

# PRO

# VERITATE



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**COVER PHOTOGRAPH**

ONE OF THE SCENES WITHIN A COMPOUND FOR MIGRANT WORKERS. THIS TYPE OF LIFE IS REFERRED TO IN THE EDITORIAL "THE GNAT AND THE CAMEL".

**VOORBLADFOTO**

EEN VAN DIE TONELE IN 'N KAMPONG VIR TREKARBEIDERS. NA HIERDIE TIPE LEWE WORD IN DIE INLEIDINGSARTIKEL „DIE MUGGIE EN DIE KAMEEL" VERWYS.

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**'WILGESPRUIT' AND 'SCHLEBUSCH'****THE GNAT AND THE CAMEL**

The Schlebusch Commission, appointed with a view to "state security", has "exposed" the events at Wilgespruit as a "terrible threat" to South Africa. There was a terrific outcry. The Prime Minister declared that this "den of iniquity" must be cleaned up, and the country was in an uproar. On careful analysis, however, it becomes more and more obvious that a mountain has been made out of a molehill.

The Wilgespruit issue must be put in its right perspective. It is therefore imperative to stress the following points:

**Starting from the Wrong Premise**

*When mentioning the Schlebusch Commission it must be kept in mind, before anything else is said, that the operational methods prescribed for this commission do not conform to the basic principles of Christianity and justice. There is secrecy. There is the possibility of false evidence which cannot be brought to light by means of cross-examination. These and other factors make the commission unacceptable to the Christian.*

*Wilgespruit has therefore been subjected to a "biased investigation" and condemned in the strongest terms. Several questions must be answered:*

Should Wilgespruit not be given the opportunity to hear and answer the charges against the centre? Are the "atrocities" with which Wilgespruit is charged in fact the policy of Wilgespruit as an ecumenical centre and the way life is conducted there, or did the Board of Management investigate and solve such complaints as came to its notice? (According to the reports the Schlebusch Commission only referred to two courses which were held three years ago, whereas about 151 courses have taken place, involving 7,244 people.) Are there not occasions of "licentiousness" in other churches, the Dutch Reformed Church for instance, resulting in ministers being suspended from their ministry? Does this make the D.R. Church as such unacceptable? Were the events at Wilgespruit indeed as "unholy" as all that, or might they be seen in a different light if certain phrases, group occurrences, etc. were placed in their *right context* and viewed as a complete episode? If certain *books in the Bible*, like Ecclesiastes, concerning God and His creation, and the Song of Solomon, concerning sexual awakening and relationships, are read side by side with the complete Wilgespruit report, and if this generation's struggles with the vital issues of life are analysed before God, would one not then be more hesitant before judging?

**Terrifying Results of Apartheid**

*The government condemned certain "profanities" at Wilgespruit with reference to the Schlebusch*

**'WILGESPRUIT' EN 'SCHLEBUSCH'****DIE MUGGIE EN DIE KAMEEL**

Die Schlebusch-kommissie wat met die oog op „staatsveiligheid" aangestel is, het die gebeure by Wilgespruit as 'n „verskriklike bedreiging" vir Suid-Afrika „ontbloot". Die eerste minister het verklaar dat die „nes van onheil" opgeruim moet word. Moord en brand is geskreeu en die land was in rep en roer oor Wilgespruit, maar as die saak noukeurig ontleed word, word dit almeer duidelik dat die berg 'n muis gebaar het.

Wilgespruit moet in die regte perspektief gestel word en daarom is dit noodsaaklik dat die volgende sake duidelik onderstreep moet word:

**Die Uitgangspunt is Verkeerd**

*\* As die Schlebusch-kommissie genoem word, moet altyd onthou word dat voor alles gesê moet word dat die werksmetode wat vir dié kommissie voorgeskryf is nie volgens die basiese beginsels van Christelikheid en billikheid opereer nie. Geheimhouding, die moontlikheid tot vals getuienis wat nie onder kruisverhoor getoets kan word nie, ens., maak dié kommissie vir 'n Christen onaanvaarbaar.*

*Wilgespruit is gevolglik „onverhoord ondersoek" en in die sterkste taal verdoem. Verskeie vrae moet beantwoord word:*

Moet die aanklagte teen Wilgespruit nie aan die sentrum voorgelê word om daarop te antwoord nie? Is die aanklagte oor die „gruwelikhede" wel die beleid en lewe van Wilgespruit as ekumeniese sentrum of was dit nie die geval dat die raad van beheer sodanige klagtes wat onder sy aandag gekom het, gehanteer en opgelos het nie? (Volgens berigte het die Schlebusch-verslag na slegs 2 byeenkomste verwys wat drie jaar gelede plaasgevind het, terwyl daar 151 gehou is, waarin 7 244 persone betrokke was.) Gebeur daar nie ook in ander kerke, soos bv. die N.G. Kerk, „uitspattighede" sodat daar onder andere predikante uit die bediening geskors word nie? Maak dit dan die N.G. Kerk as sodanig verwerplik? Is die gebeure by Wilgespruit wel so „onheilig" of sal die gebeure tog 'n ander kleur kry as sekere sinsnedes, groepsgebeure, ens. in hulle *regte verband* volledig oorsien word? As 'n mens *Bybelboeke* soos die Prediker (oor God en sy skepping) en Hooglied (oor seksuele ontwaking en verhoudings) langs 'n volledige verslag van Wilgespruit gaan lees en as 'n mens die worsteling van die moderne mens met sy lewensvrae voor God ontleed, sal 'n mens dan nie meer huiwerig wees voordat jy veroordeel nie?

**Apartheid se Skrikwekkende Gevolge**

*\* Die regering wat na aanleiding van die Schlebusch-kommissie sekere sedelike „onheilighede" by Wilgespruit verdoem het, voer apartheid met geweld deur met skrikwekkende gevolge. As 'n mens die volgende vrae oor apartheid se gevolge stel, wonder 'n*

*Commission's report, but is violently pursuing its course of apartheid, with terrifying results. When the following questions about the results of apartheid are considered, one wonders if these words of Christ are not applicable: 'You blind guides, straining at a gnat and swallowing a camel! Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity' (Matt. 23:24,27,28).*

If our migratory labourers, numbering about one and a half million, were to have a working life of 40 years, they would be able to spend only an average of three years with their wives and children. How can this fact be reconciled to the actions of a "Christian government"? One hears about the terrible proportions that homosexuality, prostitution, lesbianism, adultery, etc. are assuming in the mine compounds, the camps for migrant labourers and the hostels for single people. Is this not the result of the government's system of migratory labour? How is it possible to appease your conscience before God after reading a book like "Kontrak" (Contract) about the Ovambos in South West Africa and realising the suffering caused by this system of migratory labour? In view of the following quotations, can it not be said that the system is abominable and unchristian? "A minister working in a mining area tells of cases where men—after having waited in vain for weeks for letters (from their wives)—have committed suicide." "Many of the replies (to a questionnaire) mention the danger of drunkenness getting a hold on the married men especially (in labourers' camps) as a result of the homesickness which torments them. But drunkenness leads to adultery ..." "The large-scale work on contract has deformed the marriage and family life of the Ovambos. Thousands of men have left Ovamboland every year and have stayed away for periods of 12-18 months." Hostels, like the one at Alexandra, are shooting up to accommodate thousands of single people. Is this policy only to be accounted for by the aim of keeping the so-called "white areas" white? Many other questions in similar vein can be asked.

### **A Bogy Projection**

*The Schlebusch Commission was originally appointed to "investigate" certain organisations in the interests of state security. The Commission has now disclosed certain judgments on religious and moral matters. People are beginning to have grave misgivings about the entire existence and procedure of the commission.*

Why has this commission now taken on the guise of a commission on public morals, spending precious time and money in pursuing the exposure of heretics? Is it making use of issues like sex and religion, so close to the emotional heart of the people in order to justify its existence, which has been on uncertain ground since its inception? It is urged that the communist way of achieving success is through the destruction of the people's moral and religious standards. According to this argument, might it not be concluded that communism has made giant strides also within the Dutch

*mens of Christus se woord nie van toepassing is nie, nl. „Blinde leiers, julle wat die muggie uitsif, maar die kameel insluk! Weë julle, skrifgeleerdes en Fariseers, geveinsdes, want julle is net soos gewitte grafte wat van buite wel fraai lyk, maar van binne vol doodsbene en allerhande onreinheid is. So lyk julle ook van buite vir die mense wel regverdig, maar van binne is julle vol geveinsdheid en ongeregtheid" (Matt. 23:24, 27, 28).*

Hoe rym die feit dat ongeveer een en 'n half miljoen trekarbeiders in Suid-Afrika slegs gemiddeld 3 jaar by hulle vroue en kinders kan deurbring as hulle vir 'n tydperk van 40 jaar gewerk het, met die optrede van 'n „Christelike regering"? Is die verskriklike afmetings wat homoseksualisme, prostitusie, lesbianisme, huweliksontrou, ens., ens. aanneem, waarvan 'n mens bv. in die mynkampongs, trekarbeiderkampe en hostelle vir enkellopers, hoor, nie die gevolg van die regering se trekarbeidstelsel nie? Hoe kry 'n mens jou gewete voor God stil as jy 'n boekie soos „Kontrak" oor die Ovambos in S.W.A. lees en al die lyding wat deur die stelsel veroorsaak word, besef? Is die stelsel nie gruwelik en onchristelik in die lig van die volgende nie? „Die leraar van 'n myngebied vertel van gevalle wanneer mans—nadat hulle vir weke tevergeefs op briewe (van hulle vroue) gewag het—selfmoord gepleeg het." „In baie antwoorde (op 'n vraelys) word genoem dat die gevaar van dronkenskap veral die getroude mans (in werkerskampe) beetpak as gevolg van verlange wat hul kwel. Maar die dronkenskap lei na egbreuk ..." „Die grootskaalse kontrakwerk het die huwelik en familie-lewe van die Ovambos vervorm. Elke jaar het duisende mans Ovamboland verlaat en 12 - 18 maande weggebly." Is die beleid om hostelle vir duisende enkelpersone, wat steeds vinnig verrys, soos bv. by Alexandra, te verantwoord slegs omdat dit sogenaamd die „blanke gebied" wit moet hou? So kan met talle vrae voortgegaan word.

### **'n Vals Spook**

\* *Die Schlebusch-kommissie is oorspronklik aangestel om sekere organisasies in belang van staatsveiligheid te „ondersoek". Sekere godsdienstige en sedelike uitsprake is nou gemaak en ernstige bedenkinge oor die hele bestaan en optrede van dié kommissie kom nou na vore.*

Waarom tree dié kommissie nou op as 'n soort openbare sedelike-kommissie en spandeer kosbare geld en tyd aan 'n godsdienstige ketterjag? Is dit miskien om sake soos seks en godsdiens wat baie na aan die emosionele hart van die volk lê, te gebruik om die bestaan van dié kommissie wat vanaf die begin op wankelende bene was, te regverdig? As die argument gebruik word dat die kommunisme die metode gebruik om eers die sedelike en geestelike norme af te breek as voorloper van verowering, moet daar dan nie volgens dié argument gekonkludeer word dat die kommunisme baie vër met sy verowering ook bv. in die N.G. Kerk gevorder het nie? Is die feit dat in Pretoria bv. slegs ongeveer 22% van die gemeentede getrou die erediens bywoon die kommunisme se skuld? Is die toename van alkoholiese drankgebruik, die gebruikmaking van vertoondanseresse by sekere byeenkomste, popmusiek in huise, deelname aan dans wat meer en meer toeneem onder die blankes en ook die Afrikaners in



Reformed Church for example? Is communism to be blamed for the fact that in Pretoria only about 22% of the congregations faithfully attend services? Is it as a result of communist activities that there is an increase among more and more white people, especially the Afrikaners, in the use of alcohol, the employment of striptease artists for certain gatherings, pop music in homes, dance attendances? Is it due to communist influence that ministers are suspended from their duties on moral grounds? Has the nationalist government been influenced by communism so that it is allowing films to be shown which were banned 10 years ago for moral reasons? Is the government launching an attack by means of the Schlebusch Commission in an effort to silence the people who are trying to achieve a meaningful change in society? Is the government using the communist-bogy when taking action on religious and moral issues in order to silence the "enemy" in our midst?

Is the exposing of these "sins" the government's way of trying to quiet its conscience about the people who are banned without trial? Are the "naughty liberals" to be punished in order to allow the people better to see how "religious" and "good" the government is?

Must the moral and religious worthiness of the government be held up to the light so that its immoral and unchristian policies can be less visible in the dusk? Is it perhaps the aim of the government, at any cost, to shift the attention from the enormous problems of the country such as the injustice done to the masses of black people in the cities, the impractical homeland policy and its own inability to solve these problems?

#### **A just Verdict**

The Schlebusch Commission has once more come to strain at the gnat, *but in the long run it will be impossible for the dust kicked up in the process to hide the camel.* Possibly some of the principles concerning Jesus' judgment in John 7:23 and 24 can be applied in this matter. When the crowds accused Him of being possessed by the devil, He said: "If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well? Do not judge by appearances, but *judge with right judgment.*"★

besonder, die werk van kommuniste? Is dit die kommuniste se invloed dat daar predikante om sedelike redes uit die bediening geskors word? Is dit kommunisme in die nasionale regering wat veroorsaak het dat sekere films bv., wat ongeveer 10 jaar gelede op sedelike gronde verbied was, nou vertoon word? Is die aanslag van die regering deur middel van die Schlebusch-kommissie nie ten diepste om mense, wat vir sinvolle verandering in die maatskappy werk, stil te maak nie en is dit nie die rede waarom ook op sedelike en godsdienstige gebied opgetree word met die spookbeeld van kommunisme om die „vyand" in ons midde onskadelik te maak nie?

