



PRO VERITATE

EUGENE CARSON BLAKE

The ecumenical movement and Africa

BRUCKNER DE VILLIERS

Sport! En die volksgewete

DANIE VAN ZYL

When is black beautiful?

E. A. DU PLESSIS

Some apartheid myths exploded

By die Hoofposkantoor as Nuisblad geregistreer
Registered at the Post Office as a Newspaper

Volume VIII No. 7 | Jaargang VIII Nr. 7

15 November 1969

PRO VERITATE

EDITORIAL

EDITOR:

Dr. B. Engelbrecht.

EDITORIAL COMMITTEE:

Bishop B. B. Burnett; the Rev. J. de Gruchy; the Rev. A. W. Habelgaarn; the Rev. E. E. Mahabane; the Rev. J. E. Moulder; the Rev. C. F. B. Naudé (Chairman); Prof. Dr. A. van Selms.

ADMINISTRATION/ CORRESPONDENCE

CIRCULATION MANAGER:

Dr. W. B. de Villiers.

All letters to the editor and administration to: P.O. Box 31135, Braamfontein, Johannesburg.

SUBSCRIPTION

Subscription payable in advance.

Land and sea mail: R1 (10/- or \$1.40) — Africa; R1.50 (15/- or \$2.10) — Overseas; 17/6 — United Kingdom.

Air mail: R2 (£1 or \$2.80) — Africa; R3.50 (£1.17.6 or \$5.00) — Overseas; £2 — United Kingdom.

Cheques and postal orders to be made payable to Pro Veritate (Pty.) Ltd., P.O. Box 31135, Braamfontein, Johannesburg.

PLEASE NOTE

The editorial staff of Pro Veritate state herewith that they are not responsible for opinions and standpoints which appear in any article of this monthly other than those in the editorial and editorial statements.

PRO VERITATE appears on the 15th of every month.

(Price per single copy 10c).

Printed by Prompt Printing Co. (Pty.) Ltd., 11 Harris Street, Westgate, Johannesburg.

CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA CHRISTIAN MONTHLY FOR SOUTHERN AFRICA

IN THIS ISSUE...

- Die ekumeniese beweging in Afrika was die onderwerp waaroor dr. Eugene Carson Blake gepraat het tydens die tweede vergadering van die Al-Afrika Konferensie van Christelike Kerke, gehou te Abidjan in September vanjaar. Vrae wat ook vir Suid-Afrika van groot belang is, is in hierdie lesing behandel. Bl. 4

- Dr. Bruckner de Villiers bespreek die oorsake van die oordrewe waardering van sport in Suid-Afrika. ... Bl. 7

- Ds. Danie van Zyl wys in 'n interessante artikel daarop dat die krenkende optrede van blankes teenoor die Bantoe, laasgenoemde na weë laat soek om hul besef van eie waarde te hervind ... Br. 8

- Waarom word so min teologiese studente in Europa predikant? 'n Interessante ontleding van hierdie vraag word deur prof. B. B. Keet weergegee ... Bl. 11

- Mnr. E. A. du Plessis verwerp sommige aansprake wat ter verdediging van die apartheidsbeleid aangevoer word as onhoudbaar ... Bl. 13

IN HIERDIE UITGAWE...

- The ecumenical movement and Africa was the subject on which Dr. Eugene Carson Blake spoke at the second assembly of the All Africa Conference of Christian Churches which was held at Abidjan in September this year. Matters of great significance also for South Africa were dealt with in this lecture. P. 4

- Dr. Bruckner de Villiers discusses the factors which lie behind an exaggerated evaluation of sport in South Africa ... P. 7

- In an interesting article the Rev. Danie van Zyl points out that the humiliating attitude of Whites towards Africans brought the latter to seeking new ways of rediscovering their consciousness of self-esteem ... P. 8

- Why do so few theological students in Europe become ministers? An interesting analyses of this question is reproduced by Prof. B. B. Keet. P. 11

- Mr. E. A. du Plessis rejects some of the claims which are made in favour of apartheid as indefensible. P. 13

Editorial

Apologia

Over the years since 1962 an ever greater gulf has opened between Pro Veritate and an important section of our people which it would particularly have liked to reach: the Afrikaans-speaking Christians from the churches with Reformed confession.

When the present editor resigned his ministerial office some four years ago to participate in the work of Pro Veritate and the Christian Institute in a full-time capacity, he did so, firmly convinced that witness based upon Reformed convictions was necessary to convince the ecclesiastical and political authorities that the course they had chosen for our country was the wrong one. He is still as profoundly convinced of it to this day.

For the word "Reformed" means nothing else to those who have grown up in this tradition than: Obedience to the Word of God alone; living by grace and faith alone; bringing forth fruits fit for repentance. Our whole experience of faith flows from and is characterised by the central truth of the Christian gospel: that Jesus Christ bore the sin of the world on the cross of Golgotha and reconciled the guilt. Through our faith in Him, we are children of God. For this purpose we are "justified" by His reconciliatory sacrifice. But this is not all. Together with our complete justification, we have also been given the new life of the children of God, i.e. the "good works" in which we should "walk" while we reckon ourselves dead unto sin. This too is a gift — not something brought out of ourselves, but something which we increasingly assume to ourselves in the obedience of faith and in sanctification.

This is why Christian faith is in its essence no perfectionist morality. In our justification, we as sinners are called the children of God for Christ's sake; and in our sanctification, we as sinners live on the completeness of God's gifts. In this situation that the grace of Christ places us in, the admonition can indeed be directed at us to be perfect, as our heavenly Father is perfect, and this is self-evident. But seen in the context of the whole gospel, it has nothing at all to do with a moralistic perfectionism. In the end, even the holiest fail. Yet we practice the sanctification of our lives on the strength of our certainty in faith that perfection is God's ultimate purpose with us, His ultimate gift to us.

Now it is of the greatest importance to bear in mind that this does not only hold true of the life of the individual, but also of society and of the world. God's design with this world is defined in the gospel as "new heavens and a new earth in which righteousness dwells". The sanctification of life in dependence upon God's promises and in obedience to his commandments is also a political, social and economic affair. God also saves the people's life and the life of the nations. He recreates the world into his kingdom. There is no disparity between the salvation described in the New Testament and that described in the Old Testament. There is no contrast between the good works which God has ordained from the beginning for those who believe in Christ and those in which He placed the

people of Israel after He brought them from the land of Egypt, from the house of bondage.

A very basic element of truth is contained in the word-combination "Christian National" and in it there is a latent ideal which must be acknowledged as truly Biblical. Faith in the gospel of Christ causes us to experience life on the strength and in the ambit of the salvation given in Christ. This operates not only on a personal level but also on the level of culture, of labour, of society and of politics each in the way proper to them. Hence just as little as justification and sanctification can amount to moralistic perfectionism in the life of the individual, so little does it amount to it here. True humanity and true justice can and will never be completely realised by us in the political and social life just as it never happens in the life of the individual. But we live on it, we strive after it and we stretch forward towards it as God's ultimate purpose with the life of man and with the world.

Although Pro Veritate always gave space in its columns to Christians with a different approach, and will gladly continue doing so, the above-mentioned concern was the meaning and intention of its witness all along. The question which it always wanted to put to Reformed fellow-Christians in particular is a fundamental question. It does not merely concern the fact that there are elements in the political and social arrangements of our people's life which do not measure up to the demands of justice and love. Even if the policy of apartheid were to be abolished overnight, this would not make an end to evils and injustices which stubbornly persist and will keep on persisting until doomsday under even the best possible political dispensation. Sin and failure will always remain characteristic of sanctification on all levels of life. It belongs to the essence of our being Christians.

But can we still call ourselves Christians if we have chosen a principle of racial discrimination as the very axis around which we are organising our whole people's life? On the cross the reconciliation between both God and man, and man and man took place. Have we not removed the cross from this central position and put something else in its place? Can we still pride ourselves on our obedience to the Word of God alone if we circumvent its most explicit teachings? Can there be any mention of living by faith alone if we do not at least start organising our political and social relationships on the basis of a reaching-forward-in-faith towards the glorious future of God?

Pro Veritate has always taken the stand that the churches of the reformed faith in particular owe this witness to our government. This is what it continuously insisted upon without any political ulterior motives. Whoever regarded this insistence as pharisaic moralising, fault-finding and pedantry judged wrongly. The root cause of our concern was not the moral imperfections of our present political practice but the fact that the basic truths of the Christian faith were at stake. The change needed in South Africa is not a changeover from a politics with moral imperfections to a politics with moral perfects. And

nagging criticisms (not even to mention malicious slandering of everything the present government does) is unworthy of the Christian witness.

The change that is needed is a change of approach and of purpose. Conversion must take place. Conversion, that is, in an evangelical sense not in a moralistic sense. We are not dealing with a morality of humanitarianism but with the living God, with his promises and commandments.

We are fully entitled to entertain the gravest doubts about the "social gospel", the theology of "demythologisation", a theology of horizontalisation, the theology of humanitarianism, the theology of revolution, the theology of religionless man and whatever else poses as "anti-metaphysical" theology. This need not be our primary concern. Our sole concern is the Biblical truth that the life of our people should be sanctified, that it should be arranged according to the promises and commandments of God and that the government should act as his servant in effecting this. For surely this truth was valid long before any of these fashionable theologies appeared upon the scene and it will remain valid long after all of them have become outmoded.

In the light of the fact that Pro Veritate always tried to base itself upon this foundation of faith, one is bewildered at the intense rejection

of our journal on the part of Reformed fellow-Christians, and by so much distrust of our motives, and such undisguised enmity towards us. We do not wish to suggest that there is only innocence on our part. Pro Veritate and all who contribute to it need forgiveness and can only have recourse to the mercy of Christ alone. Sharpness of tongue could have caused offence. But when one calls for conversion, this becomes obviously inevitable. It always contains a judgment also. And yet it is wrong to presuppose that everyone who takes it upon himself to call others to conversion, must either be without sin or must necessarily deem himself sinless. Surely love and solidarity are never stronger than when this occurs, especially when one confronts one's own flesh and blood and knows that the sin which is there, is just as firmly embedded in one's own heart and is one in which one is equally guilty. Perhaps the sin of racial discrimination is the most illustrating example of this fact.

No one can be compelled to accept the sincerity of our intentions and our integrity. But we can also do no more than to give the assurance that Pro Veritate until now has only wanted to give witness in our present ecclesiastical, political and social situation on the basis of the age-old elementary truths of Christian faith. And we are prepared to subject this claim to the test of any valid norm.

Inleidingsartikel

Apologia

Oor die jare heen sedert 1962 het daar 'n steeds wyer kloof gegroei tussen Pro Veritate en 'n belangrike deel van ons volk wat hy juis graag wou bereik, nl. Afrikaanssprekende Christene uit die kerke van gereformeerde belydenis.

Toe die huidige redakteur iets meer as vier jaar gelede sy predikantsamp neergelê het om voltyds te gaan deelneem aan die werk van Pro Veritate en die Christelike Instituut, het hy dit gedoen in die vaste oortuiging dat 'n stellingname in die gereformeerde geloofsoortuiging en 'n getuigenis van daar uit nodig is om die kerklike en politieke instansies wat die koers bepaal waarin ons volk gestuur word, tot die insig te beweeg dat dit 'n verkeerde koers is. En hy is vandag nog net so hartgrondig oortuig daarvan.

Die woord „gereformeerde" het immers vir almal wat in hierdie tradisie opgegroeï het, geen ander betekenis nie as: Gehoorsaamheid aan die Woord van God alléén; lewe uit die genade en die geloof alléén, die dra van vrugte wat by die bekering pas. Ons ganse geloofsbeleving vloei voort uit, en word gestempel deur die kernwaarheid van die Christelike evangelie, nl. dat Jesus Christus die sonde van die wêreld aan die kruis van Golgota gedra het en die skuld versoen het. Deur die geloof in Hom is ons kinders van God. Daartoe is ons deur sy versoeningsoffer „geregverdig". Maar dit is nie al nie. Saam met ons volkome regverdiging is ook die nuwe lewe van die kinders van God aan ons geskenk, die „goeie werke" waarin ons kan wandel, terwyl ons daarop mag reken dat ons vir die sonde dood is. Ook dit is 'n gawe, 'n toesegging — nie iets wat ons uit onself voortbring nie,

maar iets wat ons ons hoe langer hoe meer toe-eien in die gehoorsaamheid van die geloof, in die heiligmaking.

