer sal sy vyande tevrede wees?

Wat kan hulle hom nóg aandoen wat hom nie reeds aangedoen is nie? Sy status is hom ontnem. Hy is gedwing om te kies tussen die aktiewe evangeliebediening en die redakteurskap van 'n maandblad (Pro Veritate) wat teologies onberispelik is; nie omdat daar enige beswaar teen sy teologie ingebring kon word nie, maar omdat daardie teologie al te pynlik die mes van die evangelie insteek in die sweer van onchristelike rassegevoelens. Hy is gebrandmerk as 'n verraaier van sy volk. Hy is uitgemaak as 'n werktuig in die hande van allerlei duistere magte. Die ergste leuens en gerugte is aangaande hom versprei. (Ek het bewyse hiervan.)

Onlangs het dit self sover gekom dat hy hardhandig weggedruk en weggesleep is van die saal waar hy deur 'n tak van die KJV. uitgenooi

was om as spreker op te tree. (Hy het nie homself uitgenooi nie.) Daarom vra ek: wat kan hom nog verder aangedoen word?

(4) Die aksie sal egter nie beperk bly tot die persoon van mnr. Naudé nie. Dit sal ook, en waarskynlik primêr, gerig word teen die blad **Pro Veritate** en teen die **Christelike Instituut**. En die bedoeling is ongetwyfeld om met nog meer klem as voorheen 'n absolute verbod te plaas op deelname aan daardie blad of daardie liggaam deur enige amptenaar van die N.G. Kerk, altans in Transvaal. My vraag is dan: Wat dink die Transvaalse broeders dat hulle daarmee sal bereik? Dink hulle werklik dat hulle met sulke maatreëls daarin sal slaag om 'n ystergordyn van apartheidsteologie rondom die N.G. Kerk van Suid-Afrika op te trek? Salige illusie! Asof die Woord van God nie in staat sou wees om elke ideologiese gordyn te penetreer en elke besluit van 'n Sowjet of van 'n Sinode, van Konsilie of Pous tot niet te maak nie!

As die Christelike Instituut uit God is, sal dit as ekumeniese liggaam staande bly, met of sonder die medewerking van die N.G. Kerk; en as dit nie uit God is nie, dan sal dit ook sonder die toedoen van Sinodes baie gou van die toneel verdwyn.

HERVORMING

(5) 'n Laaste vraag. Waarom het ons nog nooit die voorreg gesmaak om 'n deeglike ontleding en weerlegging van een enkele artikel uit Pro Veritate te sien nie? Al wat ons voortdurend moet hoor, is dat daardie blad **onrus** versoorsoak. Dit is 'n vreemde beswaar. As ek my reg herinner, dan het mense soos Luther en Calvyn in hul dae ook nogal onrus versoorsoak; nie omdat hul doel of begeerte was om dit te doen nie, maar omdat die beginsels wat hulle verkondig het, openlik gebots het met die heersende opvattinge van die kerk van daardie dae. **Dit is presies wat nou ook in Suid-Afrika gebeur.** Ons noem onself die geestelike kinders van die hervormers, en ons herhaal graag die ou spreuk: **Ecclesia reformata**

(Vervolg op bladsy 14)

THE CHURCH IN COMMUNIST COUNTRIES — Part 3

COMMUNISM AND THE THEOLOGIAN

— C. G. OOSTHUIZEN

It is impossible to give an outline on this subject and C. C. West's book with this title should be read. A re-evaluation of Communism should take place today and let me hasten to say that the struggle between Communism and Christianity is not the same as the conflict between the West and Russia. Communism has for many become synonymous with that which we do not like. If the Church reacts against Communism as something that it does not like, then it is to its own detriment. The French Jesuit, Henri de Lubac gave us a brilliant analysis of the Atheistic humanism of our time. He says it is not so much based on rational scepticism as on ethics. God does not exist, not because it is impossible but because He is unjust. Is this the image of God that we have put before our World? Theology and the Church in its daily life has to meet Marxism at those points where it makes its strongest challenge. It must surely speak to the bad conscience of the Christian.