Moet die eie gewete nie so stilgemaak word deur „sondes" uit te ruik sodat die skuldgevoelens oor die inperkings sonder verhoor stilgeraas kan word nie? Moet die waarde van so 'n „godsdienstige" en „soet" regering nie vir die volk voorgehou word deur die „stout liberales" af te ransel nie?

Moet die morele en godsdienstige waarde van die regering nie só hemelhoog verhef word sodat sy immorele en onchristelike apartheidsbeleid in die agtergrond verdwyn nie? Is die regering se doelwit nie miskien om, kom wat wil, die aandag af te trek van die groot probleme van die land soos bv. die massa verontregte swartmense in die stede en die onpraktiese tuislandbeleid en sy eie onvermoë om die probleme op te los nie?

#### **'n Regverdige Oordeel**

Die Schlebusch-kommissie het nou die muggie kom uitsif, *maar op die lang duur sal die stof wat rondom die muggie opgeskop is, nie die kameel kan bedek nie.* Dit is moontlik dat daar iets van die beginsels rondom Jesus se uitspraak in Johannes 7:23 en 24 ook in dié saak van toepassing is, toe die skare gesê het dat Hy van die duivel besete was: „As 'n mens die besnydenes op die Sabbat ontvang, sodat die wet van Moses nie verbreek mag word nie, is julle kwaad vir My, omdat Ek 'n mens op die Sabbat heeltemal gesond gemaak het? Moenie oordeel volgens wat julle sien nie, maar *oordeel 'n regverdige oordeel.*"★

## **ASSESSING THE SITUATION**

Facile speculation which takes yesterday's events as a standard for assessing the significance of today's news is dangerous. It engenders false optimism. It encourages the nation that press statements and public protests can tip the scales of political fortune. This sensitivity to the superficial blinds many people to the lessons of past decades, during which the basic structure of inequality has persisted despite many marginal adjustments in political terminology and practice. White supremacy is no delicate plant which will wilt in a slightly changed political, social or economic climate.

Nor, however, is apartheid necessarily like an eternal oak which will grow ever more massive and tough until

destroyed in the fire or revolution. The basic patterns of inequality might be largely resistant to the effects of many of the issues enumerated, but there are potentially powerful contradictions in these patterns, and these contradictions imply the probability of conflicts, not necessarily violent or revolutionary, which, in the long run, will change the pattern of our society.

*Extract from Towards Social Change, the report of the Spro-cas Social Commission.*



## MIXED WORSHIP IS NECESSARY

EDWARD MANNIKAM

In August 1972 the Reformed Ecumenical Synod passed 15 resolutions on the race issue. The D.R. Church family was also represented by delegates. These resolutions could bring major changes towards a more just society if implemented. But now the chief committee—the Breë Moderamen—of the D.R. Church said that their delegates voted against common worship. This caused confusion and anger amongst many people and especially the Black D.R. Churches. In this interview between Pro Veritate and Rev. E.J. Mannikam the problems concerning "common worship" are discussed.

Q: Rev. Mannikam, may I ask you who you are, and on whose behalf you went to the Reformed Ecumenical Synod in Sydney?

A: I am the minister of the Indian Congregation of the Cape Province and assessor of the Synod of the Indian Reformed Church. I was elected by the Synod of the Indian Reformed Church to be their official delegate to the Reformed Ecumenical Synod meeting in Australia.

Q: The Reformed Ecumenical Synod passed 15 resolutions on the race issue. All the delegates were originally reported as having voted in favour of 14 of these resolutions. The delegates from the white churches voted against one resolution, that on mixed marriages. At the moment there is a lot of confusion about the resolution on "common worship". The "Breë Moderatuur" of the D.R. Church now states that their delegates voted against the resolution on common or mixed worship. What did actually happen about this resolution?

### They Voted for Mixed worship

A: I want you to bear with me because this answer will be a little long. I must give you the history of it. Firstly, as I understand it, common worship means the gathering together of all believers, irrespective of race or colour, at divine worship and let us say, for the purpose of common language, in a church building.

Now having got that part clearly stated as far as I am concerned, I go to the next step and that is



this: In 1968 the Reformed Ecumenical Synod met at Lunteren in the Netherlands and there many resolutions were taken on racial issues. One of these resolutions was that churches in a certain geographical area should get together all regional conferences, test conditions in their country and find out for themselves how best they should try to implement these resolutions, because it was agreed in 1968 that the problem was not in the area of acceptance but the area of implementation. As a result of this 1968 resolution, the churches of the Reformed Ecumenical Synod, which includes the Gereformeerde Kerk of South Africa, held a conference in Pretoria in March 1972. Dr. J.D. Vorster was the chairman of this conference. All these resolutions were discussed in detail, all resolutions were unanimously accepted by voting and the voting was by show of hands. The only resolution that was not accepted unanimously was the resolution on mixed marriages. The N.G. Sendingkerk voted against it and I for one asked that it be recorded that I voted against it. These resolutions were then sent to Sydney.

In Sydney these resolutions were discussed by a race committee which consisted of myself, Rev. Beukes, Dr. Gericke, Dr. Beets, Rev. Jacobs,



other delegates from Nigeria and from the Netherlands as well as from Canada. The race relations committee then forwarded their recommendations to the plenary meeting.

All resolutions were tabled. The one on mixed marriages was not accepted unanimously because the delegates of the N.G. Kerk as well as the Gereformeerde Kerk voted against it. Now comes this resolution on common worship. The wording of the Pretoria conference was changed a little, but in essence the meaning of that resolution remained the same. To the best of my knowledge, *the N.G. Kerk delegates and the delegates of the Gereformeerde Kerk voted for this resolution* because if this was so important to them they too then should have asked that their votes be recorded as being against this resolution. That is why I am alarmed. I am almost confused if any delegate of the N.G. Kerk now states that he did not vote for the resolution on common worship. There are several question marks in regard to his statement now in South Africa.

Q: Rev. Mannikam, Dr. Gericke stated, according to the press, that he was not in favour of the resolution on common worship and that he voted against it. He was only in favour of common worship in—what we call in Afrikaans—“huisgodsdienst” (domestic worship). Was it discussed anywhere along the line or in Sydney, that common worship would only mean “huisgodsdienst”?

A: To the best of my knowledge, as I understood it and as all the delegates have understood it, I firmly believe with all my heart that the matter discussed was common worship in a church and not worship in a house. If Dr. Gericke has been correctly quoted in the press then I am surprised that he, being such an important person in the church and also being an intelligent person, would think that we would waste our time discussing domestic worship at local levels as well as at international level. We were discussing common worship and by common worship I want to state clearly that every one understood common worship to mean worship in the Church of Jesus Christ visible.

#### **No Decision against Common Worship**

Q: Rev. Mannikam, people are at present very unhappy about the confusion over the voting on the resolution about common worship. Must this whole issue not be cleared up immediately? Can we afford to wait until next year for the general Synod to decide on this issue?

A: I have a problem. From the beginning, from the

time I entered the Dutch Reformed Church, that was in December 1959, I have been given to understand from time to time that there is no synodical decision in the N.G. Kerk that black people are not allowed to worship in a white church. As I grew in the N.G. Kerk and as I became member of various committees, still I found this problem being discussed because I was given to understand that certain congregations were practising this separateness as far as worship was concerned. Therefore several questions now arise.

Should it be that the General Synod is now going to make a decision—I do not know what that decision would be—my problem is this: Firstly, if they decide that in future no black man is going to be allowed in a white church, that will make ecclesiastical history in South Africa.

Secondly, if our delegates to Sydney are not going to clarify the situation immediately but are going to wait until 1974 for clarification, then all these previous statements that were made in good faith, namely that there was no synodical decision that black men are not allowed in white churches in South Africa are to be questioned.

These are some of the problems in my mind. I believe firmly and I wholeheartedly agree that there is no time to waste. The only honest way to clear up this matter is for the churches again clearly to tell everyone, that is, the Indian Church, the Bantoekekerk, the Sendingkerk and the N.G. Kerk, there is no synodical decision in regard to this matter. We stand by what we have believed for the last 300 years. The only problem that we have is to try now to implement this glorious God-given principle as soon as we can.

Q: Rev. Mannikam, you have just said that there has been no synodical decision against mixed worship. In South Africa there is in fact no common worship in the Dutch Reformed Church. Black people are not attending white services. Are you actually propagating common worship where you think people understand the language and do you think that that would be in line with the Dutch Reformed Church policy as it has always been the case in principle?

A: I think we understand understand one another clearly. There is no synodical decision preventing any racial group from attending any worship in any church within our reformed family. Now, the problem is—and we must admit it—that, because of certain traditions, certain white congregations prevent black people from worshipping in their church. This is a sad state of affairs. I am given to

understand that sometime in the past this problem arose somewhere in the Cape. That is how separate churches came into existence. We are not going to argue about separate churches because we have to accept the fact that because of linguistic or cultural reasons you have separate congregations serving certain separate communities. But now the time has come and the time is running out on us, when we should be able to confess our united Christian witness by way of strong practice that this belief that we have, that we are one in Christ, should be practised immediately. I believe that this should not take place on an artificial level to suit certain politicians but that it must be done because it is a requirement of our Lord and Saviour, Jesus Christ.

In my own church, every Sunday, you will find Bantu, Coloureds, Whites and Indians worshipping the Lord together. I believe that the N.G. Kerk should also seriously tell its congregations that whenever a black man wants to worship in their church they should receive him with all the love, with all the warmth that Christ would give that black man. Personally, I have preached in several white churches, I have never turned white. I have attended these services with white people and I have never turned white. White people have attended my services and they have never turned black. But praise God something has happened, we have all become richer to the glory of Jesus Christ.

Finally, I want to stress that if we are honest and sincere, especially the hierarchy of the church, if they clearly tell their members that this is something which must be done sincerely, I know the mind of the Afrikaner people, they will open their doors wide. It is high time that the hierarchy steps down and starts clearing up any mess that they might have created up till now.

#### **A Biased "Breë Moderatuur"?**

Q: This set of resolutions must go to the Dutch Reformed Church Synod next year but in the meantime the Breë Moderamen has issued a statement, saying that their delegates voted against common worship. Is this common practice in the church to issue a statement before the Synod meets? Why do you think have they done this?

A: As I understand the Reformed Church's method of doing things, it is usual for delegates firstly to report to their official bodies. In this case it is the Synods of the churches to whom it must be reported and who must then express themselves about these issues. I have never come across a situation where immediately a synodical

committee—or the Breë Moderamen in this case—comes forward and tells the public that their delegates did not vote for mixed worship. This is now causing confusion because several questions arise.

Firstly, what was the reason for doing this? This has not been done in the past. Secondly, if the Breë Moderamen had a reason for doing this, then they must clearly tell us their reasons so that we can be clear as to why the Breë Moderamen acted in this matter. I am hearing a lot of rumours as to why the Breë Moderamen has taken such a type of action. Some people call it irresponsible action. I am not going to be harsh on them for calling it irresponsible action but I am also getting confused because I believe that the Breë Moderamen should first have reported to the General Synod and only then the General Synod should have released a statement as to what their attitude was on the resolutions in Sydney. For the Breë Moderamen to come and publicly state that their three delegates did not vote for the resolution creates this problem: *are they now trying to convince Synod as to which way Synod should judge this issue when the issue comes forward in October 1974?* This state of affairs is really alarming and not according to true reformed tradition.

#### **White man, You are not Welcome**

Q: Some people believe that we must go ahead with common worship as the outflow of apartheid in South Africa according to Government policy e.g. in mixed sport. How do you see the future for common worship? Do you think that it is necessary to embark on a campaign for common worship at the moment in South Africa?

A: I believe that at the moment there *is* common worship and the N.G. Kerk knows there is common worship. It is sad that it seems to be a fully 90% one-way route at the moment. When you go into a black church you will usually find that in that black church there are white worshippers. On the 29th April, 1973 a new Indian church was opened in Laudium in Pretoria. There were over 700 white persons and an important person such as Professor H.D.A. du Toit ministering the Word of God. Now, what is ministering the Word of God? How can you minister with the Word of God if you do not worship in that church? And for me Professor du Toit was worshipping in the church and by worshipping he ministered the Word of God.

Now, why is it that the N.G. Kerk is so alarmed so that black people are not allowed in their churches? Does this mean that the white man is at



a higher level or imbued with higher powers because of the colour of his skin and he has the right to be in the black churches? As far as the black man is concerned he has only a privilege of invitation to be in a white church. Several problems will arise if the N.G. Kerk pursues its path of traditionally preventing black men from coming to their churches. *The day will arrive when the black churches will tell the N.G. Kerk: "Listen, we do not want your missionaries in our church nor do we want your white people in our church"*. I would not like this day to dawn upon us. I do not believe in this type of polarisation but *please* do not force the younger churches to take this stand.

Q: The Nederduitsch Hervormde Kerk van Afrika have rejected the Sydney resolutions at their Synod and have reaffirmed the apartheid principle that only white people can attend the services in their church. They believe that they must form the barrier between black and white for the sake of the purity of the Afrikaner in South Africa. What do you think of that stand of this church?

A: I do not believe in criticising other churches. I accept the Nederduitsch Hervormde Kerk of Afrika to be a sister church and a Christian church but if this is the attitude of such a responsible body, I am shocked. I only want to give you a simple answer. Any black man with any sense of intelligence will *never*, and I use the word never which is operative, ever become a member of a church practising and advocating that which the Nederduitsch Hervormde Kerk van Afrika is advocating. It may be argued that the N.H. Kerk has black members in their mission church. I am only trying in my own mind to question the intelligence of the black people who are members of the mission church of the N.H. Kerk.