Daarom is die Christelike geloof in sy wese geen perfeksionistiese moraal nie. In ons regverdiging word ons as sondaars, om Christus ontwil, kinders van God genoem; en in ons heiliging teer ons, as sondaars, op die volkomenheid van God se gawes. In hierdie situasie, waarin ons deur die genade van Christus gestel is, kan die vermaning inderdaad aan ons gerig word om dan volmaak te wees soos wat ons Vader in die hemele volmaak is, en dit is volkome vanselfsprekend; maar gesien in die verband van die hele strekking van die evangelie het dit met 'n moralistiese perfeksionisme niks te doen nie. Uiteindelik misluk ook die allerheiligstes. Dog ons beoefen die heiliging van ons lewe vanuit die geloofsekerheid dat die volmaaktheid God se uiteindelijke bestemming met ons, sy uiteindelijke gawe aan ons is.

Nou is dit van die grootste belang om in gedagte te hou dat hierdie heilswaarhede nie slegs vir die lewe van die enkele mens geld nie maar ook vir die gemeenskap, vir die volkslewe, vir die wêreld. Die bestemming van God met sy wêreld word in die evangelie aangedui as „nuwe hemele en 'n nuwe aarde waarin geregtigheid woon". Die heiliging van die lewe in vertroue op Gods beloftes en in gehoorsaamheid aan sy gebooie is ook 'n politieke, maatskaplike, ekonomiese aangeleentheid. God red ook die volkslewe en die lewe van die volkere. Hy herskep die wêreld tot sy koninkryk. Daar is geen teenstelling tussen die heil wat in die Nuwe Testament en dié wat in die Ou Testament beskrywe

word nie — geen teenstelling tussen die goeie werke wat God voorberei het vir dié wat in Christus glo, sodat hulle daarin kan wandel, en dié waarin Hy die volk Israel gestel het nadat Hy hulle uit Egipteland, uit die slawehuis, uitgelei het nie.

In die woordkombinasie „Christelik-nasionaal” is daarom ook ’n grondige waarheidselement aanwesig en lê daar ’n intensie opgesluit wat as eg Bybels erken moet word. Geloof in die evangelie van Christus laat ons die lewe nie slegs op persoonlike vlak, op die wyse wat daaraan eie is nie maar ook dié in die kultuur, in die arbeid, in die samelewing, in die politiek, op die wyse wat weer dáár aan eie is, belewe vanuit en rondom die heil wat ons in Christus geskenk is. En so min as wat dit in die lewe van die enkele mens neerkom op ’n moralistiese perfeksionisme, so min kom dit hier daarop neer. Die ware humaniteit en die ware geregtigheid kan en sal nooit deur ons in die politieke en maatskaplike lewe volkome verwesenlik word nie, so min as wat dit ooit in die lewe van die enkele mens gebeur; maar ons teer daarop, ons jaag dit na, ons gryp vooruit daarna as God se uiteindelijke bestemming met die menselewe en met die wêreld.

Hoewel Pro Veritate sy ruimte steeds beskikbaar gestel het vir Christene wat ’n ander benadering daarop nahou, en dit ook graag gedoen het en voortgaan om dit te doen, was dit tog nog altyd die strekking van sy getuienis. Die vraag wat hy steeds graag m.n. aan gereformeerde mede-Christene wou stel, is ’n fundamentele vraag. Dit het nie gegaan bloot oor die feit dat daar dinge in die politieke en maatskaplike inrigting van ons volkslewe is wat nie aan die eise van geregtigheid en liefde voldoen nie. Al sou die apartheidsbeleid vandag nog afgeskaf word, sou daarmee nie ’n einde gemaak wees aan misstande en onreg wat onder die volmaakste politieke bestel hardnekkig bly voortbestaan en tot op die jongste dag sal bly voortbestaan nie. Sonde en mislukking sal aan die heiligmaking op al die lewensvlakke altyd eie bly. Dis wesenlik van ons Christenwees.

Maar kan ons ons nog Christene noem as ons ’n beginsel van rassediskriminasie gekies het as die middelpunt van waar uit en waaromheen ons ons volkslewe inrig? Het ons dan nie die kruis, waaraan die versoening geskied het, nie slegs tussen God en mens nie maar ook tussen mens en mens, uit die sentrum verwyder en iets anders in die plek daarvan gestel nie? Kan ons ons nog beroem op gehoorsaamheid aan die Woord van God alleen as ons eenvoudig heenloop om wat sy Woord uitdruklik leer? Kan daar nog sprake wees van ’n lewe uit die geloof alleen as ons ons politieke en maatskaplike verhoudinge nie ten minste begin inrig in ’n gelowige vooruitgryping op die heerlike toekoms van God nie?

Pro Veritate het hom nog altyd op die standpunt gestel dat m.n. kerke van gereformeerde belydens hierdie getuienis aan ons landsowerheid verskuldig is. Daarop wou hy, sonder enige politieke by-motiewe, pal aandring. Wie hierdie aandring as ’n fariseëragtige sedeprekery, foutvindery en betewery beoordeel het, het verkeerd geoordeel. Nie die sedelike onvolkomenhede van ons huidige politieke praktyk was, en is die diepste oorsaak van

ons besorgdheid nie, maar die feit dat die grondwaarhede van die Christelike geloof op die spel is. Die verandering wat in Suid-Afrika nodig is, is nie ’n verandering van ’n politiek met sedelike onvolkomenhede na ’n politiek wat sedelik volmaak is nie, en ’n neulende foutvindery met alles wat die huidige regering doen, is die Christelike getuienis onwaardig — om van kwaadwillige beswadding nie eens te praat nie.

Die verandering wat nodig is, is ’n verandering van uitgangspunt en van gerigtheid. Daar moet bekering plaasvind — weer eens, nie in moralistiese sin verstaan nie, maar in evangeliese sin. Ons het per slot van sake nie met ’n medemenslikheidsmoraal te doen nie, maar met die lewende God, met sy beloftes en gebooie.

Laat ons gerus die grondigste besware hê teen die „social gospel”, teen die „ontmitologiserings”-teologie, teen ’n teologie van ’n radikale horisontalisering van die Christelike geloof, teen die teologie van die medemenslikheid, teen die teologie van die rewolusie, teen die teologie van die religieuse mens en teen al wat nog „anti-metafisiese” teologie wil wees. Daarvoor hoef dit nie te gaan nie. Dit gaan slegs om die Bybelwaarheid dat die volkslewe geheilig moet word, dat dit ooreenkomstig die beloftes en gebooie van God ingerig moet word en dat die owerheid daarin sy dienaar is. Hierdie waarheid was immers geldig nog lank voordat enige van hierdie mode-teologieë op die toneel verskyn het en dit sal geldig bly as almal daarvan al lank weer uitgedien is.

In die lig van die feit dat Pro Veritate hom steeds op hierdie geloofsgrondslag probeer stel het, vra ’n mens jou met verbasing af waarom daar dan tog van die kant van gereformeerde mede-Christene so ’n felle afkeer van ons blad is, so ’n wantroue ten aansien van ons motiewe, so ’n onverbloemde vyandigheid teen ons. Ons wil hiermee geensins tekenne gee dat daar aan ons kant maar net die blanke, reine onskuld is nie. Ook Pro Veritate en almal wat daaraan meewerk, het vergifnis nodig en kan slegs terugval op die genade van Christus alleen. Skerpste van taal kon aanstoot gegee het. Maar wanneer daar tot bekering geroep word, is dit uit die aard van die saak onvermydelik. Dit hou altyd ook ’n oordeel in. En tog is dit verkeerd om te veronderstel dat elkeen wat dit op hom neem om ’n ander tot bekering te roep, of sonder sonde moet wees of homself dan noodwendig sonder sonde waan. Immers, nooit is liefde en solidariteit groter nie, en dit te meer waar ’n mens teenoor jou eie vlees en bloed te staan kom en weet dat die sonde wat dáár aanwesig is, net so diep in jou eie hart setel en dié is waaraan jy medeskuldig is. Miskien is juis die sonde van rassediskriminasie die sprekendste illustrasie daarvan.

Niemand kan gedwing word om ons opregte bedoelings en integriteit te aanvaar nie. Maar meer kan ons ook nie doen nie as om die versekering te gee dat Pro Veritate tot dusver slegs vanuit die eeue-oue grondwaarhede van die Christelike geloof wou getuig in ons huidige kerklike, politieke en maatskaplike situasie. En ons is bereid om hierdie aanspraak aan die toets van enige geldige norm te onderwerp.

THE ECUMENICAL MOVEMENT AND AFRICA

(Address delivered by DR. EUGENE CARSON BLAKE, General Secretary of the World Council of Churches, at the Second Assembly of the All Africa Conference of Churches, Abidjan, Ivory Coast, September, 1969)

I have been asked to speak to you on the subject of ecumenical movement with particular reference to your continent and to the situation of your churches. I was honoured by your invitation and shall attempt to fulfil your assignment.

You should know at the outset that I do not pretend to be in any sense an expert on Africa. You must therefore recognise my remarks as those of an outsider, albeit a friendly one, who has visited from time to time all parts of the continent but by no means all of the nations or all the churches. I am sure I could write a better address after attending the meeting with you here than was possible over a month ago when translation necessity required a manuscript from me.

The Ecumenical Movement in 1969 finds itself embarrassed on the one hand by its successes and on the other hand by its failures. The simple idea that the churches ought to get together, to transcend their historical differences of confession and theology has been so widely accepted in the churches and in the world, that we are all in danger of forgetting how radical and demanding a concept is ecumenicity. For a church to become ecumenical requires much more than the appointment of an ecumenical committee consisting of a few people who meet from time to time with other Christians. True ecumenicity requires churches to re-examine their most deeply held theological assumptions and to reconsider their most normally accepted programmes and structures. To become a member of any council or conference, worthy of its name, is to enter into a dialogue and a co-operation that profoundly challenges each church's separate existence.

For any of you who are attending your first ecumenical gathering here at Abidjan, I warn you that, if you are faithful to the ecumenical vision you receive, you may be entering upon a new rough path which will lead you into controversy and suffering as well as into joy and satisfaction. My point here is that because of the rapid growth of the ecumenical idea and ideal during the past half century and its wide general acceptance, we all who profess ourselves to be ecumenists are embarrassed by the smallness of our concrete accomplishment as compared to our profession and to the

expectations that have been aroused by it.

On the other hand, a great part of our ecumenical embarrassment arises out of our failures. In all our churches there are members and leaders who have not yet been reached by the ecumenical ideal. There are churches and Christians who are even anti-ecumenical. They believe that ecumenicity betrays Christian truth, distorts the gospel, substitutes dialogue for preaching, is anti-evangelical and pro-Catholic, wrongly seeks political power and social influence, is of the world and is worldly, and finally serves anti-Christ rather than Christ. Those of us who would serve the ecumenical movement must take these critics and their criticisms seriously even though we may insist that their judgment is generally wrong and that most of their criticism arises out of misunderstanding some of which is wilful and sinful. But wherever there is truth in their criticisms, wherever we are subject to the temptations they impute, we need to be ready to amend our ways seeking anew God's grace and guidance.

The embarrassment caused by our failures, that is that we have been unable as yet to include in our movement all who profess faith in Christ, hinders greatly the progress of ecumenicity. Our councils are sometimes paralyzed by our critics' attacks, our members are confused by our critics' false allegations, and our churches are therefore unable to move out of their sectarian isolation from one another. All this gives comfort to the enemies of Christ who is hidden by the smoke of new controversy among Christians.