Theologians of the stature of Emil Brunner reject Communism as the (arch) enemy. Let me refer briefly to Hromadka who takes a different point of view. He states that the Barthians, Lutherans Reformed and Niebuhrians may be good theologians, but his question is: are they good Christians? The essence of Christian existence does not exist in good theological definitions, however important this may be, but in the depth of man's life and personality. He maintains there is not much difference between the situation in Czechoslovakia and the West. Unbelief, secularism, or atheism is not identical with communism—the atheistic attitude is simply due to the development of science and technology. It is simply not true to say the West is Christian and the countries behind the iron curtain non-Christian. The Communists are much more outspoken against religion but Hromadka says that he does not believe "that they are greater unbelievers or atheists or sceptics than the average Western man".

Hromadka was asked whether it is possible to do Christian work in a socialist country. He replied with a question: "Is it at all possible to do real Christian work in France, Great Britain or the U.S.A.? Real Christian work — I don't mean the usual ecclesiastical traffic!" He maintains that their situation is more favourable for much **real** work as Christianity can no more be taken for granted. It is no more a matter of routine. To be a **real** Christian means that **risks** have to be taken — the situation has completely changed. It was part of a decent social life to be a member of a Government recognized Church. Many now sacrifice their nominal Christianity for the sake of a position. The Christian struggles daily for a relevant expression of his faith, real Christian existence. He finds it a scandal when people say "you cannot follow Jesus Christ in a socialist country". If we believe in the ultimate authority and majesty of Jesus Christ, we have to accept that Jesus can also do his work in a socialist and Communist society. The struggle is a daily one — but it has to be done. Not only against Communism, but also against the weakness and self-complacency of the Church.

Christian Humanism

What happens with regard to theological development in Communist countries? We manipulate Christ in such a way that we imply that we have Him — the others not, and that we have the task to make them like us. That mission exists practically exclusively in works. The Eastern Church emphasizes a fact which has become central in our Western discussion, namely that the Church has not a mission, but that the Church is Mission. In the Churches in Communist lands **diakonia** (service) is emphasized. They call this new approach the turning point in theology which is associated with the end of the Constantine era. The era of the State Church or co-operation of the Church and State is in many ways something of the past. **Diakonia** (service) is the

central theme of the theological faculty in Prague under Hromadka and two academies in East Germany. Christians in the Communist lands are engaged in a lot of self-criticism and self-reproach. They accuse their church that it had been in the past middle class. The new tendency is that of solidarity with the working classes. The Church has forgotten the poor and it is only logical that the poor will forget the Church. In race issues the Church has done little. During the Constantine era when the Church received protection from the State the poor, the segregated, the abused, longed for the acts of mercy from the Church which had to follow on the words of Christians, but without any avail. Therefore the people decided to help themselves. The world started its own redemption and created its own hope. This is our guilt. The Church must follow the difficult way of becoming one with the people in need — we have to become like them. Where the Gospel is seen as an **ideology** we want to make people like us. Those who looked powerlessly at the Church for help, a Church which did not listen, now have power in their own hands and they through their actions have purified the Church. (H. Kraemer . . . "it is humiliating to see how often the world rectifies the Church".) In the West we have criticised the Eastern theologians for absolutising the 20th century and that they have built up their own philosophy of history, but I think we should not be in a hurry to launch such criticism. These people want to be obedient in the **here and now**. They maintain the Church is only true in its preaching and life if it is part of the concrete situation of contemporary man. This they call realism which excludes all idealism.

We do differ from our Christian brothers in Communist countries on some issues but we have to admit that they wish to give us more than a theology and in many ways they are ahead of us. Serge Bulgakov, e.g., says Christian humanism is the answer to atheistic humanism. The Church must penetrate the whole of life. The Kingdom of Christ must be won by common work, the creative efforts of mankind as well as the creative work of God.

We must get more information about our brothers and listen to less lies about them and try to under-

The Church in Communist Countries

stand them. Our relation to them is not the same as that of the State.