Q: There are D.R. Church worship services where ministers are ordained in the Church. Sometimes at these services, black ministers lay hands on white dominees. Why is there not such a problem about this, as there is about common worship in general?

A: This is why, in the first instance, I told you that I was getting confused in regard to the statement of the Breë Moderamen. I myself have laid my hands on white ministers that were ordained. You know the practice in our church, that at the ordination ceremony the dominee kneels and all ordained ministers present must come and lay their hands on the candidate. Recently in Cape Town, a white minister was ordained into the ministry and there was a number of black ministers laying hands upon him with the white ministers on this occasion. Therefore, once again

I am asking this question: What is this fuss all about?

Q: Some people and the N.H. Kerk of Afrika say that this is just the thin end of the wedge and that this will create integration in South Africa. They claim that if we use common worship in the church and open the doors to everybody, it will be the end of our traditional way of life. Do you agree?

A: I am afraid that people like those belonging to the N.H. Kerk and others who think that this is going to be the cause of complete integration are using the Church of Jesus Christ blatantly to suit their own certain political convictions. I want to ask these people sincere questions. I believe that most of them have black servants in their homes. These black servants cook their meals, wash their babies, kiss their babies, tend their babies—is this not integration? The black servant is good enough to do everything in the home. Domestically, they rub shoulders with one another, they iron the shirts of the white "baas", of the white "missus", they kiss the white little child, they even tend this child because the white "baas" and the white "missus" are away. All the responsibility for the child, for most hours of the day, is undertaken by this black person. It shocks me that with this number of hours of integration South Africa has not become an integrated or mixed country, but just because you are going to worship for one hour a week, 52 hours a year, South Africa is going to become an integrated society. Is this honesty, is this true? What is this sick white South Africa coming to? These are questions that white South Africans must now answer us as black South African Christians.

### **The Time has Come**

Q: If you as a so-called "non-white", according to South Africa, state these things so clearly and you believe it so fully, what about other people like you, what about other black ministers? Why do they keep quiet, why don't they say these things aloud and publically? Why don't they witness to the Gospel of Jesus Christ? Are many young people not driven away from the churches today because of the so-called apartheid in this country and in the churches as well?

A: You have asked a very honest question. I am ashamed that some of my black people have not yet spoken out courageously on these issues. I want to admit to you that many of my people are just sitting on the fence, having these thoughts in their hearts but not wanting to put these thoughts into action. I want to confess this weakness amongst my black people. I want to confess it

# EVANGELISM AND MIGRANT LABOUR

**NORMAN HUDSON**

The Tomlinson Commission of 1954 estimated that at the 1951 census 569 000 Africans were temporarily absent from their rural homes and were working in the towns. This represented one-seventh of the total population of the Homelands. If we use the same proportions today we must realise that over one million migrant workers are at present employed in South Africa. In addition hundreds of thousands come from beyond our borders, who should be as much the object of our concern as those who live in South Africa. It must also be said that the number of individuals who are, at any moment, affected by migrant labour is far greater than the actual number of migrant workers. To these frighteningly high figures must be added the fact that the number of migrant labourers will increase in the future in spite of efforts to stem the tide by providing border industries. Local authorities are being encouraged to build gigantic hostels for the single men and women required for our burgeoning industrial life.

From the above sketch of the problem it will be seen that we are dealing with an enormous problem, affecting the lives of millions of people in our land.

## MIXED WORSHIP

from the bottom of my heart to you and I want to ask the forgiveness of people like yourself, that my people have remained silent on such grave issues. But I want you to know something, and that is this—our people are now trying to realise and have now seriously come to the conclusion that *the time of being silent is over*. History has placed upon us a responsibility and if we are called the ministers of the Word of God then I firmly believe that as ministers of the Word of God we must be able to exercise this responsibility and speak out our convictions in a responsible and constructive way. I am sure that with the rising up of our younger people into the ministry, who are thinking freely, studying the Word of God freely, having a thorough exegesis of the Word of God, you will find men and women from the black congregations, from the black denominations and from Christianity, speaking out strongly on these issues because of their deep inward conviction.

P.V. Thank you very much Rev. Mannikam and all the best for your witness and ministry.

(See "Weighed and...?"  
for news on mixed worship)

Migrant Labour is not a phenomenon peculiar to South Africa. It is found in most industrialised countries. The effective difference between ourselves and other European countries is that our migrants are looked upon as permanent aliens who have not the right to bring their families to their place of work except under almost impossible conditions or in the case of a small number of employees. In Europe migrants can settle in their new country and become full members of their adopted culture if they so desire. This fact of being permanent foreigners must be born in mind when we talk about the evangelisation of such people. They have no fixed abode, no roots in the society where they live most of their working lives. They are made to believe that they will never belong. Many live in conditions so rigidly controlled as to almost depersonalise them and keep them in a perpetual immature state where they can make no decisions for themselves. What does this do to men when we talk about accepting Jesus as Saviour and Redeemer? Have they the ability really to react to this challenge, or do they act like robots?

Before considering the task of Evangelism in this situation we must evaluate the effects of migrant labour upon people.

Why do people become migrant workers? The simple answer is 'In order to live!' The land upon which they live is so limited as to make it impossible to farm at more than a subsistence level. In addition taxes in money are required which cannot be earned from a subsistence form of agriculture. These two pressures in addition to the all too human desire to improve one's lot and 'see the world' lead men and women into contracts which take them away from loved ones including small children for protracted periods for the rest of their working lives. What is the role of the evangelist here? How does he uphold the sanctity of family life when married partners live apart from each other for a considerable period of their married lives? How does he preach morality and fidelity to marriage partners while by Christian standards the whole being of a person longs for companionship at depth, and yet physical contact is only permissible within marriage?

### Traditional African families were stable

It is necessary for us to spend a while looking at the importance of the family both from the point of view of African society and from the biblical aspect. "Do African people really have a meaningful family life?" "Fidelity in marriage is not important for them." "They will satisfy their needs with anyone." "They are accustomed to living apart." "It is part of their tradit-



ion." These and many other highly irresponsible comments are heard from the mouths of many white Christians who would claim most vehemently that they were saved and born again.

In traditional African life the family played a tremendously important role. Safeguards were built into the society in the form of the lobola payments between families contracting a marriage for their offspring. The cattle are where the children are not' expresses the delicate balance between the means of livelihood cattle and the acquisition of children. The ability of the traditional family to absorb the mentally deranged, the aged and orphaned without impersonal institutions such as asylums, old age homes and orphanages points to the amazing solidarity and adaptability of African family life and its care and concern for all its members. There can be no doubt that to traditional African society family life was something of tremendous great importance. Writing on the migrant labourer and his family Mr F.R. Mohlabi states '... the possession which every man values most and which he is least willing to lose is a peaceful family life and a secure home for himself and his family. A policy which deliberately withholds this most pacifying and most satisfying of all privileges from the African people cannot be sound'.

Likewise there can be no doubt of the value placed upon family life in the scriptures. The teaching throughout about adultery and more especially, the depth to which Jesus applies this law against adultery points to the value of marital fidelity and the necessary solidarity of the family. The filial obedience of Jesus and Mary and Joseph in His early life, and His care for His mother on the cross point to the relationship desired between parent and child. The teaching of Paul about relationships within the family - while offensive to some modern liberated women - points again to the importance of the family in Christian circles. The concept of the family implied in the first two words of the Lord's Prayer indicates the value of a family relationship. The patriarchs and the prophets also point to the value of family solidarity. Isaac's blessing of Jacob, Hosea and Gomer serve as examples.

### **The gospel must change the system**

What now about the task of evangelism within this situation? It must be said at the outset that the churches have not been idle in this sphere, but it must also be said that the methods adopted have to a large degree been artificial and therefore of limited value to the people concerned and of little lasting value as far as the problem is concerned. It is the view of many that the church is dealing here with a sin, which must be faced and confessed. The enforced separation of families in order to perpetuate a system bringing considerable affluence, ease and comfort to a powerful minority which is not prepared to face the challenge of scrapping the system at some cost to themselves, could

be seen to be a modern illustration of the parable of Dives and Lazarus. Dives was condemned because he did not care about Lazarus in his need. He did not even notice that Lazarus was in need.

Evangelism involves the proclamation of salvation in Christ, for both the migrant labourer and his employer. It involves a teaching ministry, emphasising the value of family life in Christ to both labourer and employer; it asserts that even within a sinful and abhorrent system God's grace can bring peace, discipline and change, if men will yield themselves in obedience to Him.

Evangelism within this situation must have as its basic objectives the restoration of family relationships and the safeguarding of family life. It is not sufficient to castigate the system; it must be changed if we mean anything at all about reconciliation in our gospel. The body of Christ (the Church) must care enough to put a bruised and wounded body upon a donkey and travel to get help even at great personal cost.

Strong words were said about the artificiality of much of our work in this field. They must be substantiated. To think that by providing a minister who might travel from the homeland to the work situation keeping contact with workers away from home, or to think in terms of planting a minister with his family and home comforts on the doorstep of great compounds containing thousands of single men who are sure to become involved in the practises of homosexuality and immorality can only be described as an artificial and temporary activity of the Christian church while it works tirelessly through appeals for changes in legislation, through sensitive business concerns and through Christian groups for the eradication or at least the alleviation of this evil system. To quote Mr F.R. Mohlabi again: 'This state of affairs could not be allowed to go on unchallenged i.e. some churches have not taken the situation lying down ... The N.G. Kerk in Afrika has sent representations to the Minister and great consideration has been shown by the Department in alleviating and suggesting certain measures of public interest to all parties concerned ...' 'With concerted approach to the Government much can be done to keep the family together and eliminate factors that are disrupting and disintegrating not only the family as such but the whole Bantu social order.'

The Christian must ask 'Is it too costly to allow wives to accompany their husbands to their place of work?' in terms of the saving of family life. Is it too much to require an educational system now in operation for more than a century to provide more than semi-skilled and unskilled labour for an advancing economy? Is it a sacrifice to see a reduction in the number of families in the homelands because whole families and communities move, which will allow more adequate development of agricultural resources now taxed beyond the limit because of overcrowding? The cost moneywise and comfortwise will be great. The cost of reconciliation is always great; it was a Cross on

one occasion.

What else do we see happening as the church has applied herself to the task of ministering to migrants? We see the benefits of a large group of people in the compounds of the mines returning home having been converted and starting new Christian communities in isolated areas throughout Africa where the message of the gospel has never penetrated. We see Christian workers bringing the benefits of literacy to illiterate men in compounds. These acts of Christian service have been of tremendous value through the years and should not in any way be minimised.

It is obvious that while the system lasts the church cannot be less active in these fields. In a report to her Synod analysing questionnaires submitted to her by 100 migrant workers, Miss Voipio rates the great appreciation expressed for the work being done for migrant labourers by the Evangelical Lutheran Churches in South West Africa. It is obvious that this work must continue, even in spite of the criticisms levelled above.

The long term objective of evangelism and mission must be the changing of the system where those whom God has joined together are put asunder by the laws of man. What else should occupy our thinking and our immediate attention? Even before we can answer that question we must make ourselves aware of the fact that there are various types of migrant workers, and we must face the fact that our approach to these types will differ according to circumstances. Some are on contract to mines; some live in municipal hostels and are employed in industry; others are migrants on farms and still others are in domestic employ.

#### Active at every level

In some people's opinion, and I refer you to an excellent article by Fr Finbar Synnott in 'Migrant Labour and Church Involvement' (Umpomulo Consultation), the main task of the church is to provide trained Christian migrant labourers who will evangelise their fellow workers. The main obstacle confronting the churches in their mission to the compounds is the extreme difficulty outsiders find in really getting to know the men concerned. Added to this difficulty is the problem of a multiplicity of languages in each compound. Fr Synnott draws the same conclusion for work among all four groups mentioned.

To meet the needs of those employed in domestic service and in industry where a certain amount of free time is available, the task of the church is to provide an atmosphere within their churches which more readily accepts strangers from far away and to endeavour to meet their need for a human community. This applies to white churches in suburban areas which could just as easily welcome migrants into their community church life or develop a community to which migrants are welcome.

In rural areas the church must face the fact that the vast majority of its young people will be drawn into the vortex of the system with its phenomenal dangers and temptations. In this situation the mission of the church would be to its own members who will become migrants. Teaching young people about the problems and dangers should be done in Youth Camps and training courses. Advice can be offered and contacts made for young people in the towns to which they are going. Something more than a formal note of introduction should be offered.

Lastly some experimentation has been done in the field of establishing Christian business concerns in the homelands which provide at least some labour opportunities and also the possibility of Christian training for people who will later become part of the migrant labour system.

The mission of Jesus was that of preaching, teaching and healing. We are called to preach Christ the Saviour to migrant labourers. We must teach Christian leaders who will more adequately carry the message to their fellows. We must be active at every level to heal the situation by urging a complete change in the system in order to safeguard the family life of our brethren. While this last objective of our evangelism is in the nature of a long term objective, it must never be lost sight of because of the multitude of smaller and seemingly more important evangelistic tasks nearer at hand.★

*(This speech was delivered at one of the seminars of the Congress on Mission and Evangelism recently held in Durban.)*

## *self destruction*

How long can I look  
without seeing,  
And listening  
fail to hear  
The threnody preceding  
the Trumpeter's fanfare?