I

THE ECUMENICAL MOVEMENT

A. First, we need to distinguish between the ecumenical movement itself and the organisations that serve it. In our century in all the churches all over the world men have been led

(we believe by the Holy Spirit) to recognise other disciples of Christ in other churches and confessions. They heard, with a new understanding, Jesus' words in the gospel of John (Ch. X, v. 16) "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there will be one flock, one shepherd". Recognising one another as sheep of the one Shepherd, they committed themselves to follow Christ together. They realised that division distorted truth, obscured the gospel promoted wrong kinds of competition, and emphasised culture religion as against the universal gospel.

Seeing these truths they gradually began to make organisations first of individual Christians and later councils or conferences of churches to serve the cause to which they were now committed. These councils, local, national, regional, and world were established to serve the ecumenical movement. All are imperfect instruments. But without councils the movement could neither grow nor develop. All of us properly have criticisms of the councils. They need to be improved theologically, functionally and structurally. But we must give ourselves to their support if we are serious about the ecumenical movement.

B. Jesus Christ is the heart and centre of the ecumenical movement. It is He who, through the action among us of the Holy Spirit, draws us together. While all of us wish to be loyal to our fathers in the faith, we know that a Christian's ultimate loyalty is to Jesus Christ. And as He draws up to himself, we are drawn together into true communion with one another. This is the dynamic of the ecumenical movement.

C. The ecumenical movement is a movement of unity but it is also a movement of renewal of the churches and of mission to all men. The tasks of all the councils serving the ecumenical movement include then these areas of concern. It is their task to draw Christians and their churches together into unity of being and action. But equally central in the life of a council is to be the place where they come together, not simply for

their own self-improvement, but to help each other fulfil the mission of Jesus Christ in and to the world. Unity in Christ, renewal by Christ, and witness for Christ make up the true agenda of all Christian councils.

D. The ecumenical movement is a movement for truth. It does not require of any one the sacrifice of his conviction about the truth of God in Jesus Christ. It is based upon the faith, despite all the distortions of truth caused by sin and by our common and separate histories, that all churches which belong to Christ have something important to contribute to the fullness of the truth in Him. The ecumenical movement builds upon this basis. Let me quote here the basis that is the foundation of the World Council of Churches upon which it attempts to do its ecumenical work. "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit".

This basis is not to be understood as a brief confession of faith to be substituted for the creeds and confessions of the member churches. It is exactly what it claims to be: a basis, a foundation upon which churches build together. As I have already said in point B. above, it is clearly faith in Jesus Christ as God and Saviour which is at the centre of this movement.

Here, however, I call to your attention the words "according to the scriptures".

The Bible is not only the authority of Christian truth but is the source of our knowledge of the triune God, Father, Son and Holy Spirit. This is the reason that common bible study is a central requirement for ecumenical life together. Coming to that common study each of us brings to it the richness of the tradition by which he was called by Christ to be His own, as well as the limitations, intellectual, spiritual and cultural, to which all of us are subject.

It is the limitations that ecumenical bible study is designed to modify and eliminate; it is the special insights of the various traditions that ecumenical bible study is designed to enhance.

Christian love is not at odds with Christian truth. The truth of Christ as sought in the ecumenical movement is not either a reduced or an ambig-

uous compromise. It is neither the reduction nor the relativation of truth. It is truth enriched, interprets the truth of Christ to his disciples.

E. Finally, the ecumenical movement is not a movement simply of church leaders, of high ecclesiastical officials. No, it is rather a movement of the whole people of God. This is the reason all of us here from outside Africa are deeply impressed by the new effort made in this meeting at Abidjan to include a very high percentage of laity, men, women, and youth. We understand this effort as one not attempting to replace your church leaders but to meet with them to assist them. I suggest, however, that we shall not know at the end of the conference whether this new pattern has worked well. We shall know only when there has been time afterwards to see whether the lay participants in this conference are able to take back to the congregations the insights and inspiration of the experience better than the pastors and ecclesiastical leaders have been able alone. For my point here is that unless the ecumenical movement is a movement in all our congregations, much of what is done at the national, regional and world levels will have been done in vain.

Let me repeat, the ecumenical movement is a movement of one whole people of God and must therefore be lived in the congregations and in the day by day ordinary life of pastors and lay people in all the places where they are.

I have taken time here tonight to describe the ecumenical movement in most general terms applicable to the whole church on all continents. Let me now make three additional points with a particular reference to Africa and to the churches scattered amongst the nations of this continent.

II

THE EXPECTED CONTRIBUTION TO THE ECUMENICAL MOVEMENT OF THE CHURCHES IN AFRICA

Let me put these three points positively. I speak of three burning issues. I could discuss them as problems for which we are seeking solutions. I could speak of them as dangers which we must avoid. But I choose to speak of them as opportunities for growth of ecumenical understanding and action to which

growth the churches in Africa can make their unique contribution.

A. Racism

The Uppsala Assembly directed the Central Committee which in turn directed the staff and the Executive Committee to undertake a new and much more vigorous programme with regard to the growing tensions, worldwide between the races, especially on the grounds of colour. All year the staff has focused on the problems posed by "white racism" not because the only tensions are between white and black, or white and red, or white and brown but because of the coincidence during the past three or four hundred years of wealth and power, economic and political, with the white nations of Europe and North America. Today this situation remains the same with the exception of Japan which has, by its extraordinary efforts, entered into the wealth and power of the white northern nations.

We in the ecumenical movement are convinced that human survival in this nuclear age depends upon the establishment of a community of all mankind where power, wealth and mutual respect are common to all. Quite aside from the ideological, political, and economic problems the solution of which such a vision demands, stands racism as a growing barrier in the way of this new world community of justice and peace.

In various parts of the world, the tensions between the races have been growing rather than decreasing. These racial tensions are usually accompanied by economic and political issues. So the problem of economic justice and technological development are complicated by racism and counter-racism both conscious and unconscious.

Until now the position of the World Council of Churches has been straight-forward and clear. Since the Evanston Assembly of 1954 we have been saying the right thing based upon the New Testament witness to the non-discrimination of God. We were working for a colour-blind world of justice and respect and fellowship of all men of every racial strain.

We have not given up this vision of the rule of God on earth as it is, we believe, in Heaven. But the actual historical situation forces us now to be more sophisticated in our understanding of race and our expression of our aim. No longer dare we express the hope of colour-blindness. Rather

now we see that God is drawing us to an understanding that a variety of colour and a plurality of racial identities makes up the whole community of the peoples of God. "Black is beautiful" is a new emphasis built into the black power movement in my own country. White people who have generally in these recent centuries been in the positions of power are slowly beginning to understand that they were sometimes quite unconsciously imposing their patterns, norms, and cultures upon the variety of God's people. No longer dare any group, minority or majority, to take the position that "the others", whoever they are, must be assimilated in our values, our norms, our patterns, whoever "we" are.

So the All Africa Conference of Churches seen in this more sophisticated perspective has a unique rôle to play. Made up of many churches of many peoples of this continent, it and it alone, can make the enriching contribution to the oikoumene of African Christianity. You must resist all attempts from outside to impose upon you their models of Christian life and understanding. But equally, are you called to lead your churches to a commitment to the world-wide community of God's people; avoiding by the grace and the power of God the sins of counter-racism and taking upon yourselves the Christian task of forgiveness and reconciliation. No longer is the simple idea of integration of all peoples the Christian idea. Rather, it is the community of respected and pluriform identities which is now seen to be in the way towards peace and justice.

B. Nationalism and interdependence.

A similar careful distinction needs to be made in our world-wide discussions about the place of nationalism in a world of increasing technological unity. The tendency of the ecumenical leaders who come from Europe and North America is to attack nationalism at the very time where in Africa new nation states need the support of their peoples and their churches to create stronger nation states so long delayed by Colonialism on this continent. There are some facts which are universal but it is not necessarily true that the same conclusions should be drawn from these facts in Africa as, for example, in Europe. The facts are these:

1. If the full benefit of technology is to be derived from modern machines and factories, larger and

larger free areas of trade must be developed.

2. Since wars have been the result of tensions between nation-states, new ways of peace making, and the maintenance of peace must be found.
3. Nationalism can become chauvinism but this is not inherent in a proper national loyalty.

It is clear to me as an outsider that nationalism in Africa where the nations are new is much more to be expected and accepted than nationalism in my country, or in Europe.

But let me dare to say that it is only such an instrument as the All Africa Conference of Churches, your own instrument, which can help the churches in the various nations of Africa to find their own way to serve and strengthen the nations while they are at the same time finding the way to build bridges of interdependence and love between the nations and the cultures.

C. Schisms, imported and home-grown.

Finally, let me comment upon a more ecclesiastical subject, namely, that of the divisions and the unity of African churches. The Church of Jesus Christ is woefully divided on your continent as, for example, it is in North America. These many divisions of Christians into many separate churches in Africa are partly the result of the historical divisions of the church in Europe and in North America. It is clear that these imported divisions generally have a tendency to divide and weaken Christian work and witness for reasons of history which are almost incomprehensible when brought to Africa along with the gospel of our Lord. So I am sure that there would be many more unions of churches in many nations in Africa if there did not continue to be sectarian influences upon your churches from other continents. On the other hand, there are home-grown church schisms in Africa which are much more a challenge to African ecumenicity than to world-wide ecumenicity as represented for example by the World Council of Churches. Some of the so-called African independent churches are beginning to want to become more ecumenical. Some have begun to apply for membership in the World Council of Churches even before they have become members of national Christian councils or of this All Africa Confer-

ence of Churches. According to our World Council rules and practice, we always consult the neighbouring member churches and the related Christian councils before acting upon any new application for membership. There are and have been theological and pragmatic problems that are not able to be solved from outside Africa. It is important not only for the ecumenical movement in Africa but also in the whole world that the African churches examine their relations to churches not yet usually thought to be ecumenical especially when such churches confess their full allegiance to the one Lord Jesus Christ and are willing to accept the basis of the World Council of Churches as the measure of their ecumenical commitment. We expect to go on consulting with you about this growing problem and opportunity. The All Africa Conference of Churches alone can help solve the problem and grasp the opportunity for a broader and deeper ecumenicity in Africa.

CONCLUSION

There are many other problems and opportunities I might have mentioned. I have barely touched upon the subject of development which is of world-wide significance and very important to African churches and African nations. You will be discussing this at other sessions. I could also have spoken about the opportunities in the restructuring of the World Council of Churches to create more fruitful relationships between the regional conference of Churches and the various national Christian councils. I could have talked about the special problems of finance of the ecumenical movement in Africa. I have neglected to talk specifically about African liturgy or African theology.

I mention these other important subjects merely to be sure that you will know that the ecumenical movement must include and comprehend many more important subjects beyond those which I have been able in this one address to discuss.

I close, however, by expressing once more my gratitude for your invitation to come to this Assembly and to speak to you. I pray that God will guide and bless all your deliberations and decisions. I assure you that I come to learn rather than to teach and to express the universality of the love and concern of the World Council of Churches and to feel the warmth of your commitment to Jesus Christ, the one Lord of all the Church.

SPORT! EN DIE VOLKSGEWETE

Vir enige onbevooroordeelde waarnemer moet dit lank al duidelik wees dat daar 'n ernstige skroef los is met ons Suid-Afrikaanse sportbedrywighede, of liever met die Suid-Afrikaanse sportpubliek se beheptheid met dié bedrywighede.

Elke nou en dan klink daar 'n waarskuwende stem op teen die heersende en toenemende „sportmalheid” in ons midde. En telkens weer steur die volksmassa hom bloedweinig aan dié waarskuwings, dog word, na elke nuwe sportprestasie, die vure van aanbidding slegs hoër opgestapel voor hierdie moderne goue kalf.

Dat daar inderdaad reeds van die bestaan van 'n sportidolatrie in ons land gepraat kan word, is duidelik uit 'n hele aantal verskynsels wat nou feitlik daagliks waargeneem kan word.

KOERANTE

Betrag maar vir eers net ons Suid-Afrikaanse koerante — ons dagblaaie, maar veral ons naweekblaaie — objektief. 'n Goeie 20 tot 25 persent van die gereelde nuusdekking (in sommige gevalle, 'n veel hoër persentasie) word aan sportgebeure gewy. En dan is dit lank al nie meer bloot normale nuusdekking nie, dog 'n verval in al hoe groter sensasionalisme: skreeuende hooflyne, dramatiese ont-hullings, nouliks nog verborge aan-hitsing tot blatante heldeverering en verafgoding van uitstaande sportfigure.

