

PRO

VERITATE



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COVER PHOTOGRAPH

REV. C.F.B. NAUDÉ AND PROF. G.C. BERKOUWER AT THE CEREMONY WHERE REV. NAUDÉ WAS PRESENTED WITH THE FREE UNIVERSITY OF AMSTERDAM'S HONORARY DOCTORATE IN THEOLOGY ON 20TH OCTOBER. PROF. BERKOUWER'S IMPRESSIVE SPEECH AT THIS CEREMONY WILL BE PUBLISHED NEXT MONTH.

VOORBLADFOTO

DS. C.F.B. NAUDÉ EN PROF. G.C. BERKOUWER, SY PROMOTOR, BY DIE GELEENTHEID VAN DIE GRADEPLEGTIGHEID VAN DIE VRYE UNIVERSITEIT TE AMSTERDAM, HOLLAND, WAAR 'N EREDOKTORSGRAAD IN DIE TEOLOGIE AAN DS. NAUDÉ OP 20 OKTOBER TOEGEKEN IS, VOLGENDE MAAND WORD DIE TREFFENDE TOESPRAAK VAN PROF. BERKOUWER BY DIE GELEENTHEID GEPUBLISEER.

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SOUTH AFRICA TOMORROW

Beyers Naudé

In last month's issue it was announced that the Rev. Beyers Naudé would receive an honorary doctorate and he was congratulated. In addition the meaning of this honour for the message and work of the Christian Institute was spelt out. In the light thereof, he was requested to write the editorial for Pro Veritate and to give his opinion about what is in store for South Africa.

I would not dare to entitle this article: South Africa Tomorrow and the Day After Tomorrow, because only a very wise and very brave man would to-day risk speculating as to South Africa's appearance the day after tomorrow. But it is definitely possible—and necessary—to reflect on the near future—especially for those inhabitants who are in earnest about helping to create a more just and more human South Africa than the land of discrimination and injustice it is to-day.

At the head of our reflection must be placed the important acknowledgment (decisive for the future of our country) that South Africa is a multi-racial country and will progressively become more so. The propaganda machines of the government (S.A.B.C., Current Affairs, the Afrikaans newspapers, the three Afrikaans Churches, Sabra, etc.) have for years succeeded in deceiving the majority of whites in South Africa into believing that the policy of apartheid (later separate development, still later independent development, latest multi-national development) was eminently successful. Self-interest, indolence and fear led the white into believing and clinging naively and short-sightedly to the belief that, once the so-called homelands policy for the Bantu had come into full application, the "non-white question" would be solved. Ideological and psychological blindness refused to allow any rational person to acknowledge the obvious fact that, even if all seven (or is it already eleven if one includes South West Africa?) homelands immediately received their full independence, the so-called "white designated" South Africa would then still have a population of 8 million Africans, 2 million Coloureds and nearly one million Asians. Slowly (unfortunately too slowly) the younger, thinking white in particular is beginning to discover that the wishful thinking of the advocates of apartheid is an illusion—but unfortunately the vast majority are not yet prepared or in a position openly and frankly to acknowledge that the policy of apartheid of the National Party has failed sadly and that it can for a time still be maintained, but only by the force of compulsive legislation, police measures and intimidation.

The dam walls are going to give way

Here a second fact must be stated, that black solidarity and black pressure is going to increase on all

SUID-AFRIKA MORE

Beyers Naudé

In verlede maand se uitgawe is aangekondig dat ds. Beyers Naudé 'n eredoktorsgraad sou ontvang en hy is gelukkig. Daarby is die betekenis daarvan vir die boodskap en werk van die Christelike Instituut uitgespel. In die lig daarvan is hy versoek om die inleidingsartikel vir Pro Veritate te skryf en sy mening te gee oor dit wat vir Suid-Afrika voor die deur staan.

Ek waag nie om die opskrif van hierdie artikel te betitel: Suid-Afrika Móre en Oormóre nie, want dis alleen 'n baie wyse en 'n baie dapper man wat dit sal waag om vandag te spekuleer oor hoe Suid-Afrika Oormóre daar sal uitsien. Maar dis beslis moontlik—en nodig—om te besin oor die naaste toekoms—veral vir die landsinwoners wat ernstig is om 'n meer regverdige en 'n meer menslike Suid-Afrika te help skep as die land van diskriminasie en onreg wat ons vandag is.