How long can I breathe  
without living?  
When will I, dying,  
die?  
Who holds the lethal weapon?  
Oh God!  
Dear God,  
it is I!

Can I live,  
really live,  
With injustice —  
and remain silent?

NAOMI R. PUCHER



# die lewe van die sendingwerker III

David Bosch

## Al wat swart is, is „sendingvoorwerp” ...

Baie dikwels egter sal die Swartman by wie ons besoek aflê, *nie* heidene wees nie, maar Christene. En hieraan moet ons ook ernstige aandag gee. Want hierdie toedrag van sake het ontsaglik veel betekenis vir ons gedrag. Een van ons probleme is dat ons blykbaar die idee het dat almal wat swart is, voorwerp van sending is. In ons hele kerklike beleid word alle werk wat met swart en bruin mense verband hou, sonder meer as „sendingwerk” bestempel, al is baie van daardie mense ook al geslagte lank *Christene*, in sommige gevalle, soos by die Bruinmense, selfs al ceue lank.

Hierdie uitgangspunt druk 'n stempel af op ons hele benadering. En ons het nie 'n idee hoeveel ons dikwels hierdeur irriteer en seermaak nie. Ons neem eenvoudig aan dat *ons* (omdat ons wit is) altyd iets vir *hulle* kan bied (omdat hulle swart is). Dit is vir ons vanselfsprekend dat ons sal gee en hulle sal ontvang, selfs al is ek 'n onervare jong student wat 'n besoek aflê by 'n swart ouderling of 'n bruin diaken.

Ek het bv. gehoor van 'n sendeling se dogtertjie wat ook graag, soos haar ouers, praktiese sendingwerk wou doen, en toe doen sy dit deur traktaatjies uit te deel aan die kinders van die evangelis en die Swartleraar! En dié gebeurtenis word met hartlike goedkeuring oorvertel as 'n pragtige voorbeeld van „sending”-ywer by ons kinders ....

In 'n uitgawe van 'n kerklike blad sien ek 'n dergelike foto: drie blanke kaalvoet-seuntjies, so tien jaar oud, wat traktaatjies en skrifdeeltjies uitdeel aan drie Swartdogters van sowat veertien jaar oud. Die dogters is keurig aangetrek in hulle skooldrag: bloese, springjurke, kouse en skoene. Die doel met 'die plasing van dié foto is om sendingbewustheid by ons kinders aan te kweek. Maar die stilswyende uitgangspunt is skynbaar eenvoudig: die kaalvoet-seuntjies is Christene (omdat hulle wit is?), die dogters in skooldrag is heidene (omdat hulle swart is?).

## Eenrigtingverkeer

Die tyd is waarlik verby dat ons sending net kan sien as eenrigtingverkeer, van wit na swart, 'n eenrigtingverkeer wat onder geen omstandighede omgekeer kan word nie. Geen wonder nie dat iemand die geval genoem het van 'n evangelis wat vra: „Mag ek vir Blankes bid?” Is ons dan die enigstes wat vir *hulle* sieleheil by die genadetroon kan intree? Kan hulle dit nie ook vir *ons* doen nie? Onlangs bv. het twee swart werkers—'n man en 'n vrou—van die evangelisasiespan van die N.G. Kerk in Afrika by ons huis aangeklop. Hulle wou graag met die bediende gesels.



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My vrou het hulle eers ingenooi, 'n koppie tee aangebied en met hulle gesels. Aan die einde het die een gevra om 'n stukkie uit die Bybel voor te lees en die ander het voorgedaan in gebed ...

Ons sendingaksie sal inderdaad al meer en meer 'n tweerigtingverkeer moet word, waar ons *mekaar* geestelik opbou. Dit moet kan gebeur, indien ek as sendingwerker 'n besoek by 'n Swart man aflê, dat *ek* die een sal wees wat verkwik en vernuut van sy huis weggaan, dat *ek* die een was wat ontvang het en *hy* die een wat gegee het.

## 'n Mens is 'n mens deur mense

Ek wil graag 'n baie dringende vraag vra: Ons wat in 'n sekere sin tog volwasse, gevormde lidmate van die kerk is, met 'n redelike mate van skrifkennis en 'n redelike mate van geestelike insig en ryphed—hoe het ons geword wat ons is? Ek dink as ons eerlik en indringend op hierdie vraag wil ingaan, sal ons antwoord lui: Ons is wat ons is as gevolg van onderlinge geestelike gemeenskap, vanweë die kerk se werk, deur die Kerk-Jeugvereniging en die Christen-Studentevereniging, deur kampe en Bybelstudiegroepe, kortom: deur 'n *ope*

wees vir mekaar, deur tweerigtingverkeer. Die punt is dat ons nie bloot as individue geword het wat ons is nie (nie dat ons nou iets so buitengewoons is nie hoor!); ons het geword wat ons is binne 'n groep, saam met ander.

Nou is een van ons probleme juis dit: ons wil graag geestelike kennis en insig aan die Swartman oordra, ons wil hulle graag net so vër of nog verder bring as wat ons self is (weereens: nie dat ons reeds besonder ver gevorder het nie!); ons wil graag geestelike groei en rypheid by die swart Christene sien. Ons kla dan ook dikwels oor die lae geestelike peil onder ons swart lidmate. Ons moet immers by die swartman 'n nuwe lewens- en wêreldbeskouing laat ontstaan.

Maar hoe doen ons dit nou alles in die praktyk? Weereens: ons doen dit deur middel van 'n eenrigtingverkeer, van ons (wat weet) na hulle (wat nie weet nie)! Ons vertel vir hulle baie mooi hoe hulle moet optree, wat hulle moet doen, hoe hulle moet glo, wat hulle moet laat staan, ens. ens. Ons skryf dus fyn uitgewerkte evangelie-resepte voor. Maar—en dit is die kerkprobleem—hulle *beleef* dit alles nie saam met ons nie. Hulle doen nie die ontdekkingsreis saam met ons nie. Hulle soek en vind nie saam met ons nie. Hulle word eenvoudig voorsien van die resultaat, die eindprodukt: maak so, glo so, los dit en dat! Hulle kry die uitgewerkte antwoord, maar het die probleem nie saam met ons deurworstel nie.

Waarom verloop die proses so? Ek dink dat dit ten diepste te wyte is aan die eenrigtingverkeer-uitgangspunt wat ons het, wat tot gevolg het dat ons nie volkome oop en bloot voor hulle is nie. Ons staan geslote teenoor hulle. Ons gun hulle geen kykie in ons eie nood en stryd en swakheid, ons eie „wordingsproses” nie. Ons doen onself altyd voor as dié wat al die antwoorde reeds besit, wat reeds afgerond en „reg” is, en wat nou maar net vir hulle ook moet kom vertel hoe 'n mens te werk moet gaan. Ons houding is min of meer dié van 'n dokter wat aan 'n pasiënt 'n behandeling voorskryf.

Dit is nodig dat ons onself weer 'n keer afvra: hoe het *ek* geword wat ek is en gekom waar ek is? Deur eenrigtingverkeer? Nee, deur 'n intieme godsdiensbelewenis saam met ander, deur deelname met ander, deur saam soek en worstel en bid en praat.

En dat die verdere vraag: sal ons hierdie intieme godsdiensbelewenis op 'n ander wyse aan die Swartman oordra as langs die weg van saam soek en saam belewe? Ek glo werklik nie. Ons sal marionette produseer, ja, wat reageer op impulse wat van *ons* uitgaan, poppe wat beweeg as ons die toutjies trek—maar nie selfstandige volwasse Christene nie.

Die Swartman is by uitstek 'n gemeenskapsmens. Die Sotho sê *motho ke motho ka batho* en die Zoeloe: *umuntu ngumuntu ngabantu*. Dit beteken: die mens is 'n mens deur mense. Ook sy godsdiens beleef en beoefen die Swartman saam met ander. Godsdiens is immers in sy wese 'n gemeenskaplike belewenis en

word deur middel van gemeenskaplike beoefening van die een na die ander oorgedra. Dit geld ook ten opsigte van die Christelike godsdiens. Die primêre oordrag geskied *nie* deur middel van woorde alleen nie, maar deur middel van gesamentlike belewenis. Ons het seker al almal ondervind dat die Swart mense, ná 'n diens wat ons gehou het, skynbaar ongetrig is om huistoe te gaan. Hulle voel blykbaar onbevredig, „onversadig”, en soek na *meer*. Die diens met sy woordverkondiging was nie genoeg nie. Hulle het behoefte aan nog 'n stukkie saamwees, aan gemeenskap, aan kontak met mekaar. Kry hulle dit van ons? Is ons bereid om iets van onself te ontbloot en met hulle te deel? Of meen ons dat ons werk nou „klaar” is, nou dat ons gepreek het, en dat ons onmiddellik ná die „amen” aan die einde van die diens maar in die pad kan val?

### „Self-exposure”

In hierdie verband is een van die mees waardevolle stukke wat ek nog gelees het, 'n artikel van Jacob Loewen: *Self Exposure—bridge to fellowship* (in die Amerikaanse sendingtydskrif *Practical Anthropology*, Maart/April 1965, bl. 49-62). Loewen pleit hierin vir 'n sekere mate van „selfontbloting” van die kant van die sendingwerker.

Hy vertel bv. van 'n voorval onder die Choco-Indjane in die staat Panama. Daar was nl. allerlei gerugte dat een van die ouderlinge 'n sedelike oortreding begaan het, maar die sendelinge kon—ten spyte van al hulle navrae—niks met absolute sekerheid vasstel nie. Uiteindelik, by die geleentheid van 'n samekoms van sendelinge en inheemse kerkleiers, het die sendelinge een na die ander heel spontaan begin vertel van hulle eie geestelike stryd en swakheid. Hulle het bv. vertel dat hulle aan seksuele versoekings onderworpe is as hulle lang tydperke van hulle vrouens geskei is. Hulle het ook vertel dat daar dikwels spanninge in hulle huise is, tussen man en vrou, tussen ouers en kinders. Terwyl hulle nog so gesels, bars die Indiaan wat onder verdenking gestaan het, uit met: „Ek het deurmekaar geraak met 'n ander vrou!” Die selfontbloting van die sendelinge het gelei tot belydenis van sy sonde. Daarteenoor, indien die sendelinge hulleself as volmaak en vry van versoekings sou voorgehou het, indien hulle hulleself op 'n afstand sou gehou het, sou so iets nooit gebeur het nie. Trouens, al hulle ondervraery van vroeër het niks opgelewer nie!

### Maskers

Een van ons probleme is dat ons almal *maskers* dra. Ons weet dit nie eens nie en tog is dit so. Ons is almal—in mindere of meerdere mate—besig met toneelspel, besig om ons anders voor te doen as wat ons ten diepste is. 'n Tipiese voorbeeld hiervan is dié van die seuntjie wat gesê het: „Mother, why can't you be at home the way you are among other people?” Want as daar kuiermense is, sit Ma gou haar masker op, dan is sy stroperig van vriendelikheid en hoflikheid. Maar sodra die gaste weg is, haal sy weer haar



masker af en moet die huismense dit ontgeld.

Dit help onder Christene altyd as één van die teenwoordiges sy masker afhaal. Dit moet natuurlik ook op 'n diskrete manier gedoen word, sonder om van die maskerafhalery 'n toneelspel (dus 'n nuwe soort masker!) te maak. Ons ken almal die verhaal van Gamat wat van al sy gruwelike sondes begin vertel het. Gelukkig val Gatiepie hom toe in die rede met: „Nei, Gamat, nou konfès djy nie meer nie, djy brêg net!”

Soms egter kan ons midde-in ons belydenis van ons sonde nog steeds 'n masker ophê. Loewen vertel van 'n hoërskoolseun wat in 'n Bybelstudiekring bely het dat hy soms op die sportveld sy humeur verloor, „en dan sê ek dinge wat ek nie behoort te sê nie”. 'n Rukkie later het 'n dogter bely: „Ek word partykeer só kwaad dat ek op my moeder vloek”. En toe sê die seun van netnou: „Dis presies wat ek ook bedoel: ek vloek op die sportveld”. Maar die eerste keer dat hy gepraat het, het hy nie die moed gehad om alles kaalkop te vertel nie; hy het nie die moed gehad om te sê dat hy vloek nie, en slegs bely dat hy „dinge sê wat hy nie behoort te sê nie”. Hy het sy masker afgehaal, en tog nog 'n masker opgehad. Eers toe die dogter die moed gehad het om te erken dat sy vloek, kon hy dit ook sê; toe eers kon hy sy masker afhaal en vertel wat werklik gebeur.

Hierdie skuilgaan agter maskers, sê Loewen, is so oud soos die mensdom self. Reeds Adam en Eva het agter vyeblare probeer skuil vir God: die eerste maskers. En as Kain vra: „Is ek my broer se wagter?” is dit 'n masker waaragter hy skuil. Net so kom Jakob in Esau se gewaad en met Esau se naam—dus gemaskerd—om die seën van sy vader Isak te ontvang. Hy het daardie seën in werklikheid eers twintig jaar later ontvang, en om dit te ontvang, moes hy eers òntmasker word. Want by die Jabbok het 'n Man hom weer gevra, soos Isak destyds: „Hoe is jou naam?” En toe moes hy die waarheid praat, hy moes sy masker afhaal en erken: „Ek is *nie* Esau nie, maar Jakob, die Bedrieër!” En toe hy dit erken, toe hy die masker afgehaal het, kon hy die volle seën kry en daarmee saam ook 'n nuwe naam: Israel (Gen. 32:28).