Brotherly Service

Johannes Hamel, in his book, "A Christian in East Germany", emphasizes the fact of Christian love. He says about East Germany, "the Gospel is working its way into the life of the school more deeply than for decades". He says that God cares for these Communists and he counts himself privileged to be there where He works, and to be used by His grace. In the Eastern Zone young people are confronted with situations where extraordinary and difficult demands are made on their faith, their love and obedience which, when one reads about it, sounds familiar — we read about it in the New Testament. Every method is being used to prevent the Gospel from influencing the Youth — education, propaganda and other techniques. The Universities have no longer a general Christian 'atmosphere', it is a lonely place for a Christian. This compels the young person to look for the core and essence of the Gospel message. They have often to give account of themselves before the authorities for attending a student Bible study circle. Questions of faith and personal decisions are asked in such circumstances. Students of the war and post-war period asked questions concerning the message of the Bible. Everything they believed in was broken down — also their culture, civilization, their State and they lived in a spiritual chaos with hunger and sickness as constant threats — 'What's the meaning of life?' Conversations centre on the fundamental issues of the Christian faith. In small groups the Bible is being discussed — trying to find out its relevance in a specific situation. They discover that everyone as a worker in the body of Christ has a **function** — from their youth they understand the fact of being called to service. Part of such service is intimate conversations and brotherly comfort. Attention is given to sick students, others attend to the need for clothes, food, shoes, and others collect money and distribute

it without regard to confession or creed. Another looks for vacant rooms for students and so on. The **Studentengemeinden** (Student congregations) are most active.

Johannes Hamel refers to a building, a gaol, in an old town in the days of the Prussian Kings. It is 1,650' x 1,650' x 100' high. No one stays willingly in this building, and yet thousands have to live there. They are not happy there. He poses the question: "Do we Christians not often turn the Bible into such a 'red ox'? We turn it into a big thick book. About 100 have precise knowledge about it. Everyone has to follow their interpretations — their set of rules. Many Christians make the Bible, into a red ox. The word preaching, **Kerussein**, is a wrong or rather one-sided translation. What is meant is proclamation. If we do our daily tasks well, it is proclamation — **Kerussein**."

The Courage to Be Truthful

We must have the courage to be truthful. This means that we should live lives of truth — not just in words but also in deeds. God has given us Christ the Truth. And the Christ event is a secular event — He became flesh, not spirit. Communism is the judgement on the Church which failed to apply the principles of God's word — the truth — in society, in all its relationships — whether social, economic or political. Truth begins with ourselves, our devoted lives, not with outward words. Truth has many forms and should be made known in its many forms. Bonhoeffer says in one of his books that he feels himself nearer to the atheist than the pious so-called Christians. We are too complacent. Kraus, an outstanding theologian says: "Christians are those who miss God." Unfortunately we live with the attitude as if He is only on our side — we **have** Him but are we sure that **He** has us and that He can use us! This type of Henotheism is prevalent everywhere and most obvious in this country where we often run away from certain situations instead of making a stand in a situation. Christ stood in the situation until His death. If Christians had run away from the difficult situations behind the Iron and Bamboo curtains Christians would have become non-existent. They decided not to make use of this luxury of running away from difficult situations — this is so

prevalent amongst pious so-called Christians in the West and in South Africa.

May God help us to do our daily task most diligently, to ask from Him our daily bread which includes faithful rulers, good government, peace, understanding, faithful neighbours, good race relationships. But may we also remember that we have to give it to those around us because we should be the instruments in God's hands giving this daily bread to our fellowmen. We have no time to run away — our task is so immense and in spite of everything, very thrilling.

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- D. Bonhöffer, "Letters and Papers from Prison". (SCM, 1956.)

(Continued from page 10)

- 4. page 10.
- 5. cf Allport *ibid* p 206.
- 6. of I. D. MacCrone's illuminating work "Race Attitudes in South Africa" and also more recently "The Frontier Tradition and Race Attitudes in South Africa" Journal of Race Studies, July/Sept. 1961.
- 7. "Race Attitudes in South Africa" p 41.
- 8. *ibid* p 129.
- 9. *ibid* p 130.
- 10. e.g. Allport "The Nature of Prejudice" et. al.
- 11. "The Ethics of Apartheid" p 3.
- 12. K. Haselden "The Racial Problem in Christian Perspective".
- 13. Allport *op. cit.* chapter 10.
- 14. F. Heider "The Psychology of Interpersonal Relations" p 20.
- 15. R. Tagiuri and L. Petrullo "Person Perception and Interpersonal Behaviour" p xi.
- 16. Heider *op. cit.* p 30.
- 17. *ibid* p 50.
- 18. G. Winter "The New Creation as Metropolis" p 112.