'n Mens sou nie so ontstel hoof te wees oor die blote hoeveelheid sportberigte wat daar daagliks verskyn nie. Dit is die hele **toon** van berig-gewing wat al hoe meer onheilspellend raak vanweë sy byna histeriese en krampagtige „NOU! NOU! NOU!”, **do-or-die**-karakter.

'n Mens sou die verskillende koerantredaksies kon skuld gee vir hierdie onmatigheid, hierdie ongebalanseerdheid van beklemtoning, en 'n deel van die skuld moet hulle ongetwyfeld ten laste gelê word. Maar dieselfde redaksies sou ook met 'n groot mate van reg kon terugkap en antwoord: ons gee maar net vir ons leserspubliek, die volk van Suid-Afrika, presies dit waarop hulle aandring, soos bewys word uit ons sirkulasiesyfers. Die ou-ou storie, met ander woorde, dat 'n volk presies kry wat

hy verdien. Of dat dit nie slegs in die tyd van die Romeinse keisers was dat die bepalers van 'n volk se sede die mees ooglopende uitweg uit 'n verknorsing gekies het deur vir daardie volk brood en sirkusse te gee nie . . .

CHAUVINISME

'n Ander verskynsel wat 'n mens opval is die ongesond **chauvinistiese** element in ons al hoe meer verkramp-te sportaanbidding.

Deesdae kan die grieselige gevoel nie meer onderdruk word nie dat veral ons Afrikaanse sportaanbidders, soos **Macbeth** se spul hekse om hul heksetel, of soos die sliertige ou feekse rondom die **guillotine** tydens die Franse Revolusie, die koppe op hul vingers sit en tel soos hulle rol: Suid-Afrika bobaas in gholf; Suid-Afrika bobaas in vroue-swem; Suid-Afrika bobaas in kortafstand-atletiek; Suid-Afrika byna-byna bobaas in tennis; Suid-Afrika ongekroonde bobaas in krieket; Suid-Afrika somer een van die dae bobaas in rugby; (Suid-Afrika bobaas in die nuuts ontdekte sportsoort, hartchirurgie). En wee die arme sportman wat nie bó uitkom en vir die res van die wêreld wys wie's baas nie: hy staan verdoem tot 'n mini-beriggie onder in die linkerhoek van blad-sy 25, en weldra tot die vergetelheid!

Die mees insiggewende berig in hierdie verband het nou onlangs in ons dagblaaie gefigureer. Hartstogtelike beswaar is van Suid-Afrikaanse kant aangeteken omdat daar besluit is om die Suid-Afrikaansgeteelde renperd, Hawaii, in 'n internasionale wedren in Amerika te laat hardloop onder die kleure van die V.S.A. Dit sou dan grens aan heiligskennis. Dié perd, wat voortstam uit heilige Suid-Afrikaanse bloed en bodem en wat nou kans staan om die wêreld se beste die loef af te steek: hoe kan hy dan vir 'n veragtelike Yankee aangesien word?

Siet u? Sels 'n stomme perd word deesdae met gewyde oortuiging tot Suid-Afrikaner, superwese onder die

DR. BRUCKNER DE VILLIERS

wêreldbewoners, verklaar — mits hy net nie onbevoeg genoeg is om te gaan staan en verloor nie! 'n Mens word onwillekeurig herinner aan die kranksinnige Romeinse keiser, Caligula, wat sy lieflingperd tot keiser verklaar het.

ALGEMENE VERKIESING

Op veel ernstiger vlak, is daar ten slotte die mees onlangse verskynsel, wat tot minstens 22 April 1970 nog die hewigste opslae gaan maak: die uitroep deur die Eerste Minister van 'n vervroegde Algemene Verkiesing op grond van die verskil tussen hom en die „ondergrawers” in sy party oor 'n blote sportkwessie. Sover ek kan vasstel, het dit nog nooit tevore in die geskiedenis gebeur nie dat 'n sg. demokratiese regering sy eie toekoms op die spel plaas oor die irrelevante en beuselagtige kwessie of daar, nie bloedvergieting nie, maar bloedvermenging, nie op die slagveld nie, maar wel op die sportveld sal plaasvind . . . of ons daarvan sou hou dat ons dogters, na 'n toetswedstryd, met Maoris dans!

Só erg, só laat het dit reeds vir ons geraak. **Bloedvermenging** (al is dit, volgens dr. Albert Hertzog, dan maar slegs op die dansbaan) het vir ons skynbaar 'n veel verdoemliker doodsonde as **bloedvergieting** geword. En die **sportveld** het vir ons inderdaad 'n alles-bepalende **slagveld** geword.

Oor so 'n nietigheid, dan, het die Eerste Minister sy eie politieke toekoms op die spel geplaas. En weer eens kry 'n mens die onaardse gevoel dat die „volk daarbuite” op die oog af nogal daaroe geneë is om hom toe te juig vanweë sy „dapperheid” in die aangesig van soveel tradisioneel-prinsipiële teenkanting: hy tree immers op as die glinsterende kampvegter vir ons allerheiligste afgod, rugby, en vir die bemoontliking van 'n beslissende reeks veldslae teen ons land se aartsvyande, die All Blacks.

Maar wee die Eerste Minister as die vyand, Maoris inkluis, hierheen kom en 'n segetog kom voer. Dan, so vermoed 'n mens, is sy kers finaal uit!

Met sport in sigself is daar hoege-naamd niks verkeerd nie. Ek self het

in my jeug met oorgegewenheid en selfs 'n klein bietjie sukses daaraan deelgeneem. Maar wanneer oorgegewenheid malheid word, is daar 'n ernstige skroef los. Vanwaar hierdie hedendaagse verafgoding van sport, hierdie sportwaansin? Daar is 'n hele paar bydraende faktore.

DIE „MASSA-EK”

Eerstens ly dit geen twyfel nie dat die verafgoding van die massa-Ek, die nasionale Ek, die Afrikaner-Ek reeds die afmetings van die demoniese aangeneem het. Gary Player, Karin Muir, Paul Nash, Frik du Preez, Hawaii (en Chris Barnard) is lank al nie meer belangrik in eie reg nie, alhoewel die publiek ruimskoots gevoer word met die intiemste besonderhede omtrent dié helde se doen en late, se ingaan en uitgaan. Hulle is alleen nog belangrik omdat hulle **Suid-Afrikaners** is, omdat hulle „supermense” is, bobaas elkeen op hul eie gebied, en as sodanig op Wagneries-heroïese skaal verteenwoordigend van die minderwaardigste onder ons minderwaardigheid-behepte Afrikanermense — inderdaad, ja, van die verguisde dog onkreukbare Afrikanervolk self.

Hiérom gaan dit eintlik. In die oë van die wêreld is Suid-Afrika 'n verfoeilike anachronisme en in sy neusgate stink hy vanweë sy rassebeleid soos 'n muishond. Juis dáárom sal ons „hulle” wys wie's baas. En as dit dan nie in die raadsale van die wêreld kan nie, as dit lank nie meer in akademiese en kerklike kring moontlik is nie, as dit vanweë die fisiese onmagtigheid van ons land teenoor die hele beskaafde (en onbeskaafde) wêreld nie op die slagveld kan geskied nie, dan sal ons in elk geval op die sport-slagveld bewys wie's baas — en daarom, volgens ons eiesoortige argumentering *ex bruto*, wie's reg!

Die skromelike vergoddeliking van ons sporthelde — aangesien ons tydelik ongelukkig 'n gebrek aan ware „Volkshelde” ondervind — is niks anders nie as 'n vergoddeliking van die „uitverkore” Afrikanervolk. Dáárom gaan dit — „Christelik” sowel as „Nasionaal”!

„OPIUM VIR DIE VOLK”

Meer nog: ons leef in 'n eeu van dwelmiddel-verslawing, en sport is waarskynlik die bes bewese „opium vir die volk”, om Karl Marx se woorde so ietwat uit verband te ruk. Sport is die heel beste tydverdrijf. (Snaaks hoedat ons, hoe meer tegniese tydbesparingspatente ontwerp word, al hoe krampagtiger daarna streef om dié kosbare gewonne tyd te „verdrijf”!) Sport is egter ook die mees doeltreffende verdrywer van sorg en bekommernis. Hoe yweriger ons in die gees meedoen aan die heldedade van ons sporthelde, hoe minder hoef ons gees hom te bekommer oor die haglikheid van die werklike toestand waarin ons ons bevind.

Gloobaal gesproke, bevind ons ons in die posisie (wanneer ons dit nog waag om oor ons skouer te kyk) dat die hele wêreld ons en ons beleid eenparig veroordeel. Maar watwo: Gary Player het so pas weer die Australiese Ope gewen!

Geografies en etnografies bevind ons ons in die posisie dat ons land om bloot ideologiese redes versnipper (en gevolglik militêr weerloos gestel) word. Maar watwo: Karen Muir sou op enige Olimpiese byeenkoms (indien dit slegs vir ons moontlik was om deel te neem) kleingeld van haar opposisie maak!

Ekonomies bevind ons ons in die posisie dat die ratte van ons ge-oliede volkseconomiese masjien besig is om geleidelik tot stilstand te kom vanweë gebrek aan genoeg geskoolde werk-

kragte. Maar watwo: ons het Australië so pas onder ons rugbystewels vermorsel!

In die oë van die akademici, intellektueles en kerkmanne van die wêreld is ons volksbeleid 'n gruwel en selfs ons Eerste Minister erken dat hy nie mooi raad het met ons Kleurlingbevolking onder die huidige bedeling nie. Maar watwo: die All Blacks kom, Maoris inkluis! Dáárvor, minstens, het ons die Eerste Minister se absolute versekering.

Dit is ons werklike toestand van opperste verknorsing en dit is die mate van sportbeswyming waarin ons verkeer. Só droom ons en só violeer die Premier voort terwyl Rome brand . . .

UITVLUG

Laastens, die ergste van alles nog: sport het vir ons die ideale besweerder van ons volksgewete geword. Waarom, gegee hierdie genadige uitvlug, sou ons ons nog langer bekommer oor die wyse waarop duisende van ons mede-landsburgers na skandplase soos Limehill en Stinkwater verwyder word, wanneer ons ons met totale meelewing kan betreur oor Frik du Preez se nuutste skouerbesering?

En waarom sou ons ons gewetens kwel oor, naas alle ander onregte aan hulle gedaan, die in ons naam en op ons gesag gebroke huise en gesinne van ons nie-blanke volksgenote met wie ons van dag tot dag saamlewe, wat ons van dag tot dag in die oë moet kyk — wanneer ons in die geleentheid verkeer om ons siek te bekommer oor „H.O.” se skielike verlies aan vorm of Gary se onverklaarbare verlies van humeur?

Waarom sou ons hoegenaamd nog 'n volksgewete hê, solank dit net goed gaan met ons volk op die gholfbane, die krieketblaaie en die rugbyvelde van die wrede, vyandige wêreld?

Rome brand. Gee die volk maar net sy stryddag en sy sirkus!

WHEN IS BLACK BEAUTIFUL?

The Rev. DANIE VAN ZYL

An African friend of mine went for his driver's licence test. He addressed the inspector as “Meneer”. He was severely reprimanded and was told in no uncertain terms that he was to call him “Baas”. I recently accompanied another African friend to the lift in an office building. On our floor the lifts have no signs indicating that some are for Whites only and others for non-Whites. Having pressed the button the lift doors opened. My African friend stepped inside only to beat a hasty retreat with profuse apologies. There was a White woman in the lift.

These and similar other experiences made me reflect on how White behaviour affects the Africans with whom we come into daily contact.

LEARNT BEHAVIOUR

Our behaviour patterns are integral parts of our personalities. When a baby is born he is born into a so-

ciety from which he will learn how to behave, and his behaviour becomes part of his personality.