Hierdie hele betoog oor maskers en oor „selfontbloting” lyk miskien van weinig belang; tog is dit belangriker as wat 'n mens dalk dink. Ons het so gewoon geraak aan ons maskers dat ons nie meer van hulle bewus is nie. Hulle pas so gemaklik dat ons nie eens besef dat ons hulle aan het nie. Ons sit hulle meganies op as ons Sondae uitgaan om sendingwerk te gaan doen. Byna werktuiglik skakel ons oor op die sondes van *ander*, op hulle tekortkominge en gebreke, en ons preek *daaroor*. *Ons* is dan diegene wat alles weet en alles reg doen, en *hulle* nou wil bekeer van hulle voorvaderaanbidding en heidense offers en onsedelikheid en bierpote en Sondagsontheiliging. Maar juis hierdie optrede sluit ons dikwels van hulle af, bring 'n afstand, 'n muur, tussen ons en hulle, sluit ons toe in 'n onbereikbare ivoortoring.

Kom ons neem as voorbeeld die gebruik om 'n

„getuienis” te lewer, wat nogal dikwels in die kerk voorkom. Wat moet so 'n getuienis behels? Blykbaar is die algemene opvatting dat dit 'n skildering moet wees van „só sondig en heidens en ongelowig was ek vroeër, en só goed en Christelik en godsdienstig is ek nou!”

Die vraag is egter of dít die soort getuienis is wat mense baie sal help. Loewen vertel van 'n groep studente in Amerika wat op 'n Sondagmôre 'n besoek aan 'n tronk gebring het. Hulle het besluit dat dit min sal baat om te gaan preek oor die sondes van dié wat *agter* die tralies sit, o.a. ook omdat dit 'n bekende feit is dat gevangenes altyd praat van hulle eie *onskuld* (hulle sit dus ook maskers op). Die groep studente het toe besluit om liever te praat oor die sondes van diegene wat *buite* die tralies is. Toe het die volgende gebeur: „A college sophomore (= damestudent) with a radiant smile had been asked to give her testimony. When she got up in front of the jail group, she grasped the bars with both hands and with a voice choked with deep emotion revealed to the prisoners that her father, a prominent minister, had committed suicide and that this had caused some very intense conflicts in her life. She admitted that in her darker moments she hated her father for what he had done to her reputation. Then again she realized in those very thoughts the depravity of her own heart and could only say that she was deeply grateful that she knew that God still cared for her, was concerned about her, and wanted her to find peace, joy, and meaning in life”.

Hier het ons dus 'n praktiese illustrasie van „een bedelaar wat vir 'n ander bedelaar vertel waar hy brood kan kry”. Reaksie het dan ook nie uitgebly nie. Een gevangene het bv. min of meer soos volg gereageer: „I don't know why that girl had to be so honest; I am the one who is dishonest. She had no business taking off her mask like that. She wasn't that bad; not as bad as I.”

Soos ons reeds gesê het, moet so 'n geleentheid natuurlik nie misbruik word nie, moet dit nie die aanleiding word tot 'n totale selfontboeseming ten opsigte van al ons sondes en gruwelgedagtes nie. Maar *iets* van ons eie menslike swakheid en feilbaarheid behoort tog uit te kom in ons omgang met ander en in die oordra van die evangelie. Die Bantoe moet kan voel dat ons weet dat ons mense net soos hulle is, nie superwesens wat bo versoeking verhewe is nie.

### Getuienisse

In die vorige paragrafe het ek iets oor „getuienisse” gesê en miskien is dit nou die plek om 'n *ander* sy van die sg. getuienisse na vore te bring om sodoende nog 'n keer te wys op die houding wat van ons gevra word in ons omgang met die Swartman. Ek doen dit met 'n mate van huiwering, maar ek glo tog dat dit nodig is om ook aan hierdie saak aandag te gee, al sou sommige mense dalk dit wat ek sê, verkeerd verstaan en my goeie bedoelinge in twyfel trek.

Ek neem as illustrasie iets wat nogal hier en daar

## An Historic Congress

The South African Congress on Mission and Evangelism, held in Durban between March 13 and 22, was attended by about 630 delegates and observers from:

31 different denominations

36 Christian service organisations

13 different countries (mostly African and European).

The one major denomination not represented was the one and a half million strong N.G. Kerk (see EcuNews Bulletin 5/73). However, eleven officials and members of the N.G. Kerk participated in their personal capacities, and one of these, Dr. David Bosch of the University of South Africa, was a member of the Congress Committee.

The Congress was conceived during the "Mission '70" evangelistic campaign in Johannesburg by Africa Enterprise—an independent Christian service organisation based in Pietermaritzburg—and was staged by that body in conjunction with the S.A. Council of Churches.

The aim of the Congress was to face three basic questions:-

- (1) What is Evangelism?
- (2) How do we work out Evangelism in the modern context generally and in the South African context in particular?
- (3) What are the relevant media and methods of Evangelism in today's world?

### The Shape of the Congress

There were three major activities at the Congress. These can be summed up as: Listening, Discussing and Planning.

#### LISTENING:

Major papers were delivered by Canon Douglas Webster of St. Paul's, London; Dr. Leighton Ford of the Billy Graham Association; Mr. Michael Cassidy, director of Africa Enterprises and Congress vice-chairman; Dr. David Barrett of the Ecumenical Research Unit, Nairobi. Bible studies by Dr. Hans Ruedi Weber of the World Council of Churches and

### SENDINGWERKER (VERV.)

voorkom, nl. die gebruik om Swart-Christene te vra om voor 'n blanke gehoor op te tree bv. wanneer 'n groep blankes 'n besoek aan 'n kerk in 'n stadslokasie of aan 'n sendingstasie bring. 'n Swartman word dan gevra om 'n getuienis te lewer, en dié is dan ook gewoonlik volgens die patroon van: „Ek was só sleg ... nou is ek só goed.”

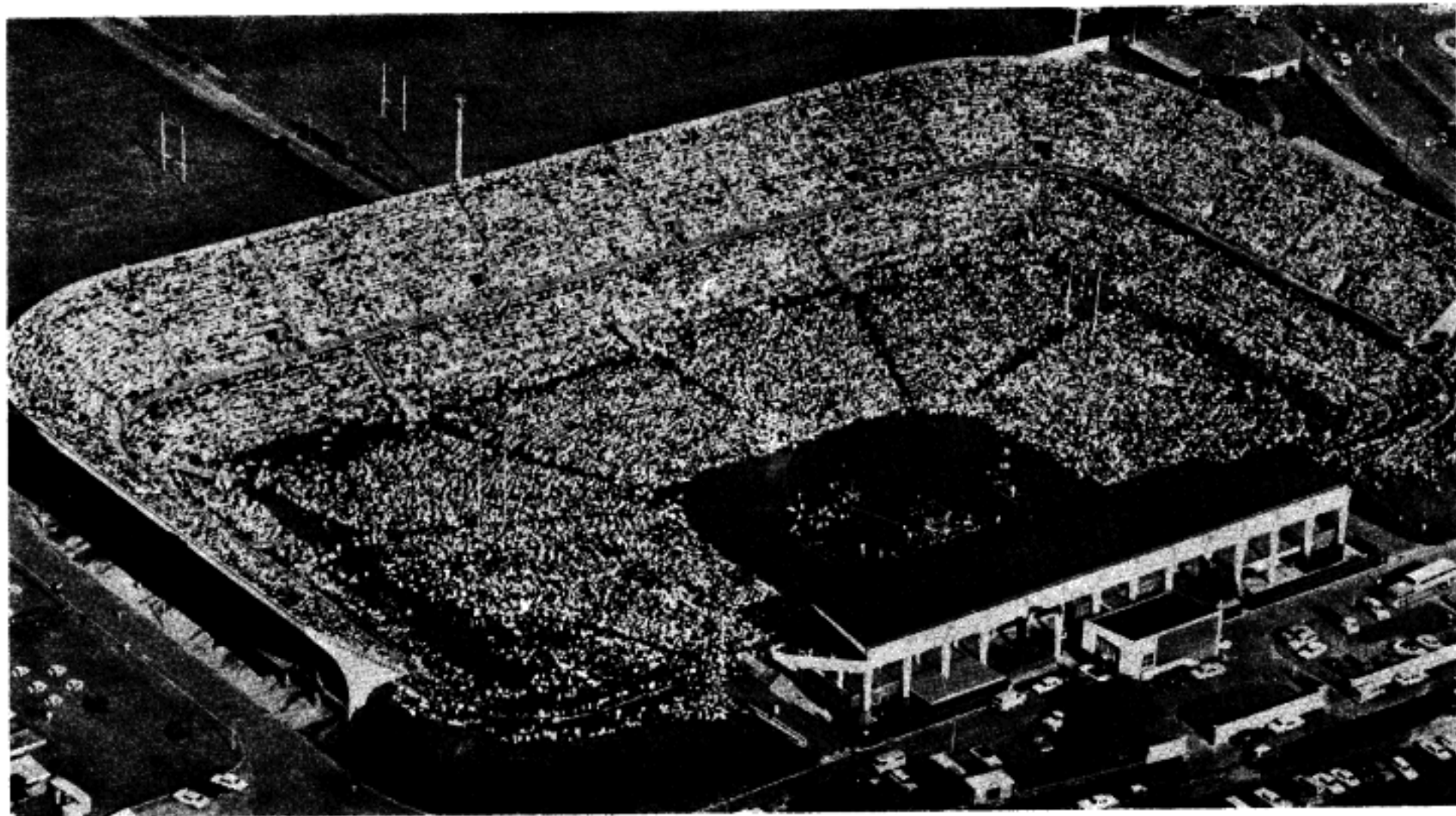
Dit klink alles baie goed. En ons moet ook inderdaad aan mekaar vertel van die „groot daad van God” in ons lewens, van die oorwinnings van die genade van God. Maar waarom vind hierdie soort ding ook byna altyd slegs in één rigting plaas—hierdie keer 'n ómgekeerde eenrigting, van die Swartman na die Witman! Dit is daarom nie te verwonder nie dat daar onder die meer fyngevoelige Swart mense ál meer ongemaklikheid oor hierdie soort optrede te bespeur is. Daar is dikwels dat daar onder die meer fyngevoelige Swart mense ál meer ongemaklikheid oor hierdie soort optrede te bespeur is. Daar is dikwels by hulle die gevoel dat die Blankes graag wil seker maak of hulle sendingbydraes goed „belê” is. Is sendingwerk die moeite werd—ook as „finansiële belegging”? En dan kan mens darem altyd na die „getuienis” van so-en-so

wys, iemand wat sleg en sondig en heidens was, maar hoor tog net hoe 'n goeie Christen is hy nou! En as die blanke besoekers aan die sending dít hoor, weet hulle weer: ons sendinggeld is goed belê, teen 'n hoë rentekoers met baie dividende!

Daar kom deesdae ál meer kiewelrigheid oor hierdie en ander vorme van paternalisme. Sommige swart mense voel hulle word as „skoudiere” bekyk en beoordeel. Nou weet ek goed dat die blankes dit (meestal) nie so bedoel nie, maar dit is tog hoe dit dikwels deur die Swartman ondervind word.

Alles wat ons gesê het, is bedoel om ons te help om nie onnodige hindernisse te lê in die weg van die evangelieboodskap nie. Van baie van hierdie hindernisse was ons nie bewus nie. Daar is ook talle ander waarvan ons nou nog nie bewus is nie. Maar as daar by ons waarlik die opregte begeerte is om die swartman as ons volle medemens te ontmoet, as daar by ons die verlange is om nie onnodige struikelblokke in sy weg te lê nie, as daar die bewussyn is dat onself ook verander en vernuut moet word, dan kan ons Gods Gees vertrou dat Hy ons gaandeweg sal heilig en vorm en meer en meer bruikbaar maak! (word vervolg)





*The Durban Rally at King's Park rugby stadium.*

*Dr. Billy Graham preaching. In his Durban sermon he said that that non-racial meeting was a part of the Christian way of life. He also said that Christ was probably not white but of mixed blood.*



Canon Michael Green of London also formed an important "tone-setter" for the day-by-day meetings.

In the second week—called the "prophetic" phase of the Congress—speakers were asked to talk on topics they themselves had chosen relating to the Congress. Speakers here included Dr. Calvin Cook of Rhodes University, Dr. Billy Graham, Dr. Alex Boraine of the Anglo-American Corporation and Mr. John Rees, Congress chairman and general secretary of the S.A. Council of Churches.

After the first day which consisted mostly of listening, participants were divided into groups of approximately 50 each to consider topics such as "What is Conversion?", "Evangelism in Today's World", and "Evangelism and Special Needs". In each group two speakers introduced the topic which was then thrown open for discussion, generally lasting well over an hour.

One meeting comprised an interesting admixture of listening and discussing centred around the topic of "Evangelism in the South African context". There were four main speakers, including Dr. Beyers Naudé of the Christian Institute and the Black Lutheran theologian, Dr. Manas Buthelezi. They raised controversial points, and the discussion in plenary session which followed—described below—was among the most explosive in the whole Congress.

*Dr. Billy Graham embracing an Indian man in Durban.*



## PLANNING:

In the last week participants were split into different groupings—regional, denominational and interest. In these groups they discussed practical follow-up for the Congress. To a lesser extent the same thing happened in “media-schools” which were led by experts in various fields of communication.

### The Course of the Congress

The chronological course of the Congress can be summed up in four words: Euphoria, disillusionment, confrontation, assessment.

## EUPHORIA

This was the mood on the first few days of the Congress. Its size, its complete racial integration and the calibre of the speakers were extremely impressive. Such was its impact on the Mayor of Durban, Councillor R.F. Williams, that he wept with emotion during the opening ceremony.