DIE KERK BUITE SUID-AFRIKA

(Vervolg van bladsy 7)

Daar word ook in Duitsland 'n boek uitgegee: **Begegnungen mit Dietrich Bonhoeffer**, met dertig bydraes van tydgenote wat hom persoonlik geken het.

* * *

DAG HAMERSKJÖLD

En terwyl ons skryf oor besondere persone, is van belang om te verneem wat **Persbureau der Nederlandse Hervormde Kerk** oor hierdie merkwaardige man vertel:

Enkele tientalle jare gelede, in die twintiger jare, het daar aan die Universiteit van Uppsala 'n jong man gestudeer wat, nog maar twintig jaar oud, hom laat ken het as so beskaaf in siel en gees dat 'n medestudent voorspel het dat hy weens suiwere karakter en groot verstand stellig op betreklik jong leeftyd minister-president van Swede sou word. In daardie jare reeds het hierdie uitsonderlike figuur gedagtes begin opskryf oor die lewe, die noodlot, die bestemming van die mens en die geloof. Dit was Dag Hammerskjöld wat inderdaad sy land in die hoogste poste gedien het. Maar daar was nog meer vir hom weggele. Vyf en twintig jaar later is hy gekies vir die onmoontlikste pos ter wêreld, waarskynlik die mees verantwoordelike ook, omdat dit gaan oor die wêreldvrede, nl. dié van sekretaris-generaal van die Verenigde Volke, 'n pos waarvoor hy 'n tweede maal gekies is. Na die herkiesing skryf hy in sy aantekeninge: „Vir iemand wie se werk so nadruklik lê op die vlak van die buitengewone moontlikhede en verantwoordelikhede van die mens, is ekskuus onmoontlik as hy die gevoel van geroepenheid verloor. Solank as hy dit behou het alles wat hy doen 'n bepaalde doel. Die verantwoordelikheid is waarlik verskriklik groot. As jy nie slaag nie, dan is dit asof God die mensdom in die steek laat omdat jy Hom ver-raai het. Jy verbeel jou dat jy verantwoordelik is aan God — kan jy egter die verantwoordelikheid vir God dra?”

Oor alle gebeurtenisse in die wêreld wat dreig om tot krisissituasies te lei het hy sy gedagtes in sy gedenkboek neergeskryf. Die burgeroorlog in die Kongo het veel van hom geëis en ten slotte sy dood meegebring toe hy op 'n bemiddelingsreis na Afrika in 'n vliegtuigongeluk om-

gekom het. Na sy dood is sy aantekeninge uit 'n periode van veertig jaar op sy skriftable in New York gevind met 'n ongedateerde brief aan 'n Sweedse vriend, waarin hy hulle as 'n soort witboek beskryf, bepeinsinge oor homself en sy verhouding tot God. As die vriend dit die moeite werd ag om dit te publiseer mag hy dit doen. Dit het toe gebeur. Hierdie boek*, so skryf Henry P. van Dusen in **Christian Century**, getuig van persoonlike vroomheid. Neergeskryf tussen allerlei werk vir die openbare welsyn op baie verantwoordelike poste, is dit die neerslag van die verbinding tussen 'n aktiewe lewe en die selfbeskouing van een persoon. Hammerskjöld het dit self só gestel: „In ons tyd voer die weg tot heiligheid deur 'n lewe vol van aktiwiteit”. Die aantekeninge kan beskou word as 'n kommentaar op hierdie stelling.