An African child in African society will be taught from an early age that elderly people have a special place and function within society. Because they are special there is a specific way in which someone younger should behave towards them. The African child learns that age is to be respected. Old people for their part have certain ex-

pectations about the behaviour of younger people as it relates to them.

Similarly, an African child will be taught what the right behaviour is when a member of one sex meets a member of the opposite sex. Again from an early age the African child will accept the cultural code that a woman is subservient to the man and that when a man has made a decision a woman will not question it.

OUR SELF-IMAGE

Through our behaviour we build up an image of ourselves. This image depends not only on our own behaviour but also takes into account the behaviour of other people towards us, because through their behaviour we learn what they think of us and what they expect from us. This image of ourselves is thus the compromise between what we think we are, what we hope to be and what other people think of us. Our behaviour is thus related both to what we think of ourselves and to what other people think of us. It is only natural that we should think of ourselves in positive terms. "I am an honest fellow", "I am a likeable chap", "I am good at tennis", etc. We will also learn that some of our evaluations will be negative "I can't spell" and we will regulate our behaviour so as to minimize this negative evaluation. We also want other people to have positive regard for us and we will regulate our behaviour so as to elicit that positive regard. But trouble arises when the behaviour which we regard as being in harmony with our image of ourselves elicits a negative evaluation from other people. We then experience a conflict between doing what pleases us and doing what pleases other people. Such a conflict leads to anxiety.

How does all this relate to the White man's behaviour towards Africans? We have seen that the African's concept of his self is rooted in cultural values and we gave as examples respect for elders and the behaviour of a member of one sex towards a member of the opposite sex. When he comes in contact with White society he finds that the behaviour responses which he has regarded as good and right are no longer right. His learnt behaviour patterns are no longer approved and regarded as positive. Confronted by a White child he is treated as a "boy", his self-image of "respected man" is negated. At the same time the learnt behaviour of exercising his own authority over the child

is not permissible. In White society an African must act inferior to a White child. In the same way when an African is confronted by a White woman his learnt behaviour pattern is again negated in that an African man in White South Africa is always subservient to a White woman. It will be quite easy for the reader to think of numerous other examples where an African has to behave in conflict with his evaluation of himself as African man to protect himself from the scorn of a White. At times it may be almost impossible for an African to predict what behaviour pattern will elicit a positive evaluation from a White man, e.g. whether to address a White man as "mencer" or "baas".

ANXIETY REDUCTION

We contended that such a conflict in behavioural patterns brings anxiety. Some psychoanalysts suggest that anxiety can be reduced by either one of two responses. The one response would be to seek affection to bring reassurance. The other response would be to seek reassurance in a quest for power, prestige and possessions.

While both these responses reduce anxiety it is with the quest for power, prestige and possessions that I want to concern myself. It has been said that this quest is characteristic of the neurotic personality of our time in western culture. It is therefore not surprising that Africans should also see in power, prestige and possessions the confirmation of the positive evaluation they made of themselves. This striving for power, prestige and possessions which I am about to describe differs from the normal quest for these things in that it is born out of anxiety, hatred and feelings of inferiority.

QUEST FOR POWER

The striving for power serves as a protection against a feeling of being regarded as insignificant. To have power is seen as a confirmation of the image of self as significant. All people are now thought of as belonging either to the category "strong" or the category "weak". The "strong" will be admired and the "weak" despised. There is thus a certain amount of truth in the White statement that one must be strong to be respected by an African. This striving for power finds fulfilment in exercising control over others. Such a person is only co-operative and enthusiastic about those

projects which he has initiated or approved of. He wants to know all that goes on and gets extremely irritated when things are kept "secret" from him. Power lies in the knowing of what goes on. An example of this is when a White person finds financial backing for an African project. Knowing that finance is available is not regarded as satisfactory by the African recipient. The exact sources of all monies must be known in detail.

QUEST FOR PRESTIGE

In the same way as the quest for power is a way to reduce anxiety so the quest for prestige also leads to a reduction in anxiety. There is a great need to impress others, to be admired and respected, honoured and significant. Such a person will go to any length to show his own accomplishments. When real accomplishments do not fulfil this need fantasies are created. It is this search for prestige which led a person to sign himself as Prof. Dr., the Right Rev. and to put behind his name the letters D.D., LL.D., MCh., while he had in fact never seen the inside of an institution for higher education. These titles should not be understood in an academic way but should be seen as a deep quest for that recognition which the White man has denied an African. In his search for recognition he now uses the symbols of prestige relevant to White society.

QUEST FOR POSSESSIONS

The search for possessions fulfils the same need as the search for power and prestige. The striving for possessions can also take on a hostile form in that it becomes at the same time the depriving of others of their possessions. The African in seeking possessions may at the same time through dishonesty and theft deprive the White man of his possessions. By depriving the White man of his possessions he is also symbolically depriving him of his security — his humanity — that which the White man had taken from the African.

This quest for power, prestige and possessions takes place in all spheres of life. It can be seen in the splintering of the African Independent Churches, in rivalry to serve on committees of voluntary bodies, in the great desire to own a motor vehicle, or for many in a successful business. But this quest brings with it an abnormal competitiveness. Competition by itself is normal, but in

some cases the competition becomes abnormal. The abnormality is seen in the way a person measures himself against others, even in situations which do not call for competition. So a person will compete with someone who does not even share the same goals. Thus leaders of different organizations will oppose each other and carry on an almost personal vendetta when the organizations in fact have quite separate and distinct objectives.

We have looked at how anxiety can be reduced. It is also of value to see how the presence of anxiety affects the relationship of White and Black. Anxiety can also be reduced by changing the relationship which causes the anxiety. We will look at three ways in which the relationship can be changed. Firstly, the African may become completely submissive to the White man, secondly he may become hostile, or thirdly he may withdraw from the relationship.

SUBMISSION

In becoming submissive to the White man the African accepts his implied inadequacies and failures. He becomes willing to change his concept of himself so that the behaviour patterns are in accordance with the behaviour the White man expects and of his changed self-image. While submissiveness can thus remove the conflict, it is also a way of evoking a kind response from Whites. Such affection helps to support and confirm the act of submission. Seeking affection through submission brings reassurance against the feeling of helplessness in that the White man becomes the source of help. The picture we get now is the proverbial "good boy" or "contented native". The average Afrikaner will recognise him as " 'n goeie kaffer". But with such submission the African is likely to surrender initiative and the willingness to shoulder responsibility. While chaplain at an African secondary school I got the impression that the more submissive the students were the more they also depended on the White missionary to make decisions concerning the running of the Student Christian Association and other youth work.

HOSTILITY

The second way in which the relationship can be changed so as to reduce anxiety is to behave in a hos-

tile way to Whites. In South Africa open hostility is likely to lead to severe reprimand or punishment. Instead of open hostility toward the White man hostility becomes displaced on to groups or persons who are not White but nevertheless able to evoke responses applicable to the White man. The Indian and Coloured communities form convenient groups for such displaced hostility.

Hostility may also appear in situations of interaction with Whites but where reprisal against hostile responses is less likely. Such a situation is most likely to develop in black contact with white liberal groups. The fear of punishment is diminished by the permissive atmosphere, but the White liberal cannot always free himself from the symbols of the White man in general. The White liberal often still appears in the role of adviser or financial backer, both symbols for the African of his helplessness and dependence on the White man.

Hostile reactions may suddenly flare up against the White helper, not because he himself is the target but because he becomes the symbol of White negation of the Black man's image of himself, even if it be a somewhat idealistic image of self-sufficiency, strength and self-respect.

It is interesting that at a recent meeting outside South Africa's borders such a hostile flare-up should have taken place. A venue outside South Africa is almost an ideal place, because the fear of punishment would be reduced to a minimum. Such a flare-up need not be absolutely factual nor logical, because it is in the first place an emotional statement that seeks to confirm an image of self that was negated by White behaviour.

WITHDRAWAL

The third way in which a relationship may change is in a process of withdrawal. Withdrawal from contact with Whites in all situations possible would reduce conflict and therefore anxiety to a minimum. It will be maintained only in situations where livelihood is involved or where contact with Whites makes greater recognition within African society possible. There will be a desire for positive confirmation of the self image and it will be sought solely in African society. It is possible to understand why such withdrawal can easily be

accompanied by support for the policy of separate development, while remaining very critical of discrimination.

LIBERAL'S DILEMMA

The White liberal finds himself in a dilemma. Years of work with Africans may now result in a sudden hostile reaction from those whom he had most tried to help. The liberal's ideals of inter-racial contact and cooperation may suddenly be frustrated because the black partner is no longer involved. The man who believes in "baasskap" may almost be more successful in exhibiting the positive relationship between himself and his content and submissive native workers. The White liberal would in any event not wish Africans to become totally submissive to him nor would his behaviour invite such a response.

BLACK POWER?

The White liberal could easily conclude that after all the African had just proved himself ungrateful. Deeper reflection will however, I hope, lead him to a different conclusion. As long as the White man holds to his present behaviour that denies the Black man his very manhood, the Black man has no choice but to seek the integration of his own personality in the seclusion of his own society. While the White man practises racial discrimination which makes of the Black man a second class citizen in South Africa, the Black man has no alternative but to seek his first class citizenship among Blacks. Black power is not yet a movement in South Africa, but its healing power is as essential here as it is in the United States of America. Let us hope that the White man will change his behaviour before Black Power reaches our country as a force bringing not only healing but also destruction.

* * *

The Neurotic Personality of Our Time, by Karen Horney, W. W. Norton & Co. 1937.

Systems of Psychotherapy, by Donald H. Ford and Hugh B. Urban, John Wiley and Sons, 1967.

Pattern and Growth in Personality, by Gordon W. Allport, Holt, Rhinehardt & Winston, 1966.

Psychoanalytic Theories of Personality, by Gerald S. Blum, McGraw-Hill Book Co., 1953.

The Bishop of Johannesburg speaks on

RACE RELATIONS

(Extract from the Charge delivered by the Rt. Rev. Leslie E. Stradling at the Synod of the Anglican Diocese of Johannesburg in St. Mary's Cathedral on Friday, October 24th, 1969)

Finally we must ask whether the church can ever be renewed in the area of race relations. I myself confess that I find it hard to see any real signs of renewal here. The gap between the races seems to be growing in this diocese, as it is in the country at large. Such things as the legislation commonly known as BOSS and the attacks on the University Christian Movement tend to frighten off people of good-will from doing anything to narrow this gap. However, the protests of university students against the erosion of academic freedom, and the results of the recent Coloured election, at least show that separate development does not yet commend itself to everyone in this country, even if it does to an increasing number of Anglicans.

The "Message to the People of South Africa," issued by the S. African Council of Churches, was a courageous attempt to

deal with the theological issues involved in separate development. Provincial Synod gave it a general commendation and asked us to study it; but, apart from individual participation in the commissions set up by the South African Council of Churches to study Christianity in a segregated society, we have done little about it. I hope that we are still willing to consider the Message, for an open mind is one of the pre-requisites of renewal. By an open mind I do not mean a willingness to assent to the last speaker, but a readiness to listen to what God is saying to us in this situation, and then a readiness to act courageously.

Many people overseas advocate violence as the only Christian way of dealing with injustice in this land. Earlier in the year the World Council of Churches had a 'Consultation on Racism' which received much publicity in South Africa. The World Council itself has not in fact endorsed the recommendations of its Consultation and, if it ever did so, we should have to point out that the World Council has no authority to speak for us, and we might even

have to withdraw from membership of that body.

I do not believe that violence — the use of this world's weapons rather than Christ's weapons — is the answer. Once force is used, it is difficult to draw a line saying where it should end. Violence breeds violence, and this is not the way of the cross. I endorse the statement put out by the Executive of the **South African Council of Churches**:

"We do not believe that a violent revolution to achieve social justice in South Africa would produce the results anticipated by those who advocate it. Violent revolutions which do not succeed may produce increased oppression and injustice."

We must, however, realise that many of the resolutions passed about violence are born out of moral indignation at the state of affairs in this land, and we should acknowledge in penitence that we, through our failure to witness to Christian love in action, have our share of responsibility for that indignation.