In this phase, of all the excellent papers delivered, that which perhaps made the profoundest impression was given by Canon Douglas Webster on the topic: “What is Evangelism”. It seemed to point a way out of the impasse between “pietists” who hold that the preaching of the Gospel is all-important, and “social Gospellers” who assert that social action is the prime task of the Church. These are bad generalisations, but they point to a situation which is very real in South Africa.

Canon Webster, using convincing Biblical proofs, asserted there was a distinction between “Evangelism” and “Mission”. The former, he said, is the preaching of the Word. The latter, however, involves the whole task of the church, from care of the sick to the proclamation of justice and righteousness in the community. Evangelism, he said, is part of mission, but not all mission is evangelism. In a nutshell, Canon Webster was saying that both mission and evangelism are vital in the church and that they are inextricably interlinked.

Other speakers backed his point, although using different terminology. Dr. Leighton Ford of the Billy Graham Association not surprisingly laid stress on the proclamation of the Gospel through preaching, but also emphasised the social concerns of the Gospel—which was significant coming from this “pietist” source. Not all “pietists” present were convinced however. They and the “social Gospellers” met head-on in the plenary symposium on “Problems of Evangelism in the S.A. Context”.

After hearing four papers which castigated racial segregation in the church and decried the effects of the apartheid policy on the workings of the church, many delegates—especially the Blacks—rose to their feet to attack both apartheid and the ineffectiveness of the Church in combating it. This brought a “pietist” response from a white minister who said that while he never realised the depth of black feelings on the sub-

ject, he nonetheless saw his duty to his church and country being solely the preaching of the Gospel.

## DISILLUSIONMENT

This became apparent after the first few days when the Congress moved into the discussion stage. Now there were no major papers to point the way (and copies of earlier papers were deliberately not distributed because, said the organisers, they are to be collected into a book) and the emphasis fell ever more heavily on “Evangelism”. Mission and the social concern of the church sank into the background.

On Saturday afternoon there was the Billy Graham rally. On Sunday there was little activity except in a plenary session in the evening on “My Search for the Fullness of God”—again with a very evangelical emphasis. The next morning Billy Graham addressed the Congress. He was given a standing ovation, but it was obvious that he did not attempt to talk on the deep fundamental levels of earlier speakers. He provided no new guidelines for discussion and action.

In the face of this emphasis on evangelism, the “Social-Gospellers” became increasingly restive. The significant point was that most blacks could be included in this category. Thus, they approached the Congress Committee and asked that all black participants be allowed to meet on their own in order to express their feelings without inhibition. For them, the Congress had become too “white”.

## CONFRONTATION

The committee agreed to their request and abandoned the scheduled programme for the later part of the next morning. After the tea-break surprised white delegates found themselves meeting in the church hall, while blacks met in the church itself.

The significant point about the white meeting was that theology and evangelism was forgotten. In the words of Michael Cassidy, Congress vice-chairman, there was a tremendous feeling of rejection, and the first reaction was one of white self-accusation and a call for the Congress to make strong pronouncements of the race situation in South Africa. However, other speakers pointed out that what the blacks probably wanted least was white statements made on their behalf. In the end the whites agreed they would simply listen to what the blacks had to say.

When the two groups rejoined each other, in fact the blacks had little to say. They had discovered they were deeply divided among themselves and when they reported back to the plenary session they complained that the Congress was too “white-orientated”, but they also stressed the necessity of blacks and whites “finding one another”. It was rather an anti-climax.

## ASSESSMENT

Nonetheless, the whole exercise had a very salutary effect on the Congress. No one could be in any doubt after this that the Church in South Africa has to con-



cern itself with the day-to-day experience of people. The dimension of "Mission" expounded on by Canon Douglas Webster re-appeared with full force.

The new mood of the Congress was perfectly caught by a speaker who strangely enough up to then had had no part in its deliberations. He was Dr. Alex Boraine, former president of the Methodist Conference and now seconded by his church to the Anglo-American Corporation as an "Employment Practices Consultant."

Dr. Boraine's talk was in fact a personal testimony in which he recounted his spiritual pilgrimage from a purely "pietistic" position to one in which he saw the imperatives for social concern in the church being equally as vital as its evangelistic concerns. In a key sentence he said: "We must show a holy impatience with those who talk about conversion as if it were a contradiction to social concern, and about social concern as if it were a contradiction to conversion". He was applauded for a full two minutes by the 630 Congress-goers when he finished—which showed he was voicing no particularist opinion.

The Congress wound down quietly on Thursday, March 22. The Rev. John Gatu of Kenya gave a devotional address in which he made little reference to issues raised during the ten days of Congressing. Despite pressures from some quarters, delegates departed without having taken any resolutions or making any pronouncements.

### Results and Re-Actions

Concrete Congress results from the planning groups which met on its last few days are not yet available since they are still being collected and collated. But at this stage one negative point of great significance is that the Congress did not "blow-up" as a result of either Pietist/Social Gospel tensions, or on Black/White lines. Rather than an explosion, as some feared, there was an implosion, with these groups being drawn closer together.

As far as reactions are concerned, there is an interesting difference between those of blacks and whites. White reaction is generally good. "I see the Congress as a prophetic symbol of the future Church in South Africa in which we accept each other regardless of race or denomination on a fully co-operative basis", says Dr. Brian Johansson of the University of South Africa. "The Congress was very valuable", says the Rev. Chris Parnell, general secretary of the Baptist Union. "It enabled people to come to grips with their relationships to one another and to see the need and opportunity in South Africa today."

Perhaps most significant of all was the favourable report on the Congress made by delegates from the Nederduitse Hervormde Kerk, generally regarded as most conservative of the three Afrikaans Churches.

Black reaction was favourable as well, but blacks

invariably added a question to their comments. This question was repeated by the Rev. John Gatu of Kenya Presbyterian Church who said that the Congress deserved all praise, but that it would have defeated its own ends if it had ended there. "I enjoyed the fellowship with my fellow blacks and the whites I met. I also learned a lot from the speeches given by some of the world's top theologians. But what keeps coming to my mind is what is to happen after the Congress", said Mr. Gatu.

And from South West Africa, the Rev. Phillip Shilongo of the Anglican Church said that his people were going through a difficult time as a result of the race laws. The situation, he said, was becoming desperate and that the people were looking to the Church to help. "But as the Congress ends, I still have not found a solution to the people's plight", said Mr. Shilongo.

Said Mr. L. Modise of the Student Christian Movement: "The Congress was well conducted but it missed its main target—action after words ..." He said that he had hoped that concrete measures would be undertaken rather than "hiding behind the romantic phrase of meeting one another at the foot of the Cross".

### Conclusion

The three most significant points to emerge out of this Congress so far are:-

1. The bringing together and holding together of Christians from so diverse a denominational background.
2. The emphasis on the necessity for balance between the spiritual and social concerns of the church.
3. The crucial role played by blacks.

The task of conveying the message of the Congress to the church in South Africa will not be easy. Although accorded excellent coverage in the local Durban Press, the doings of the Congress received scant attention elsewhere. And while it made remarkable multi-racial break-throughs—such as at the Athlone Gardens hotel where delegates of all races lived, ate and even swam together in the pool—the effect of these has been overshadowed by the South African Games.

However, Congress delegates will have to make their message penetrate on a practical level back home if the 1973 Congress on Mission and Evangelism is ever to have any impact on church and state in South Africa.★

*(EcuNews Bulletin, 27.3.1973).*

## ***The Black Man's Dignity***

The fourth resolution of the Reformed Ecumenical Synod, held in Sydney reads:

"For the true understanding of the rights, equality, and dignity of man, we should see all men as creatures of God, made in his image. Being made in his image, man has a duty towards God and is responsible to Him according to the different gifts that God has given him. But this man also has sinned and needs redemption. Therefore in our relation to fellow believers we should recognize the new unity, which all Christians, regardless of race or colour have fundamentally in the redemption in Christ and which expresses itself in the common faith and obedience to the Word of God."

The majority of white people in this country hold the false view that black people are inferior. As a result the white man sees himself and accepts the role of guardian over the blacks. They are regarded as "children" who for many years to come will be no more than people of inferior origin or background struggling to achieve some sort of maturity and responsibility which can only be gained with the assistance and leadership of the white man. In this connection the Afrikaner in particular was further strengthened by his Calvinistic outlook on life, his strong longing to find the directive for his whole life in Scripture. The Afrikaner believed that just as Israel had to trek through the wilderness and face the hazards of the unknown so it was with him and his people.

But this is no longer the case today. Today's Afrikaner, as I know him, is no longer as deeply religious as he was at the beginning of the history of racism in South Africa.

### **NO SELF-DEVELOPMENT BY CONTROL**

Today the Afrikaner has tasted the fruit of apartheid and is determined to enjoy them as long as he can. In the eyes of the Afrikaner there is not much difference between the machine and the black person. And for this one has to blame the Dutch Reformed Church for lack of sound theological insight and misleading Biblical interpretations. The core of the above resolution is the understanding of the rights, equality and dignity of man. Most theologians in the D.R. Church maintain that it is possible to apply these concepts within the framework of apartheid and that these concepts can in fact achieve their highest form of expression through the so-called separate development. I said 'so-called' because I maintain that self-development ceases to have any meaning when the very people who are to develop themselves are told along which lines

they are to develop. I believe that if the self-development of a nation is to be meaningful they must be left to themselves to decide how they want to achieve this development. As long as they are directed and *controlled* by an outside power, like Pretoria with the Bantustans, then I cannot see it as self-development in the true meaning of the concept.

I believe that if Pretoria persists in meddling with the affairs of these homelands, then Pretoria and the whites in general still believe that the blacks are children and therefore inferior.

It is the task of the *church* to offer leadership in the area of race relations—an area in which most South Africans are confused—if it is to survive. This is not only the task of the 'white' church, but the black church as well.

### **A COPY OF WHITE CHURCH IRRELEVANT**

The delegates of my church—the N.G. Kerk in Afrika—also endorsed the Sydney resolutions. On the other hand it appears to me, however, that in certain fields the church's attitude is irrelevant because it does not have any connection at all with the political needs of the black people. In fact the black church, the N.G. Kerk in Afrika, seems to be a copy of the white church which supports the present regime and consequently does not cater for the real needs of black people.

Religion is not something that remains static. I believe that the role of the church and religion must always be adjusted to meet the different and many needs of the people as the times change.

It is the duty and calling of the church to teach the blacks in particular to stop despising their own blackness and to extol it instead. If I carved a statue which to my mind is a good statue, I would be hurt if someone told me it was a poor statue. If the statue could hear and talk, and heard the person saying that it was not good and if the statue accepted this and told me so, I would be even more offended. Surely then, it is an insult to the Creator for blacks to think that they are worthless. If God made the blacks they have no right to accept anything that is second-best for themselves. They must affirm their worth and refuse to let anyone insult them. Their pride in themselves as children of God and as Christians stems from the fact that God made them and loves them. And Jesus came to make them free. They dare not listen to the lies others tell them about themselves and they dare not accept any form of slavery. St. Paul said this very clearly when he wrote: "You were bought with a price, so do not become slaves to any man (1 Cor. 7:23—see also Gal. 5:1). ★"



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

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

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



*Miss Ann Hope*



## MISSION WOMAN LEAVES

The Christian Institute's director of group studies, Miss Anne Hope (42), has left the country on an Irish passport to work in East Africa.

Miss Hope, a masters graduate in adult education and one of the country's experts in literacy, had her South African passport confiscated in August last year.

No reasons were given for the action, but she had been previously expelled from Swaziland while organising a literacy drive there.

Friends say her leaving is a blow to the adult literacy campaign in South Africa, but they also stress that she "did not flee the country like some kind of fugitive when the going got tough."

## FRUSTRATIONS

"She recently discussed frustrations forced on her by restricted opportunities. She was particularly unhappy about the limitations she felt at not being able to share in training courses and seminars on human development with people of neighbouring states," a CI spokesman said today.

The institute's board had expressed understanding of Miss

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

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



Hope's position and "urged her not to feel obliged to remain until the Schlebusch Commission had completed its investigation."

"The investigation was taking far longer than initially anticipated and Miss Hope was encouraged to use her training and creativity elsewhere in Africa," the board said.

## ESTEEMED

Miss Hope studied under the Brazilian educationist, Paulo Freire, whose ideas are revolutionising adult literacy efforts in the Third World.

She was highly thought of by the Roman Catholic Church, especially the Archbishop of Durban, Most Rev Denis Hurley.

— *The Star*, 14.4.73



## "WILGESPRUIT" \* "SCHLEBUSCH"

### VORSTER'S ULTIMATUM

Three weeks to clear up 'den of iniquity'

The Prime Minister, Mr Vorster, last night gave the South African Council of Churches three weeks to clear up the "den of iniquity" at the Wilgespruit Fellowship Centre.

Mr Vorster also warned the churches that if they did not take action the Government would have "no option but to take the necessary action".

Mr Vorster was commenting on the Schlebusch Commission's third interim report - dealing almost exclusively with the happenings at Wilgespruit - which was tabled by him yesterday.

The main recommendations of the Commission was that the "sensitivity training" programmes should be placed under strict control similar to medical practitioners and allied professions.

### Action

It also recommended that the Government should take notice of what was happening at the centre and should decide in due course if further action should be taken.

The main points from the report are:

The Wilgespruit centre was working towards radical social and political change in South Africa;

Certain of its procedures ran counter to accepted religion and religious practice;

It misused its "sensitivity training" course and attracted young leaders under the pretence that it was connected with the church in a Christian ecumenical way.