* * *

EKUMENIES

In verband met die ekumeniese beweging het 'n kontakgroep bestaande uit verteenwoordigers van die Hervormde, Gereformeerde en R. Katolieke Kerke in Nederland 'n skrywe gerig aan die jeug wat ekumenies werksaam is met 'n proewe van omskrywing van die begrip **ekumene**. Dit het nie moontlik geblyk om 'n definisie wat almal bevredig, te gee nie, maar daar is wel 'n beskrywing gegee van die gang wat dié beweging moet gaan. Dit lui soos volg:

1. Ekumene gaan uit van die ontdekking dat ander mense ook glo in Christus, die Here.
2. Dit begin met so goed moontlik te weet van die eie kerk, terwyl dit luister na ander.
3. Dit vind sy voortgang deur vernuwing van die eie kerk en Geloofsbelydenis en 'n belewing daarvan saam met kontak met die ander.
4. Dit loop uit op die wegval van mure, sodat die wêreld kan glo.
5. „Hy wat julle roep is getrou; Hv sal dit ook doen.” (I Thess. 5:24).

*„**Markings**”, uit die Sweeds vertaal deur Leif Sjöberg en W. H. Auden, uitgegee deur Alfred A. Knopf, New York, 1964. Prys in die V.S.A. \$4.95.

Wat kan hulle Beyers Naudé nog aandoen?

(Vervolg van bladsy 11)

semper reformanda (Die Hervormde kerk moet steeds weer hervorm word). Hoe lyk dit nou daarmee?

As die gedagtes en beginsels wat deur die blad **Pro Veritate** uitgedra word, indruis teen die Bybel of teen die belydenisskrifte van ons Kerk, waarom word dit dan nie met vers en kapittel weerlê en aan die lidmate van die Kerk verduidelik nie? Ek het nog geen poging van die aard gewaar nie. En as dit dan nie die geval is nie, **waaroor gaan die stryd dan?** As die belydenis nie aangetas word nie, waarom maak die Transvaalse Kerk hom dan so opgewonde?

Dit is die vrae wat by my opgekom het toe ek daardie berig gelees het.

BOLANDSE LIDMAAT

(Oorgeneem van „Die Burger”, 9 April 1965)

Hiervan en Daarvan

(Vervolg van bladsy 8)

ou bekende dinge met 'n nuwe ont-sag. Hulle luister met 'n nuwe belangstelling.

Miskien nog die belangrikste van ales is dit, dat hulle daardie evangeliese waarhede nie van 'n kansel hoor verkondig nie, maar in private kring hoor getuig deur mense net soos hulle self. U kan gerus sê dat hul verset teen die kanselprediking 'n sondige verset is, 'n ingebeelde vooroordeel. Dit is seker waar; maar so is dit nou eenmaal, en die allerbeste preke is nutteloos, wanneer die mense wat dit moes gehoor het, nie daar was om dit te hoor nie. Hulle moet eers weer sover gebring word dat hulle na die prediking sal kom; en ek vra my nou af of die private Bybelkringe van die Christelike Instituut nie 'n uitmuntende middel tot daardie doel kan wees nie. Dit sal interessant wees om te hoor wat lesers hiervan dink.

ERASMIUS.

Readers' Views

CHRISTIAN ACTION

Dear Sir,

In re-reading the February PRO VERITATE, I was struck by the breakdown in communication which seemed so apparent in the published letters and articles concerning the World Student Christian Federation and the South African SCA. Mr. Crane's article was excellent; it made clear the First Things and put South African Students' problems in the wider perspective of the whole Church in the world. However, the WSCF's circular letter to member organisations (July 1964) was printed after that article, and made strikingly clear the process of circular non-communication which had occurred. It is a process which is operative in many areas of South Africa's conversations with people and organisations beyond her borders.

The unity of the Body of Christ is given; it cannot be spiritualised. Mr. Crane points to this fact. And Bishop Burnett in his address to the annual meeting of the Wilgespruit Fellowship Centre also made it clear that the Church is not a disembodied spiritual phenomenon. Redemption is for all — for all creation — and the Church cannot withdraw from society or resign her role as leaven for the redemption of the whole. However, the Church has failed frequently to express the unity God has given us. I think it is fair to say that though "those who were far off have been brought near" and although there are no "outsiders" in the Body of Christ, members of Christ are made to feel like outsiders or are called outsiders because the church fails to express overtly in actions and words the unity God has given us for his mission in the world.