Die Kerk Buite Suid-Afrika

PROF. B. B. KEET

WAAROM WORD SO MIN TEOLOGIESE STUDENTE IN EUROPA PREDIKANT?

Prof. van Niftrik van die Gemeentelike Universiteit Amsterdam, wat onder die vernaamste van die nog lewende dogmatici gereken word (die ander sou dan Prof. Berkhouwer van die Vrye Universiteit wees) het in

'n lesenswaardige artikel in *Trouw*, 30 Augustus 1969, o.a. die volgende geskrywe, wat oor die heersende teen-sin onder teologiese studente teen die gewone werk van die predikant: huis-besoeke, krankebesoeke, preek en katekisasie handel. Ons haal dele daarvan aan.

Hy gee eers die gangbare bewering dienaangaande aan, en lewer dan sy

kommentaar daarop. Dit moet nie gesê word, so begin hy sy artikel, dat daar in ons gesekulariseerde tyd geen teologiese belangstelling meer bestaan nie. Intendeel, my mening is, dat dit intens is. Daar word aan ons teologiese fakulteite, teologie met ware hartstog bedryf. Dit is nie waar dat daar daar 'n gebrek is aan teologiese besinning nie. Maar die narigheid be-

staan hierin, dat slegs 'n klein deel van die hartstogtelike studente dominee word. Vroeër het dit vanself gespreek dat as iemand teologie studeer, hy dominee word. Dit is nie langer die geval nie. Oor hierdie verskynsel sou ek in hierdie artikel 'n paar dinge wil sê. Tot lering en onderrig van gemeentes en kerkrade wat die grootste moeilikheid ondervind om 'n predikant te kry, en wat, as hulle hom het, verbysterd teen die man aankyk, omdat hy so anders is as wat hulle met rede van hom kan verwag. Dit is nou eenmaal 'n feit dat ons geestelik in 'n ander gety en klimaat lewe as twintig, dertig jaar gelede. Daar heers onder teologiese studente 'n teensin teen die gewone werk van die predikant: huisbesoek en krankebesoek, preek en katkisasie. En dit is nie maar net 'n stemming wat weer verbygaan as hulle met die werk kennis gemaak het nie, maar dit het teologiese agtergronde. Mense wil wel glo, maar wil nie beslis godsdienstig wees en ook nie kerklik nie, want die kerk is niks anders as georganiseerde godsdiens, 'n instituut wat die verskynsel godsdiens so goed as moontlik (in ons tyd met steeds minder sukses) behoed, bevorder en kultiveer. Waarom geen godsdiens nie? Omdat godsdiens 'n innerlike saak is, wat 'n mens vroom maak en hom onderskei van ander wat nie vroom is nie. Omdat godsdiens 'n persoonlike relasie van my met God in die hemel veronderstel, wat God my sonde laat vergewe, my skuld versoen en my die belofte gee om my aanstonds in die hemel te ontvang, 'n heil wat vanselfsprekend nie aan die nie-vrome toekom nie. Buitendien is die God van godsdiens 'n God wat ver van die aarde in die 'Jenseits', aan die anderkant woon, 'n God wat vroeër op alle lewensgebiede 'n hand in die spel gehad het, maar in die moderne tyd uit baie gebiede van die menslike bestaan teruggedring is, waar ons Hom nie meer nodig het nie, maar nog steeds deur die kerk gepropageer word as die Enigste wat ons van sonde en dood kan verlos. Kortom: godsdiens is egoïsties, partikularisties, en verban God na die hemel, van waar uit Hy dan met 'n aantal uitverkorenes 'n hoogs partikuliere relasie onderhou. Hierdie God van die godsdiens, hierdie partikuliere God, hierdie God van die private bekering, private wedergeboorte, private verkiesing, hierdie God van die innerlikheid, hierdie God in die hemel wil die mens nie meer hê nie — hy glo nie meer daarin nie. Die mens is uitgesproke anti-gods-

THE SOUTH AFRICAN COUNCIL OF CHURCHES

Braamfontein,
Transvaal,

P.O. Box 31190,
27th October, 1969.

Dear Friend,

We wish to bring to your notice a new series of "tracts for the times" which the Council has produced. They are entitled the "How To" pamphlets and are intended to communicate in popular form the concern which the Churches have with regard to a Christian Witness in Society. Some ministers are using them as a supplement to a series of sermons on the Church in Society, handing them out either before or after the sermon. They are written for the "man in the pew", illustrated by a well-known cartoonist, and in a number of colours.

No. 1. **HOW TO PLAY THE GAME**

Makes it clear that Christian discipleship requires a decision and obedience — it is **not** a game to play.

No. 2. **HOW TO BE A GOOD MIXER**

Shows the need for Christian participation in politics, and how this should be done.

No. 3. **HOW TO GET THE MESSAGE**

Is a popular exposition of the MESSAGE TO THE PEOPLE OF SOUTH AFRICA.

No. 4. **HOW TO BE COMFORTABLE IN YOUR CHURCH**

Asks some pertinent questions about the priorities of a local parish or congregation.

No. 5. **HOW TO FALL IN LOVE**

Simply tells us what Christian love is not — and what it is.

"How To" pamphlets can be obtained as follows.

R3.50 per 100 (incl. Postage)

R3.50 per set of 5 pamphlets (20 copies each)

20 cents per samples of each pamphlet.

Yours sincerely,

John W. de Gruchy. Director of Publications.

ORDER FORM

"HOW TO" PAMPHLETS

The Director of Publications, S.A. Council of Churches,
P.O. Box 31190, Braamfontein. Transvaal.

PLEASE SEND ME No. 1 Copies
No. 2 Copies
No. 3 Copies
No. 4 Copies
No. 5 Copies
1 Set of 20 each
1 Sample set of 1 each.

Amount Enclosed R.....

Name

Address

(Please Print)

Yours sincerely,

Signature

dienstig. En dit nie uit ongeloof nie, maar (let daarop) in gehoorsaamheid aan die Bybelse boodskap wat met geen moontlikheid religieus kan verstaan word nie.

As daar nog 'n gesprek moontlik is tussen die 'oues' en die 'jonges' moet dit hier begin word: by die verstaan van die Bybel, die eintlike inhoud van die Bybelse boodskap. Vir hierdie geloofshouding gaan dit om hierdie aarde, hierdie lewe, die geskiedenis van wêreld en mensheid, waarin die God van die geskiedenis werksaam is. Die godsdiens wil enkelinge partikularisties uit die massa van verderf uitruk na saliger geweste, maar die Bybelgeloof wil universeel en kosmies dink. Volgens die Bybel is dit die Here God nie te doen om 'n kleiner of groter getal uitverkorenes nie, maar om die totaliteit van sy aarde, sy wêreld, sy kosmos, sy mensheid. Hier lê die diepste rede waarom so baie jong teoloë geen lus het om dominee te wees nie. Daar word hulle immers in die individualistiese wa gespan; dan is hulle werksaam in 'n groep van mense, wat hulle as godsdiensstige en vrome mense afsonder van die groot skare wat die wet nie ken

nie. Hulle wil wel werk in die diens van die Here, maar dan nie in 'n afsonderlike groep nie; hulle wil in diens staan van die hele volk en die hele mensdom. Daarom is hulle maatskaplik en politiek besig. Hulle kan hul die geloof nie meer indink as 'n innerlike gesindheid nie.

By hierdie tekening van die moderne geloof (of ongeloof) maak Van Niftrik dan die volgende aanmerkinge:— Net soos ek nie glo in 'n nie-godsdiensstige geloof en my daarby niks kan voorstel nie, net so glo ek ook nie in 'n Christendom sonder kerk nie. Dat die kerk dikwels veels te individualisties geleef het en veels te apart, en hom weinig oor die groot wêreldprobleme bekommer het, moet met skaamte erken word. Bekommerdheid oor die wêreldnood is dan eers 'n Christelike saak, wanneer die bekommerdheid in 'n hart leef wat deur Christus aangeraak is en waarin Christus woon. In die teologie en in die kerklike prediking mag dit nie as alternatief gestel word nie: òf universeel (kosmies) òf individueel. Dit is nie Bybels nie. Geen vernuwing van watter strukture ook al, sal werklik iets beteken, as dié strukture nie deur vernieuende mense gedra word nie.

HONGARYE, ONDER KOMMUNISTIESE HEERSKAPPY, GEE 'N GELUKKIGER BEELD

Uit Budapest word deur *Ecumenical Press Service* die volgende vermeld:— Vyf Joegoslaviese studente in die teologie is aan teologiese skole in Hongarye opgeneem. Drie sal aan die Gereformeerde Teologiese Akademie in Budapest studeer en twee in Debrecen. Twee Joegoslaviese gereformeerde studente het in Hongarye verlede jaar klas geloop. Inskrywings vir die nuwe akademiese jaar toon 'n vermeerdering in drie van die vier Protestantse seminaries in Hongarye. Die syfers volg: Budapest Teologiese Seminarie (Geref. Kerk) het 76 ingeskryf (69 in 1968) met 18 eerstejaarstudente; Debrecen Teologiese Seminarie (Gereformeerde) het 65 studente (verlede jaar 54) met 18 in die eerste jaar. Lutherse Teologiese Akademie in Budapest 30 (28 in 1968) 9 in die eerste jaar. Die Baptiste Teologiese Seminarie in Budapest is die enigste wat 'n vermindering toon (16 tot 11) slegs 3 in die eerste jaar. Dit spreek vanself dat hierdie studente almal predikante geword het, 'n hoopvolle vooruitsig.

SOME APARTHEID MYTHS EXPLODED

E. A. DU PLESSIS

There are a number of myths which are used by the protagonists of apartheid both in South Africa and abroad with monotonous recurrence. It is perhaps worthwhile to isolate and state some of them as accurately as possible and then proceed to answer them. There are some stereotypes which, if anything, have only been characterized by a lack of common sense and imagination and of which the only surprising thing is that they have been repeated by the same people for such a long time.

INTEGRATION VERSUS SEGREGATION

First it has been consistently claimed that the only choice for solving the racial problems in South Africa is between either full integration or se-

parate development (as apartheid has become euphemistically called.) The vast majority of whites have undoubtedly opted for the latter.

While overwhelming evidence can be amassed to show conclusively that apartheid is as morally indefensible today as it was in 1948, it can also be fairly claimed that the concept of integration has been much abused and misused by both its proponents and opponents. This concept has more often than not been used by people whose minds have become sealed by prejudice. People tend to inject it with a meaning which they prefer it to convey as distinct from what it really means. Integration has no doubt acquired a nasty taste in at least another sense, namely in that only a select

few from the black North American élite have been fully accepted and assimilated into the white racialist social structure while the overwhelming majority have been systematically refused entry. There can be no justice and satisfaction in a society which accepts the cream of a people while the rest of their kith and kin are being relegated to second- or third-class citizenship. Integration in this sense is quite clearly just as reprehensible as the most virulent form of racialism. Surely in any meaningful discussion on integration, one will have to take into account that it does not mean that the black and brown people in South Africa will have to become either black or brown Afrikaners or English people or vice versa. Integration does not mean a one-

way traffic, but in essence it involves a two-way traffic in that the process of acculturation or culture-contact changes and modifies existing cultures in ways which are largely unpredictable. (Since South Africa is essentially a plural society, there has always been and there still is a sort of multiple-way traffic.) Thus Jan van Riebeeck could hardly have envisaged in 1652 that his descendants would experience such vast cultural changes that they would even forget to speak the Dutch language. Furthermore, the culture of the Afrikaners of today is closer, despite all claims to the contrary, to that of English, black and brown South Africans than they are to the inhabitants of Holland. This is only inevitable considering that they have been subjected — while they in turn exerted their own cultural influence — to the Anglo-Saxon, black and brown South African cultural influences for several centuries. No culture can really thrive in isolation without detriment to the isolationists. The English South Africans have evidently stood up far better than the Afrikaners in maintaining their cultural identity. This is due in part to the fact that they were never really isolated from a continual stream of cultural influences to quite the same extent as their Afrikaner compatriots were.