— *Rand Daily Mail*, 26.4.73

### THE WILGESPRUIT AFFAIR SCHLEBUSCH PROBE SLATED

The Wilgespruit Fellowship Centre hit back at the Schlebusch Commission in a strongly-worded statement issued at the weekend.

The statement rejects allegations of "pseudo-Christianity", as well as claims that sensitivity training courses at the centre are politically motivated.

The lengthy reply by the Wilgespruit executive committee challenges the commission's third interim report on a number of issues.

- \* It dismisses claims that the centre and its activities are in any way not Christian, or that it operates "under the cloak of church connections".
- \* It refutes allegations that the centre's sensitivity courses have an underlying political motive, or that participants are "unknowingly subjected to psychological and quasi-psychological processes which will make them the victims of brain-washing".
- \* It cites expert opinion to back its assertion that the staff running sensitivity courses are adequately trained and qualified to do so.
- \* It criticises the "character assassination" of Mr. Eoin O'Leary who leads the centre's sensitivity training courses.

Before analysing details of the commission's findings, the Wilgespruit statement points out that information about 151 events, involving 7 244 participants, had been made available to the commission.

Yet only two of these events were dealt with in its report on Wilgespruit. The first event, which involved the controversial "sex liturgy" services, was organised by the now defunct University Christian Movement. The Wilgespruit staff had "nothing whatsoever" to do with its planning.

#### EVIDENCE

The second event was a T-group held under the auspices of the Wilgespruit PROD (personal relations and organisation development) programme—one of the 38 PROD events involving 790 participants.

IRON GLOVES

By Bob Connolly



"Evidence concerning this event was taken from only one of the 30 participants who attended it and the report of her evidence is fragmentary and totally out of context."

Rejecting allegations that the centre's activities were "pseudo-Christian", that programmes took no account of regular worship and that non-Christians attended courses, the Wilgespruit statement says:

"Provision is made during PROD courses for participants to attend services in churches of their own denominations, while daily worship services designed by participants and staff are frequently held in the chapel.

"The fact that non-Christians attended courses along with Christians is a direct expression of the centre's concern for a wide ecumenism and the outreach of the church into a secular society.

"Most of the centre's work is done among Christians belonging to the officially recognised denominations."

The Wilgespruit Fellowship Centre issued a statement at the weekend rejecting many of the allegations made in the Schlebusch Commission's third interim report.

*Jennifer Hyman*  
— *Rand Daily Mail*, 30.4.73.

### 'COMMISSION WAS WASTE OF MONEY'

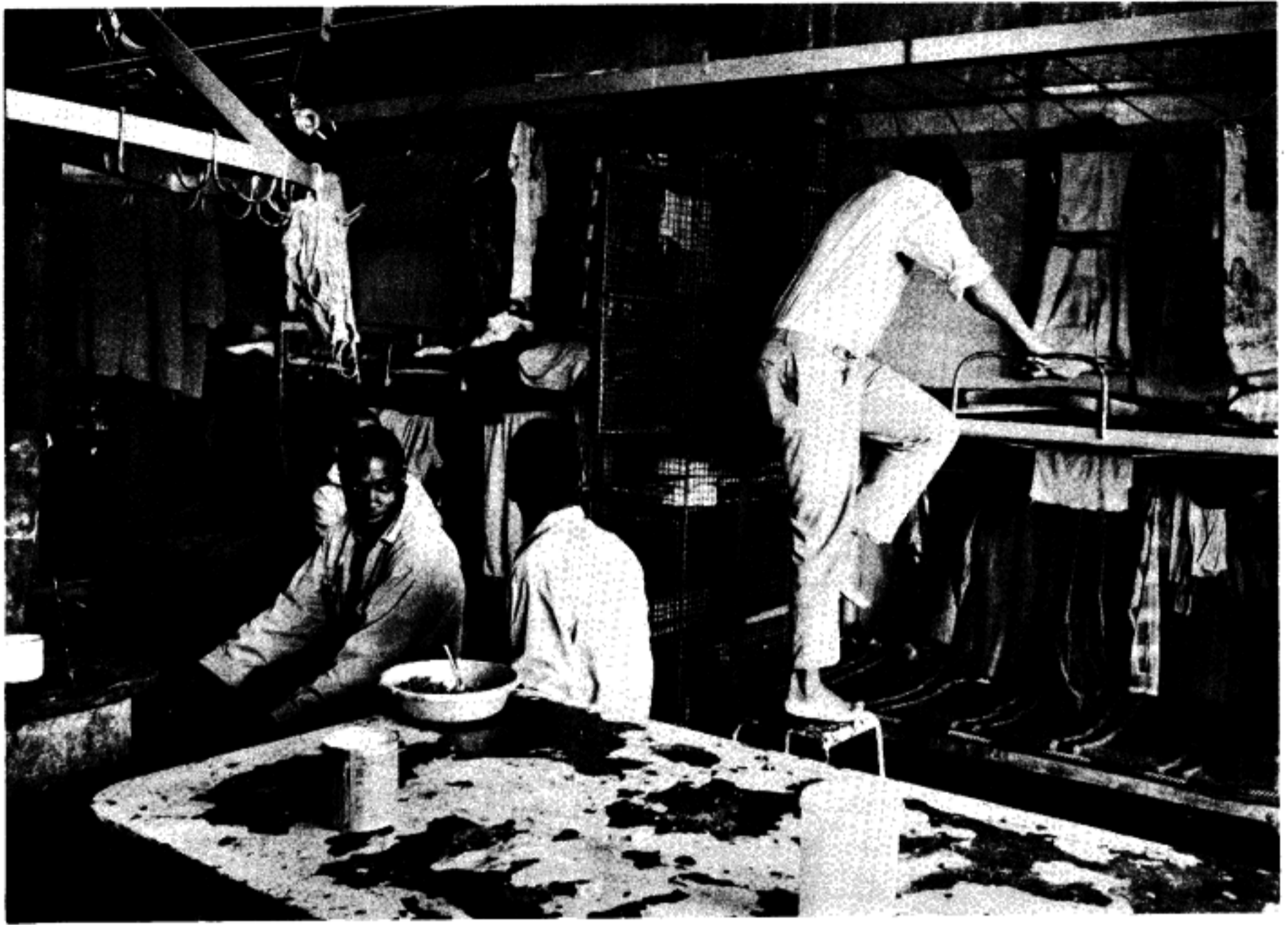
DURBAN—The Natal Leader of the Progressive Party, Mr. Harry Pitman, yesterday criticised the reports of the Schlebusch Commission which he described as "waste of time and money".

Mr. Pitman said he had been alarmed by the reports and in particular the "Wilgespruit reports".

"I cannot be bluffed that the goings-on of a few people at Wilgespruit a few years ago, however obscene, represent a threat to the State.

"The really serious threat to the State is the failure of Parliament to come up with any answer for the 8-million





*The inside of a compound for migrant workers.* THIS TYPE OF LIFE IS REFERRED TO IN THE EDITORIAL "THE GNAT AND THE CAMEL".



Africans, 2-million Coloureds and the Indians in White South Africa", Mr. Pitman said.

Instead of dealing with that, Parliament had produced hundreds of pages of apparently the most detailed obscenities concerning an organisation since disbanded and from which Nusas, years ago, dissociated itself.

"Parliament's preoccupation with irrelevancies follows the behaviour of the South African Cabinet, meeting and discussing one lavatorial joke in one student newspaper."

If the Wilgespruit happenings contravened the Immorality Act then the South African Police immorality squad should be called in, Mr. Pitman said. "If not Parliament should forget about the 'moral fibre' of the people."

Mr. Pitman said the Government should produce a policy for urban Blacks and stop wasting "our money and its time".

— *Rand Daily Mail*, 2.5.73.

#### HALF-BAKED ANALYSIS - SUZMAN

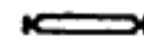
Cape Town — Mrs. Helen Suzman yesterday dismissed the Wilgespruit report of the Schlebusch Commission as "half-baked analysis of a lot of pseudo-psychological nonsense".

"The third interim report is a mass of nonsense. There is not one word in it that has any relevant connection with the first two interim reports."

Mrs. Suzman said the Commission had wasted hours and days collecting the evidence to compile the nonsensical report.

"Here we are again beating about the Schlebusch. The Commission spent hours and hours analysing a pseudo-psychological training scheme. The scheme sounds like a lot of nonsense to me. I have no time for this type of scheme."

— *Rand Daily Mail*, 26.4.73



## REPORT 'A MIXTURE OF HALF-TRUTHS'

The Chairman of the Wilgespruit Fellowship Centre's management committee, Mr. K.A. Foster, said last night that the third Schlebusch Commission report seemed to be a mixture of half-truths, second-hand impressions and inaccuracies.

He expressed complete confidence in the staff and management of the centre, which he said had always been open to public scrutiny.

He emphasised that the centre had been dragged into an inquiry on four other organisations and had never been given an opportunity to present its case or call its own witnesses.

"As such, the centre was a victim of the Government's desire to act as moral custodian to the nation.

"We have no hesitation in repudiating the allegation that Wilgespruit uses either church services or sensitivity training as a form of brain-washing."

The general secretary of the South African Council of Churches, Mr. John Rees, said last night:

"The church can and always has dealt with matters which are in bad taste in their own way. Therefore this report is no news and in fact is stale news as it has been effectively disposed of by the churches long ago.

"We observe that the report deals with the whole question of sensitivity training. The Wilgespruit Fellowship Centre is not the only organisation to use this technique. In fact, commerce and industry in South Africa have long used sensitivity training. And there are certain unsatisfactory practices which have been brought to light in this area.

"Finally, we observe that this is a report on an organisation threatening the security of the State, but from our reading so far it appears to have concentrated on public morals."

—*Rand Daily Mail*, 26.4.73.

## MIXED WORSHIP

### CALL FOR "MIXED" WORSHIP BY N.G. COLOURED MINISTER

A call for more multiracial worship by a Coloured minister was featured prominently in the Afrikaans Sunday newspaper *Rapport* this week. The minister, the Rev. J.J.F. Mettler of the Cape, made his pleas in a letter to the newspaper. However, the letter was treated as a news story, and the 40 cm-deep, three column article was given large headlines.

In his letter, Mr. Mettler pointed out that for his church—the Coloured "daughter church" of the N.G. Kerk—the question of multiracial worship raised no problems. "Anyone can walk in and sit anywhere he likes. Mixed worship is a problem only for the Whites".

He rejected special provision being made for Blacks—such as a "Visitors' pew" in White churches. "That for me is merely an apartheid pew". He also rejected the services in garages which the N.G. Kerk has run for servants in White

cities for many years.

He warned that the church was being left behind by the State in race relationships, quoting the example of the South African Games.

Mixed worship, he said, "will only come to its right place if we are less prejudiced towards one another and accept one another in love. ... Our problem is that we are too colour conscious. In everything, even in our worship, we see White, Brown and Black. We even talk of White, Coloured and African churches. But there is only one Church, and that is the Church of Jesus Christ which is called to proclaim God's Word and extend His Kingdom in this broken, sinful world".

—*EcuNews Bulletin* 13.4.73.

## KERKDIENTSTE MOET SÒ BLY

Dr Vorster maan teen toegewings

Hy kan hom nie vereenselwig met die gedagte van besoekersbanke in die N.G. Kerke sodat gemengde eredienste gehou kan word nie. Dit sal die begin wees van integrasie in die kerk, het dr. J.D. (Koot) Vorster, Aktuaris van die Algemene Sinode van die N.G. Kerk, gister gesê.

Dr. Vorster het hierdie stelling gemaak na aanleiding van prof. C.W.H. Boshoff, voorsitter van Sabra, se pleidooi by 'n Sabra-jeugkongres Dinsdagaand op Ermelo. Hy het gesê daar moet ruimte wees vir ordelike besoeke van gelowiges oor en weer en dat daar desnoods besoekersbanke vir die doel ingerig moet word.

### Eie kerke

Dr. Vorster het sonder om doekies om te draai, gesê hy hou nie van die gedagte nie.

„Ons kan nie verwag dat dit net daarby sal bly nie. Die een bank wat afgestaan word, sal twee word. Later sal dit drie en vier word en uiteindelik sal ons heeltiemal geïntegreerde kerkdienste hê”, het dr. Vorster gesê.

—*Transvaler*, 29.3.73

## N.G.K. VOTED FOR COMMON WORSHIP'

Coloured ministers of the Nederduitse Gereformeerde Sendingkerk have been thrown into "great anxiety" by the unexpected statement by a top committee of the mother church rejecting its support of common worship among Whites and Blacks.

This was said last night by Ds. D.P. Botha, of the Nederduitse Gereformeerde Sendingkerk (Mission Church).

He said he had been a delegate to the world synod for reformed churches in Sydney last August, and was under the impression that every delegation had voted in favour of a resolution on common worship—and the establishment of the principle that no person may be excluded from common worship on grounds of race or colour.

At the weekend a top committee of the N.G. Kerk known as the Broad Moderature issued a "preliminary report" stating that its delegates in Sydney had not voted for the resolution on common worship. —*Rand Daily Mail*, 24.4.73.



## GERICKE DENIES VOTING FOR MIXED WORSHIP

The Nederduitse Gereformeerde Kerk assessor, Dr. J.S. Gericke, emphasized last night that his delegation had voted against a "common worship" motion at the Reformed Ecumenical Synod—but confusion at the meeting led to their votes not being recorded.

Other delegates, including Dr. K. Runia, the Dutch theologian who presided at the Sydney meeting, and representatives of the NGK's "daughter" Black churches, have said that the NGK delegates did not vote against the common worship motion.