Christian organisations and individuals have for centuries had a regrettable habit of deciding upon answers for other peoples' problems from a safe distance. In spite of the fact of our unity in Christ, those who are embroiled in the problems of our world (Chinese or East German Christians, Southern Christians in America, South African Christians . . .) cannot but feel that brave words and plans set forth by people unwilling to come and stand next to them in their difficulties are the efforts of "outsiders". Mr. Crane has expressed it very well in his article: the members of the Body of Christ are called on to respond to the challenge to be PRESENT (to one another and) to those in whom hospitality and resentment are deepest, recognising that this is the place

Our Lord was and is, and that our own unfaithfulness has contributed to the problem of the present. We have been forgiven, and the same grace in which we are forgiven will sustain us even in the most VULNERABLE positions.

In the conversations between the South African SCA and the WSCF it is possible that such a presence and willingness to share responsibility for our divided life were not felt by the SCA. Certainly after July 1964 it would have been very difficult for the WSCF to communicate effectively such reconciling efforts to students here. The WSCF's letter to member organisations concerning South Africa begins with an answer to the South African situation. It begins by cutting off communication. Aside from the necessities, realism, or shortcomings of an approach such as the WSCF sets forth (in answer to the sincere question "What can we do?"), it should be asy to see how that letter cuts off the Christian students of South Africa. It would seem that there is little support for them in facing into their own situation, not even in the prayers of their fellow students throughout the world. Other South African Christian people and organisations may also feel that viable expressions of mutual vulnerability and acceptance of the costs of concern have seemed to be lacking in the lines of action various over-seas Christian groups have suggested to influence events in South Africa.

The WSCF and British Council of Churches are not the Church. But they are dangerously close to being regarded as such by many. When such Christian organisations,

or organisations of Christians, decide on modes of Christian action related to the complex problems of South Africa today, it is the Church in action. The Church's task, however, differs from that of the State. She is not an arm either of the State or of pressure groups in society. The Church has unique means and a unique calling to use those means to express the unity of the Body of Christ and the redemption of all creation. Inside and outside South Africa we do speak of this special calling and of actions appropriate to it, but all too often the distinctly Christian and costly actions are placed well down on the lists of "suggestions for action" or "resolutions". In the WSCF letter to member organisations it is not until paragraph nine, after the course of action in terms of total economic sanctions against South Africa is set forth, that the theological basis for action is considered. And in the list of suggestions for action at the end of the letter, only the last two (5 and 6) indicate costly and personally involved Christian action. I should be the last to predict where the Holy Spirit might lead us or to say that the Spirit had not led the WSCF or the BCC to plead for economic sanctions against South Africa. But, surely it must be made clear to the world where we have begun: in the expected result of taking up a cross.

At this season of the Christian year we are more than ever reminded of God's suffering servant. We are reminded that the cup is bitter, that the one who would have life must lay down his own, that resurrection and renewal come only by way of the cross, and that we who have seen and heard can no longer plead blindness but must live according to our calling in this world. Christian action in relation to South Africa must surely begin in the realm of costly personal involvement, with gestures which show a willingness to stand in the midst of the problem with those whose lives are daily touched by it ("to be present"), with a willingness to listen and recognise God working through his Holy Spirit rather than exercising a spirit of judgement, and with the humility born of the recognition of our own complicity. These considerations cannot be tacked on the end of a

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list of resolutions or suggested action if the Church is to be that body of reconciling love for which our Lord poured himself out.

Virginia Kennedy Bergfalk.

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Kensington,
Johannesburg.

AN "EITHER/OR" NIGHTMARE

Dear Sir,

Miss W. Munro's "Complaint" is responsible for the night-mares I keep having since reading her letter and re-reading Danie van Zyl's "The S.C.A. — A Glance Around". The nightmare is not only due to the fact that one of them seems to have "perpetrated a distortion", to quote Miss Munro, but is due to the malicious rumour that the S.C.A. (English) and the S.C.M. (African) **each** have a clause in their constitution which indicates that membership of the respective organisation is not closed to students of any particular race or colour.