However, since integration has never been effectively tried out in the entire history of South Africa (at least since the arrival of the white settlers), it is foolish to reject it out of hand especially since this rejection comes only from the 20 percent whites. One can safely say that integration could have hardly failed more dismally than apartheid in which the nation's energies and resources have been so devotedly and lavishly invested. Suppose that the innumerable apartheid laws had been translated into integration laws. Would integration still be so far from success as apartheid is in 1969? This is extremely doubtful.

THE FALLACY OF VERTICAL SEPARATION

Another fallacy which has been circulating for some time is that racial discrimination involves horizontal separation, with whites on top and the rest at the bottom of the social ladder. This is true, but it is not the end of the story. We are told that the policy of apartheid involves in reality not horizontal but vertical separation. If horizontal separation amounts to racial

discrimination, then vertical separation does not because the latter envisages the creation of separate, independent black states. In theory, a plausible case can indeed be made out for this distinction between horizontal and vertical separation except that it does not apply to South Africa. Thus one can say that France or Germany does not discriminate against Belgium or Holland in that the latter two countries are fully autonomous and independent. However, the facts concerning the so-called Bantustans contradict this. Some laws, e.g. the pass laws — to mention only one — apply throughout South Africa. Several towns in the Transkei have been declared white. The Transkeian Legislative Assembly has, inter alia, no say in matters of defence and foreign affairs. Moreover, 64 of the 109 members in the Transkeian Assembly are salaried chiefs whose appointment is subject to the approval of the Republican government while only 45 are elected on the basis of universal adult suffrage, i.e. on the one man one vote principle. The 20% whites have chosen the lion's share of both the resources and territory of the country such that they in fact possess 87% of the land and control more than 75% of the national income. Superficially it appears that the myth of Bantustans is an answer, but on closer examination it can be proved that they contain all the familiar trappings of colonial areas.

THE FEAR OF ONE'S OWN SHADOW

It is also persistently claimed by those brandishing the whip of power that fear is a reality in South Africa. By this is meant that apartheid is necessary because of the fear in a minority of whites of eventual domination by a vast majority of black and brown people. It is said, for example, that a mere 10% of the inhabitants of the U.S.A. are black whereas in South Africa not even 20% of the population are white. That there is a great deal of genuine fear cannot be denied, but one should also squarely face the fact that fear is a highly irrational emotion. Nevertheless, this is an argument that is often expressed by those who have most reason to fear and it would therefore be foolish to brush it glibly aside. Part of the answer is quite clearly to be found in the fact that black Americans, although a mere 10% of the population, have always

been the victims of vicious racial discrimination by a vast white majority who cannot in all honesty claim that their actions have been and are being motivated by fear. The same applies to Great Britain where the coloured immigrants account for less than 2% of the population. The truth seems to lie in prejudice, ethnocentrism, racialism, authoritarianism, paternalism and above all in the advantages which accrue from a privileged way of life which can only be successfully maintained at the expense or cost of another group, irrespective of pigmentation. That fear is not restricted to black-white race relations was clearly shown by the recent violent outbursts in Northern Ireland (Ulster) where the Protestants, historically English and Scottish settlers, constitute the oppressors whereas the Catholics, almost invariably natives of Ireland, are on the receiving end of the present system. It is therefore perfectly legitimate to talk of a civil rights struggle by the Catholics of Ulster which is incidentally reminiscent of the centuries-old struggle of the black American minority. However, since they are not distinguished by a different pigment, their plight can hardly be as bad.

There is certainly a great deal of insincerity involved in using fear as justification for apartheid. It is clearly an expedient and convenient argument and one which can be used with considerable success by politicians during election campaigns. Mr. Enoch Powell has used it with considerable success in his anti-coloured immigration campaign in Britain and he has undoubtedly inflamed the latent racialism of an insular people.

The genuine fear is more acutely experienced by the disenfranchised majority in South Africa. There is a living fear of free speech, the Special Branch, informers, of being falsely accused under the ludicrous Immorality Act, and the draconian legislative measures which have been so painstakingly codified. But to use as an excuse for discrimination is just as convincing as being afraid of one's own shadow.

GREED AND SELF-INTEREST

There are claims by some whites that "the government is doing too much for the non-whites". It is felt that the whites are being taxed too heavily in order to get much-needed money for Bantustan development. The very fact that at least one million

African children are suffering from the pangs of malnutrition amidst the obvious affluence of the whites is sufficient to explode that claim. It is, however, conveniently forgotten that all African males between 18 and 64 years of age are required to pay taxation amounting to about R3.50 per annum, irrespective of income. Various calculations reveal that the Republican government collects at least R25,149,981 per year in taxation from Africans alone. This is a minimal estimate, but if one were to multiply that sum over a ten-year period then it rises to R251,499,810 which is more than twice the amount which the Tomlison Commission recommended as far back as 1953 for the development of the so-called Bantustans. Furthermore, when one considers the labour and services which Africans render to whites day by day in all spheres of life then there are but two words adequate to describe those whites who make these claims, namely greed and self-interest.

SOUTH AFRICA'S ILLITERATES

One also hears some supporters of apartheid proudly claiming that nowhere else in Africa is such a lot being done for Africans in matters of education. This is another questionable claim. South Africa is a wealthy, prosperous and almost fully industrialized country whereas the rest of the African countries have only recently emerged from political colonialism. Economically many of them are still not independent. Hence it is unfair to compare the whites of South Africa with the rest of Africa. Why not compare the whites of South Africa with their kith and kin in Europe? No doubt they enjoy a better material life, otherwise how could one account for the fact that between 1962 and 1968 some 82,000 Britons left Great Britain to settle in South Africa? John Stone made a study of this in an article entitled: "MIGRANTS TO APARTHEID" which was published in the British sociological weekly, *NEW SOCIETY*, on the 29th May, 1969. He came to the conclusion, after having interviewed 514 adult immigrants in South Africa, that people emigrated because of economic reasons. To compare black Africans with the inhabitants of the rest of Africa is not relevant to the issue at all. The only relevant point in this regard is that a white man is vastly more privileged than a black

or a brown man in South Africa itself. Far from serving to convince thinking people about the feasibility of apartheid, it rather evokes suspicion that apologists of this system are ignorant of conditions in the rest of Africa. Countries like Ghana, Nigeria, Tanzania, Kenya, can be justly proud of their concentration and expenditure on higher and university education. In South Africa, however, the emphasis for Africans is on lower primary education. Thus the majority, for lack of funds and in the absence of compulsory education, drop out from school between the ages of 7 and 12 years. Such children revert to either complete or semi-illiteracy. Furthermore, literally thousands of the rest of Africa's students study abroad at the world's universities where they receive a standard and quality of education of which many white South Africans should be envious.

HOW CHRISTIAN IS SOUTH AFRICA

As South Africa parades as a bastion of Christianity, it is not surprising to learn from a staunch adherent of apartheid that South Africa has the largest number of Christians in Africa. The implication is evidently that one should be greatly indebted to the missionary activities of whites. One wonders, however, whether it has ever occurred to such people that apart from the Congo (Kinshasa) and Nigeria, South Africa with its nearly 13 million Africans, has more black Africans than any other single country on the continent of Africa. Furthermore, unlike South Africa and the Portuguese colonies, the rest of Africa has only been colonized during the last century. It is only fair to recognize that the vast majority of brown and black Christians belong to the several English-founded churches. One would, however, think that the very presence and number of so many Christians would make apartheid completely unnecessary. The Christian churches are already so sorely afflicted by the scourge of schism that the wound becomes malignant when, in addition, the concepts of race and colour are introduced. Interestingly enough, the apologists of the status quo fail to point out that South Africa enjoys also the most prolific increase in African Independent (separatist) churches in Africa. This is a revealing indication of their rejection of all white-dominated institutions including the Church. In this regard the words of Bishop B. G.

M. Sundkler spring to mind: "The desire of the Zulus or the Fingos or the Sothos for a tribal church was at the outset not necessarily caused by . . . nativistic tendencies. The phenomenon of the tribal church is rather a symptom of awakening Bantu race-consciousness and nationalism, the African's reply to the colour-bar of the whites". (Bantu Prophets in South Africa by B. G. M. Sundkler).

One can almost say that the number of such churches is an indication of the degree of dissatisfaction with white domination.

Numbers are hardly an infallible criterion for determining the true Christianity of a country. The deep concern of a growing number of thinking people both in South Africa and abroad concerning the attitude of Christians in South Africa should therefore seriously be heeded.

CONCLUSION

From the above factors it becomes abundantly clear that every argument, however unfounded, is readily seized upon in an almost desperate attempt to justify apartheid. Somehow, one cannot dismiss from one's mind the gnawing suspicion that the advocates of apartheid are being plagued by an uneasy conscience. Every imaginable opportunity is grasped in order to sweep the extravagancies of their political creation under the carpet. The method used is simply words. However, these words will continue to lack conviction as long as facts belie them. "For no good tree bears bad fruit, nor again does a bad tree bear good fruit." (Luke 6:43 R.S.V.).

TEACHERS WANTED — INANDA SEMINARY

Opportunities for qualified teachers of high school subjects in Mission Boarding School for African girls, a private school now in its second century of service to Africa. The school is situated in the country about 18 miles from Durban.

Subjects needed — (J.C. & Matric levels): Physical Science, Maths, English, History, Afrikaans.

To begin, late January, 1970.

Apply:

PRINCIPAL,

INANDA SEMINARY,

P/Bag 4105, DURBAN

Telephone: Inanda 1.

Day of Prayer for Peace

1st January, 1970

In response to an appeal by Pope Paul VI, that January 1st be observed as a World Day of Peace, the Roman Catholic Bishops' Conference in South Africa has invited fellow Christians to participate in the observance. It is proposed that this should be in the form of a day of prayer for peace, and that if it is not convenient to observe it on January 1st, the Sunday following should be used for this purpose.

The Executive of the South African Council of Churches has recommended to member Churches that they should participate in the observance of the Day of Peace on Thursday 1st January, or Sunday the 3rd January, 1970.

Presentation of the Theme of the WORLD DAY OF PEACE

1st January, 1970

"SELF-EDUCATION FOR PEACE THROUGH RECONCILIATION"

The theme Pope Paul VI proposes for 1970 to all Christians and to all men of good will who strive for peace, forms part of the great pedagogical movement that was launched two years ago by the yearly observance of the World Day of Peace.

The meaning of the word "Peace" must be the object of constant and thorough examination. It should not be interpreted as being the maintenance of an "established order", but as a constant quest of minds and of hearts to promote greater justice in world socio-political relations.

Therefore, the objective of the theme "Self-education for Peace through Reconciliation" is to call upon individuals, social groups, peoples and nations to knit closer their mutual bonds of universal solidarity and build together a world that is more just. The level of the effort that this theme calls upon us to make is threefold:

- at the level of the individual, through a reconciliation of man with man: parents, neighbours, friendships. In short, among all people who come together and meet in day to day life:
- at the level of structures and of collective life, through an effort of participation in strengthening peace in family, institutions, in neighbourly social circles, in the various districts of a city, in

places of work, in the intermediary structures of national and international life that constitute the network of links in which we live and which involve our social responsibilities:

- finally, at the level of mental approach, for the aim of the theme cannot be achieved unless the theme itself is understood as being an appeal for a better understanding among generations, among the various cultures and ideologies, among national mentalities and socio-political options.

Self-education for peace

The World Day of Peace is an undertaking that involves the formation of public opinion. This must foster a better understanding of the ways and means that lead to peace. In such an undertaking no individual can presume to educate others without prior self-education applied to himself. This means, therefore, self-education by which the individual personally bears witness to his sincerity of intention to conform to the demands of Peace. Such an approach will preclude therefore all forms of moralizing, while everyone will seek in a spirit of humility and through reflection, either individual or in common, to determine the responsibility

he or she must assume in the establishment of Peace.

Peace is the object of constant research. It is never definitely attained. Education for Peace is therefore a long-term undertaking that requires a constant effort to bring about a conversion of hearts and of minds; it calls for an unflagging will to reach out beyond the limitations of our behaviour that jeopardizes the safety of fraternal bonds.