Dr. Gericke's claim was immediately repudiated last night by Ds. S.P. Buti, of the NG Kerk in Afrika (Africans), who said he could not recall any confusion at this stage of the Sydney meeting.

"As far as I could see, the delegates of the 'mother' church voted in favour of the resolution," he said.

—*Rand Daily Mail*, 26.4.'73.



## RACISM IN NGK SLATED

The time had come for the N.G. Kerk to realise that no man was better than any other because of the colour of his skin, the only Indian minister in the church said in Durban today.

The Rev. Edward Mannikkam has a parish of 170 Indian communicants at Rylands Estate, Cape Town.

He said the voice of dissatisfaction was being raised by the members of the Coloured, Indian and African "daughter" churches in the N.G. Kerk family.

"The Black churches are beginning to speak out strongly against racial discrimination and prejudice in our church", Mr. Mannikkam said.

They were being heard by the young people, who were becoming more cynical every day about the hypocrisy in a church which claimed to believe all men were equal in God's eyes.

But some of the older people accepted the discrepancies and were content to say "everything will come right", - while migratory labour continued.

## WORSHIP

He said there were many discrepancies within the N.G. Kerk and its relations with the daughter churches that would have to be remedied.

For example, White members of the church could worship in any of the Black daughter churches. In principle, Blacks were able to do the same in the White church.

But in fact, Blacks had to get permission from the church council before they could worship in a White church.

"This is clearly discrimination on grounds of colour, because Coloureds, Indians and Africans can worship in each other's churches without getting permission from the church's council.

"But ours is not the only church guilty of this. Many of the

English churches effectively bar their services to Blacks."

## CONVERTS

He said that White ministers could ordain or baptise Blacks. "But can Blacks do the same to Whites?"

—*The Daily News*, 23.3.73



## BLACK AND WHITE MAY PLAY —BUT NOT PRAY

A black Dutch Reformed minister, Rev. Sam Buti, lashing out this week at the negative attitude to integrated worship of the Afrikaans churches, told me: "Even White heathens are allowed in White churches, but Black fellow-Christians are kept out because of the colour of their skins."

In an interview at his Nederduitse Gereformeerde Kerk manse in run-down Alexandra township in Johannesburg, he deplored the decision of the Nederduitsch Hervormde Kerk this week to enforce rigid church apartheid. There was also no doubt in his mind that the N.G.K. delegates at the Sydney Synod had not raised any objections to the resolution on common worship, although it was now claimed they did not vote in favour of the resolution.

Referring to the South African Games, Mr. Buti said: "The State allows Blacks and Whites to play together, but the churches will not allow them to pray together.

"For long it was taken for granted that the Church was the conscience of the State, but now the State has become the conscience for the Church."

"Entertainer Percy Sledge was allowed to perform before White audiences, but Black Ministers may not preach in White churches."

"God created me Black and I am happy about it. But for me to be told I am not allowed to pray in a church because I am Black is an insult.

"I resent it, but at the same time I go back to the Bible and forgive the people who treat me in this way."

He said Afrikaans church leaders were interpreting integrated worship as something that had to be organised.

"We are not seeking a forced and artificial unity. But why should a Black man who drives a White couple to church have to sit outside in the car and wait for them to come out, even though he is of the same faith?"

—*Sunday Express*, 6.5.73.



## DEMO FEAR IF NGK LETS IN BLACKS

The N.G. Kerk fears that if it opened its doors to people of all races there would be political demonstrations, with Blacks massing at services, Dr. J.S. Gericke, the Assessor of the NGK said last night.

Common worship by Whites and Blacks is accepted by the NGK as meaning domestic worship (*huisgodsdienst*), and not the throwing open of church services to members of other churches, he added.

Ds. E.J. Mannikkam, of the Indian Reformed Church and

Ds. D.P. Botha, of the N.G. Sendingkerk, who were both delegates to the Sydney synod, confirmed last night their belief that the N.G. Kerk had in fact voted in favour of the common worship resolution.

Both leaders of "daughter" churches of the NGK were perturbed by Dr. Gericke's statement, and said he had given a new interpretation to the words "common worship" as understood by them, and as understood at meetings with the NGK before the Sydney synod.

Ds. Mannikkam and Ds. Botha said "common worship" meant that a person of any race should feel free to enter any church at any time.

Ds. Mannikkam, who is vice-chairman of the synod of his 900-member church and a member of the executive of the federal council of Nederduitse Gereformeerde churches, said he was deeply shocked by Dr. Gericke's words.

"This is a breach of faith to the daughter churches and to the Word of God", he added.

He warned: "If the NGK synod says: 'Look here, Black man, you are not allowed in our churches' - there will be trouble."

Ds. Mannikkam said common worship meant: "I should be free to walk into a church at any time if I am in that vicinity - it is against the word of God to bar Christians from doing so".

Referring to the NGK delegates who attended the Sydney synod (who included the N.G. Kerk moderator, Dr. J.D. Vorster, the Prime Minister's brother), Ds. Mannikkam said: "They didn't say they wanted to withdraw acceptance of the resolution, they definitely accepted it".

—*Rand Daily Mail*, 25.4.73.



### stakings

te lae lone die hoof rede

Hulle kán nie uitkom nie

DURBAN - Onderhoude met stakende Bantoe werkers het my meermale laat wonder: Hoe kom die mense uit met hul salarisse?

Hier is 'n paar voorbeelde van die sowat vyftig onderhoude met stakende Bantoes:

\*JOE NGUBANE (38):

Werk twee jaar lank as masjienoperateur by African Consolidated Textile Mills.

Loon: R9,00 per week (hy toon sy loonstrokie as bewys).

Afhanklikes: vier kinders, twee op skool.

Hoogste besoldigde arbeider by die fabriek: loon 12,35.

Opleiding: St. 3 („My pa kon nie meer bekostig nie") en „amper dertig jaar ondervinding in die bedryf".

Joe het in die stadium reeds dae lank saam met sowat 2 000 ander werkers by die fabriek gestaak.

Hoeveel wil hy hê - minstens R10,00 meer.

En as hy dit nie kry nie? - „Dan hou ons aan met staak".

Intussen gaan Joe elke dag werk toe om te gaan vasstel of 'n ooreenkoms bereik is. (Hy sê hulle het geen werkers-komitee nie).

Ek vergesel hom na sy woning by Huis 1149, Blok J, Umlazi.

Sy vrou, Themba, staak ook. Sy werk by dieselfde maatskappy en verdien R6,70 per week.

Ek vra om 'n begroting van hul maandelikse uitgawes. Dit lyk soos volg: treinkaartjies: R7,00 (R3,50 elk); klere (hoofsaaklik vir skoolgaande seun in st. 6) en ander kinders: R30,00; kruideniersware: R22,00; skoolboeke vir kinders: R12,16; skoolgeld vir twee kinders: R2,36; huishuur: R6,72; vis: R2,00.

Die gesin het „maande lank" nie vleis geëet nie, want „dis te duur".

Ek sien die een seun toon sterk tekens van kwasjiorkor - ondervoeding weens gebrek aan proteïne.

Hoe kom die gesin in elk geval deur as hulle gesamentlik net R62,80 verdien?

„Naweke probeer ons grotes elkeen stukwerk doen. Maar dis moeilik, almal wil dit graag doen".

„Dis 'n wonder hoe ons deurkom. Ons kom nie deur nie".

—*Transvaler*, 5.2.73



### COURAGEOUS PROTEST

Many worthy South Africans break the law knowingly or not, in their employment of domestic servants.

Mr Anthony Brink, however, decided to take his duty as a practising Christian more seriously and told the magistrate that he would rather go to prison than pay a fine for illegally employing an African woman who had been "endorsed out" under the Urban Areas Act. He said that he regarded "a law which prevents a husband and wife from living together with their children" as an immoral law and he was prepared to face the consequences of his action.

To choose prison rather than pay a fine when a matter of conscience is involved is a time-honoured form of protest and it has been used with effect in many countries, especially when religious beliefs are concerned. When it happens on any large scale most governments see the red light and back down with what grace they can. In most civilised countries it is an embarrassment to have prisoners of conscience in jail.

Things are different in South Africa. The Government has been told by the churches (including the Dutch Reformed) that laws which have the effect of breaking up family life are unjust, immoral and offensive to the Christian conscience. Some churches have been louder than others in their



protests, but the condemnation is universal.

Nationalist politicians, however, encouraged from the top, cling to the well-nigh blasphemous belief that they have a divine mission and the blessing of the Almighty for the ordering of human lives - especially the lives of Blacks. They call their system of government "Christian National" and blandly assume that this tag - it is nothing more - provides a blanket exemption from criticism on moral grounds. The churches - and Mr Brink - do not agree.

This Government must be told the difference between right and wrong in what it does to human beings.

—*Sunday Times*, 11.2.73



### 32 SWISS CLERGY SAY NO TO ARMY SERVICE

Some 32 priests and pastors of Christian churches in the French-speaking section of Switzerland have informed the Swiss Military Department that they would in future refuse to do military service as required by law or pay the defence tax. Their action has provoked considerable public discussion.

In explanation they said: "We have come to believe that our armed forces, with their duty to be ready at any time to meet external attack or disorders within our territory, make less and less sense in the international context and in practice serve only the interests of the economically and financially powerful". An additional 43 clerics support this position, but have not refused military service.

...There is no provision for conscientious objection to military service.

Meanwhile in France and Belgium a number of citizens have decided to withhold a proportion of their taxes equivalent to the percentage of the national budget devoted to defence and send this amount to development organisations.

—*EPS*



### DEKEN WIL IMMIGRASIE NA S.A. STOP

Die gewese Anglikaanse deken van Johannesburg, eerw. Gonville French-Beytagh, het die ontmoediging van blanke immigrasie na Suid-Afrika in die naweek as sy hoofmerk gestel. Hy wil die Suid-Afrikaanse regering daardeur verplig om geskoolde nie-blanke werkers vir werk te gebruik wat tot dusver net vir blankes bedoel was.

„Dit is iets wat ek nie genoeg kan sê nie. Elke ambagsman wat uit 'n Europese land na Suid-Afrika kom, is 'n verraaiër. As ek maar net elke messelaar en elke elektrisiën kan stop, moet die Bantoe 'n stap vorder", het hy gesê.

—*Die Burger*



### "IN SEARCH OF A NEW SOCIETY"

Ibadan, Nigeria (EPS)—For centuries Africa was described in impersonal terms: slave coast, Gold Coast, copper mines, wild life and jungle. Only with the coming of the European adventurers did African history begin, in the eyes of many.

In the 1960's it seemed the continent was rediscovering herself. What went wrong? The momentum generated by the enthusiasm and hope of the '60's has slowed down. Nations "freed" from European political domination still experience coups and counter-coups, miseducation and unemployment, tribalism that makes nationalism appear to be a very radical position.

White racism is not only entrenched in South Africa, but has spilled over and eaten like a cancer into South-West Africa and Rhodesia. Angola, Mozambique and Guinea-Bissau are a scandal—Portugal in Africa! Where is the continent headed?

To bring these issues to the consciousness of the new generation of Africans the 1971 All Africa Youth and Students Conference was held in Ibadan, Nigeria. Co-sponsors were the World Student Christian Federation and the All Africa Conference of Churches ...

Development ... Education... Liberation. These were the themes ...

Has the Christian faith anything to contribute to the search for a New Society in Africa? Canon Burgess Carr's answer in his opening sermon was "if Yahweh does not build the house, those who build labour in vain" (Ps. 27:1)...

*Mercy Amba Oduyoye*

—*EPS*



### 'N GESKENK VAN DIE POUS AAN DIE WÊRELDRAAD

Pous Paulus VI het R7 150 geskenk aan die kommissie vir geloof en kerkorde van die Wêreldraad van Kerke in Genève. Hierdie Wêreldraadkommissie het tot opdrag om die kerke deur gesprek en studie digter bymekaar te bring. Vanaf enige jare gelede word 'n belangrike deel van die studie-arbeid van die kommissie met behulp van Rooms-Katolieke deelnemers uitgevoer. Die hele kommissie vir geloof en kerkorde tel 135 deelnemers onder wie 10 Rooms-Katolieke teoloë.

*Hervormd Persbureau—Weekbulletin*





#### IS WILGESPRUIT RELEVANT? - 4 REACTIONS

On the one hand I had personal awareness of the many positive benefits derived through association with Wilgespruit, and on the other hand I was battling with many voices readily echoing the Prime Minister's call for a "clean up". Seeking perspective and insight I approached four people.

The first commended the politicians on a brilliant piece of red-herring strategy, whereby the real issues pertaining to morality and righteousness were obscured in the cleverly manipulated fog of "Church-inspired permissiveness". He was disinclined to discuss the matter at length - such was its irrelevance. But then, he was black.

The second was indignant, hopping mad. Here were the very people who perpetrated a system which inevitably led to the worst excesses of sexual abuse and perversion under the hostel and migrant labour system, suddenly waxing eloquent

on moral topics which they had long since lost the right to evaluate. It was the indignation of one who has seen what I increasingly regard as our ultimate evil, hypocrisy. Of course, he was black.

She was hesitant to commit herself, preferring to play the watching game. Waiting to see what response the church would make to this threat cum demand of Parliament. Another capitulation? Another sell-out? Another compromise to ensure that we live to fight another battle. As long as it be tomorrow's engagement and not do-day's! She has not been disillusioned as yet. I believe she shan't be. But she watches. And she is black.

The fourth was filled with wonderment. How incredibly insecure one must be to link Wilgespruit with state security. He could not understand. But then, he was black.

"Seeking perspective"