This dream is extremely disconcerting, because however I dream it I am convinced that it has "become so twisted as in the end to describe the exact opposite of what actually happened". The reason it is a nightmare is that what has "become so twisted" is nothing "what actually happened". Let me explain:

1. The S.C.A. (English) desire a union with the S.C.M. (African) — proved by "A Complaint" and a malicious constitutional rumour.
2. The S.C.M. (African) desire a union with the S.C.A. (English) — proved by "A Glance Around" and a malicious constitutional rumour.
3. **Expectation** — a union "what actually happened".
4. **Actual situation**—nothing "what actually happened".
5. **Explanation:**
 - (a) The S.C.A. (English) do **not** desire a union with the S.C.M. (African) — therefore, "A Complaint" and a malicious constitutional rumour "perpetrated a distortion".
 - (b) The S.C.M. (African) do **not** desire a union with the S.C.A. (English) — there-

fore, "A Glance Around" and a malicious constitutional rumour "perpetrated a distortion".

- (c) The S.C.A. (English) do **not** desire a union with the S.C.M. (African) AND the S.C.M. (African) do **not** desire a union with the S.C.A. (English) — therefore, both "A Complaint" and "A Glance Around" and their respective malicious constitutional rumours "perpetrated a distortion".
6. **Frustration** — "what actually happened"? or which of statements (a), (b) and (c) is "perpetrating a distortion"?
- This is my nightmare. And not being a theologian I want a "Yes" or "No" answer to these questions and not "Yes . . . but" or "No . . . but" answers from the S.C.A. (English) and the S.C.M. (African).
- I am sure, however, that **neither** the S.C.A. (English) **nor** the S.C.M. (African) will invite the other to unite with them by Christmas this year. And if **that** statement "perpetrates a distortion" I look forward to reading the S.C.A. (English) and/or the S.C.M.'s (African) invitation to the other in "Pro Veritate".
- In the meantime I am taking tranquilisers to prevent my "Either/Or" nightmare and wondering why Christian students and their leaders cannot be logical even when they are afraid of being Christian.
- Occam's Razor or Christ's Chopper.**

NO RELIGIOUS FREEDOM

Dear Sir,

I cannot understand how you can claim in your editorial of March 15 that religious freedom exists in this country.

To mention just one of the most flagrant examples of its non-existence: the law forbids the training together of white and non-white candidates for the ministry.

It is not surprising, therefore, to find that other freedoms are equally seriously being undetermined as they are all expressions of the same underlying philosophy of Western civilisation and cannot survive separately.

MRS. A. BRUSSE.

12 Dunbez Court,
102 Dunbar Street,
Bellevue, Johannesburg.

WORK CAMP MORAVIAN CHURCH YOUTH CENTRE

The Moravians have started on a huge project, the development of a camp site called Langgezocht. It is situated at Genadendal, a quaint village, rich in scenic beauty and the oldest Mission Station in South Africa. It is in the Caledon District.

We are planning and arranging our Third Ecumenical Work camp from the 15th to the 16th July, 1965.

This work camp will have the blessing of the World Council of Churches.

The work to be undertaken will be:

- (1) The continuation of the road leading to the actual camp site.
- (2) The building of small bridges over streams and piping off part of the streams.

You are cordially invited to share with us in the work, fellowship and worship which are all part of a camp of this nature.

We are trying to have as representative a group as possible and will greatly appreciate it if you could pass this information on to other interested persons.

Camp fees are not less than 50c per day.

We look forward to having you with us and ask you to inform the Secretary of your coming without delay.

M. J. R. WESSELS,

Secretary.

P.O. Box 15,
Genadendal.

(Vervolg van bladsy 5)

sulke persone die kansel ontsê en die geleentheid tot meningsuiting ontnem, is dit nie alleen in direkte stryd met die Kerkorde nie, maar loop so 'n Kerk gevaar om sy basis te verlaat en sy wese as Kerk te verloën. Mag God verhoed dat dit ooit met die Ned. Geref. Kerk sal gebeur!