The theme chosen is intended to be a contribution to education for Peace, which is one of the specific themes of the United Nations Year for Education of 1970. The evangelical message of forgiveness and reconciliation must contribute effectively to a moral and spiritual education of mankind.

Peace through reconciliation.

The sufferings caused by current conflicts separate the members of the human family and lead them to live under the strain of tension, of enmity and, at times, of revenge. Peace is often jeopardized by hatred and rancour that cause rifts and divisions in human relations at every level of social, national and international life. The sickness is in the hearts; it can be cured by the reconciliation of hearts.

No solution is indeed possible with-

out justice and the respect of "Human Rights" and of society. This was recalled in the theme of 1969, when it stressed that the promotion of human rights constituted a road to Peace. But there must be sincerity of intention at the outset of any undertaking that is intended to lead to reconciliation with others. Only this sincerity can produce a conviction strong enough to create Peace.

This interior attitude is based on the recognition of others as members, equal in dignity and rights, of the human community as a whole. It implies that every individual accepts to share responsibilities and assets with all the members of the human family. This disposition in favour of reconciliation calls for an appraisal and acceptance of personal limitations and shortcomings that endanger the common good of mankind, and for a better understanding of "the other", of his needs, of his frustrations. This readiness of mind must engender dialogue. Gestures of good will must help towards its birth and development.

At the international level the pursuit of Peace involves all men, both individually and collectively. It depends in part on the personal efforts to promote reconciliation, which every individual makes in his own social relations. International peace cannot be established nor can it spread unless mankind is morally conscious and is moved by a will to live as a community at all levels of the society.

This means that every individual must take an interest in and give attention to all that is undertaken within the framework of international life, particularly by the organizations that strive to achieve its harmony. Reconciliation needs institutions through which it can express itself and ensure its consolidation. It is through these institutions that all men must fight every form of discrimination, of racism or slavery, that still endure in contemporary society and that cast a strain on the image of man.

In this process of awareness of the part that each individual must play in the building of a more united world, any attitude of superiority or of paternalism jeopardizes true reconciliation and perpetuates situations of dependence and of inequality harmful to the human family.

International reconciliation calls for a better perception of national feelings and of their rôle in international relations. Though beneficial as regards the establishment of national cohe-

sion of the various human groups who feel the calling to build a single fatherland and ensure that security, survival and development of the true values of the national heritage, the lustre of national feeling is however dimmed by an attitude of selfish

Prayer for Peace

O Lord, the God of peace
You Who have created men,
and show them Your benevolence,
so that they may share
as sons in Your glory,
we bless You and we give thanks to
You:

Because You have sent us Jesus,
Your well-beloved Son,
and, through the mystery
of His Resurrection,
You have made Him the worker
of all salvation,
the source of all peace,
the bond of all brotherhood.

We give thanks to You
for the desires, the efforts,
the achievements
stirred up by Your Spirit of peace
in our time,
to replace hate by love,
mistrust by understanding,
indifference by interdependence.
Open our minds and our
hearts ever wider
to the real demands of the
love of all our brothers,
so that we may become more
completely peacemakers.

Remember, O Father of mercy,
all those who struggle,
suffer and die
to bring forth a world
of closer brotherhood.
May Your Kingdom of justice,
of peace and love,
come to men of every race
and every tongue.
And may the earth be filled
with Your glory!
Amen.

*Printed Copies of this prayer are
available in bi-lingual versions
(either English — Afrikaans or
Sotho — Zulu) at R1.00 per 100
from the Ecumenical Affairs Com-
mission,*

*Southern African Catholic Bishops'
Conference,
P.O. Box 941,
PRETORIA.*

isolation or of dominating superiority in respect of other nations. Without questioning the independence of nations, the process of international reconciliation encourages them to recognise their interdependence and to commit themselves to the organiza-

tion of a world community in which governments might cede part of their power and prerogative to international organizations capable of establishing a world order that guarantees Peace. "Today" as Pope John XXIII wrote in the Encyclical *Pacem In Terris*, "the universal common good poses problems of world-wide dimensions, which cannot be adequately tackled or solved except by the efforts of public authorities which are in a position to operate in an effective manner on a world-wide basis.

The moral order itself, therefore, demands that such a form of public authority be established." (*Pacem in Terris*, chap. IV).

Calling upon nations to agree unanimously — but not imposed by force — to the advent of such an authority and of such a world community, the Encyclical *Pacem in Terris* introduced the appeal that Pope Paul VI launches today: for a Peace based on the readiness of hearts in favour of international reconciliation.

BOEKBESPREKING

Dr. J. M. de Jong, Voorrang aan de toekomst. Een keuze uit het werk van Dr. J. M. de Jong, in leven rector van het Theologisch Seminarium der Nederlandse Hervormde Kerk te Driebergen. Samenstelling en redactie: Prof. Dr. H. Berkhof, Prof. Dr. H. J. Heering en Prof. Dr. K. Strijd. G. F. Callenbach N.V., Nijkerk 1969. 240 Bladsye. Prys f. 17.50.

In hierdie boek is dertien deurwrogte artikels van wyle dr. J. M. de Jong, wat verlede jaar op 57-jarige leeftyd oorlede is, gebundel. Die samestellers het met die bundeling van hierdie artikels gepaste eer betoon aan die nagedagtenis van 'n groot teoloog wie se stem, sprekend in die teenswoordige wêreldsituasie, nog lank sal voortleef en eerbied sal afdwing. Tegelyk het hulle aan die teologiese literatuur 'n skat toegevoeg waarvoor hulle lof en opregte dank toekom.

Eintlik verdien elkeen van hierdie artikels uit die pen van dr. De Jong afsonderlike bespreking. Dit handel oor 'n verskeidenheid van onderwerpe en het in verskeie tydskrifte (die meeste in *Wending*) verskyn in die tydperk tussen April 1949 en Julie 1968, terwyl een daarvan (Schriftgezag en wetenskap) ook opgeneem is in die bundel *De bijbel in het geding*, wat verlede jaar verskyn het.

Tog kan die oorheersende tema die leser nie ontgaan nie: Die betekenis van die Christelike evangelie en sy oorbrengring in die eeu van tegnokratie. Dit is die probleem by uitstek waarmee die skrywer geworstel het, en dit spreek ook uit die titels van verskeie artikels: *De taal van die bijbel en onze lewenswerklikheid; Bijbel en mythe; Teologie van die hoop; Is Barth achterhaald?; Gedenken en verwachten: het evangelie en de technocratie; Teologie en cybernetica; ens.*

Die bundel word ingelui met 'n pragtige biografiese skets deur prof. dr. H. J. Heering, wat dr. De Jong aan ons bekend stel as iemand wat eintlik steeds „onderweg” was, wat die land gehad het aan „standpunte”, by homself of by ander. Van weinig was hy ook so oortuig as die oorgangskarakter van ons tyd, waarin van veel dierbare en soms kosbare besittinge afstand gedoen moet word, en waarin die tydgenote almal die lot en die stempel dra van „mense onderweg” te wees. Dr. De Jong het dit 'n saak van geloofsgehoorsaamheid geag om hierdie lot mee te dra.

Uit die geskrifte van dr. De Jong in hierdie bundel word dit treffend bevestig. Hy was gedrenk in die teologiese „standpunte” wat in ons tyd ingeneem word, maar stel homself op geeneen daarvan nie. Hy bestry die gedagte as sou Barth „agterhaal” wees, of deur die hermeneutiese teologie, of deur die teologie van die sekularisasie, of deur die „God is dood”-teologie. Hy slaan die outoriteit en seggingskrag van die teologie van Barth so hoog aan „dat het mij moeite kost mijn eigen stem te verheffen”. Tog is hy geen „Barthiaan” nie, keur die ambivalente houding van Barth teenoor die problematiek van die „eerste Verligting” (*Aufklärung*) beslis af en verklaar dat hierdie houding hom nou, in die periode van die „tweede Verligting”, bitter wreek. Ons kan ons dit nie veroorloof om met dieselfde soewereine onverskilligheid as Barth

die historiese skepsis, die natuurwetenskaplike positivisme en die radikale sekularisering te aanvaar nie. Ewemin kan ons ons die apodiktiese resoluutheid veroorloof waarmee hy hom hierdie magte van die lyf probeer hou het as dit daarvoor gegaan het om vir die outoriteit van die Bybel, die waarheid van 'n geloofsartikel en boweal vir die werklikheid van God op te kom. Veral op drie punte het die teologie van Barth te kort geskiet: dié van die geskiedenis, dié van die geloofstaal en dié van die moderne realiteit.

Die teologie van die hoop, m.n. soos verteenwoordig deur Pannenberg en, veral, Moltmann, sien dr. De Jong as 'n belangrike stap vooruit, in die goeie rigting. Sommige klanke van die „teologie van die hoop”, gee dr. De Jong toe, is in Nederland reeds eerder gehoor by Van Ruler. Hy meen egter dat aksente van Van Ruler se teologie by Barth geïnkorporeer kan word, en nie omgekeerd nie. Tog wil ek dit waag om teenoor hierdie stelling te beweer dat die teologie van die hoop soos Moltmann dit voordra, sekere aksente van die teologie van Van Ruler verteenwoordig, dog sonder die hegte fundering van laasgenoemde in die breë en omvattende benadering van 'n teologie wat 'n „vol-ontwikkelde trinitariese struktuur” vertoon. Ek is geneig om die verhouding Barth—Van Ruler, soos dr. De Jong dit sien, eerder van toepassing te ag op die verhouding Van Ruler—Moltmann. Nie dat 'n mens sou kan beweer dat die teologie van Barth deur dié van Van Ruler agterhaal is nie, maar ek slaan die betekenis van die teologie van Van Ruler vir ons tyd tog veel hoër aan as wat dr. De Jong dit blykbaar doen. Dit was vir my dan ook uitermate bevredigend om op bl. 145 van hierdie bundel 'n erkenning te vind wat in dié rigting wys: „Het komt mij voor dat een theologisch denken over de technocratie hier aansluiting vinden kan”, d.w.s. by die denke van Van Ruler.

Vir sover daar dus by dr. De Jong wel van een of ander „standpunt” sprake kan wees, dan is dit wat betref sy voorkeur vir die „teologie van die hoop”. Dat hy 'n hekel gehad het aan „standpunte” by ander, moet 'n mens, so kom dit my voor, tog met gereserveerdheid sê as jy ag gee op die wyse waarop hy met ander in gesprek getree het, en hulle volle krediet gegee het vir wat hy as legitieme vraagstellings en opregte soeke na antwoorde gesien het. In *Een eenvoudig artikel* (oor Robinson), op bl. 203 v., waar 'n mens miskien 'n fel afwysende houding sou verwag, word jy getref deur die begryping, waardigheid en geduld waarmee daar in diskussie getree word met die man van „Honest to God”.

Die bundel word afgesluit met 'n treffende „Domineesprek over I Cor. 3:21, 22, 23”, gehou op 'n predikantevergadering te Utrecht op 7 April 1959. Indertyd het dit in *Kerk en Theologie* verskyn, en talle dominees sou ongetwyfeld (soos dit met my die geval was) daardeur geïnspireer gewees het om oor dieselfde teks vir die gemeente te preek. Dat die aktualiteit daarvan na 10 jaar selfs groter is as wat dit toe was — wat het intussen nie alles gebeur nie! — het die samestellers van die bundel blykbaar besef. In die eeu van tegnokratie, van „ons steeds kleiner lijkende leven in een steeds groter wordende wereld. Ons steeds angstiger wordend hart in een doldriest avontuur. In onze richtingloze en duizelende geest die zich op een dodenrit waant”, het ons voorwaar hierdie woord uit die ewige evangelie nodig.

Vorrang aan de toekomst is m.i. 'n bundel teologiese wysheid waarin teoloë hulle vir baie jare nog sal verdiep en wegwysers sal vind in die grondige kennis en besonke oordele van 'n leidsman wat „steeds onderweg” was.

B.E.