Voorop in ons besinning moet die belangrike erkenning (beslissend vir die toekoms van ons land) gestel word dat Suid-Afrika 'n veelrassige land is en dit in toenemende mate gaan word. Die propagandamasjiene van die regering (S.A.U.K., Sake van die Dag, Afrikaanse koerante, die drie Afrikaanse Kerke, Sabra, ens.) het daarin geslaag om vir jare die meerderheid van witmense in Suid-Afrika die rat voor die oë te draai en hulle te laat glo dat die beleid van apartheid, (later aparte ontwikkeling, nog later selfstandige ontwikkeling, met as nuutste veelvolkige ontwikkeling), besig is om uitmuntend te slaag. Selfbelang, gemaksug en vrees het die blanke laat glo en vasklou aan die naïewe en kortsigtige denke dat as die sg. tuislandbeleid van die Bantoe net eers in volle toepassing kom die „nie-blanke vraagstuk" opgelos is. Ideologiese en psigologiese verblinding het geweier om vir enige nugter-denkende persoon die vanselfsprekende feit te laat erken dat selfs, al sou al sewe (of is dit nou al elf as 'n mens Suidwes-Afrika byreken?) tuislande onmiddelik hulle volle onafhanklikheid kry, die sg. „blank-verklaarde" Suid-Afrika dan nog 'n bevolking het van 8 miljoen Afrikane (Bantoe), 2 miljoen kleurlinge en byna 1 miljoen Asiate. Stadig (ongelukkig te stadig) begin veral die jonger denkende blanke te ontdek dat die wensdenkery van die voorstanders van apartheid 'n illusie is—maar ongelukkig is die oorgrote meerderheid nog nie bereid of in staat om openlik en vrymoedig te erken dat die beleid van apartheid van die Nasionale Party jammerlik misluk het nie en dat dit alleen nog met die geweld van gedwonge wetgewing, polisiemaatreëls en vreesaanjaging vir 'n tyd lank in stand gehou kan word.

Die walle gaan breek

'n Tweede feit moet hier gekonstateer word dat swart solidariteit en swart druk op alle fronte gaan

fronts—at times with a seriousness and speed which will leave the average white stupefied, confused and embittered. For years the whites have, by their political power structures, economic privileges and exploitation and educational advantages, built one wall or dam wall after the other in order to put as much distance as possible between the white man and the black man and to fortify the partition of separation as thoroughly as possible. To-day we have reached the point where the walls cannot be built any higher—and where the dams are beginning to overflow. From now on only one thing can happen: the little stream of black solidarity (blissfully unaware that it is being fed by the present race policy) is becoming a river which is filling the dams and pressing ever more strongly against the race walls. If the white man is not helped to understand this and to acknowledge and yield to the validity of legitimate black claims, the river will become a mighty, irresistible flood which will rush over the dam walls, flood over the walls and carry away with it all white fortifications of political, economical, educational and social privileges.

As a matter of course the question arises: what will be the reaction from the white side? It seems to me that we can expect a dual reaction: greater political openness and fluidity from some whites who are trying to read and understand the signs of the times—and from the majority a stronger, racialistic solidarity, principally motivated by fear of inundation. The origin and action of far-right movements such as Scorpio is just one expression of this. As the tension between white and black increases, the fear of many whites and the frustration of many blacks will be transformed into mutual bitterness and hate.

Fatal to ignore Spro-cas

In this situation the churches and Christians are called to give a Christian testimony. Is this still possible? And can such a witness still be meaningfully presented and properly understood? As far as the three white Afrikaans churches are concerned, I am afraid that they have so compromised themselves by their uncritical identification with the government's race policy that they will be unable in official institutional capacity to prepare their members for this South Africa which is already there (for those who want to see) and will be there tomorrow. That is why the deliberate disregard or suppression of the study and action program of Spro-cas by these churches (and thus by the Afrikaans political press) is not only extremely short-sighted and childish, but one day thousands of members of these churches will, when it is too late, fling the bitter reproach at their church leaders: Why did you not prepare us for the morrow?

As far as the "English-speaking churches" are concerned, it is encouraging to note that some of them have set up active programmes to prepare both white and black members for the new reality. But much more will have to be done (especially in the education of the ordinary member at "grass roots level") than heretofore to help particularly the white Christians to bring the offers which Christ has the right to expect from them. One very important contribution to this educational process is the systematic inclusion of all congregations of

toeneem—soms met 'n erns en 'n spoed wat die deursnee blanke verdwaas, verward en verbitterd gaan laat. Vir jare het die blankes deur hulle politieke magstrukture, ekonomiese bevoorregting en uitbuiting, en opvoedkundige voorspronge die een muur of damwal na die ander gebou om die afstand tussen witman en swartman so vër as moontlik te stel en die middelmuur van skeiding so deeglik moontlik te verskans. Vandag het ons by die punt gekom waar die mure nie meer hoër gebou kan word nie—en waar die damwalle begin oorloop. Van nou af kan net een ding gebeur: die stroompie van swart solidariteit, (salig onbewus gevoed deur die huidige rassebeleid), is besig om 'n rivier te word wat die damme vol maak en steeds sterker teen die rassemure druk. As die witman nie gehelp word om dit te verstaan en die geldigheid van gewettigde swart aansprake te erken en daaraan toe te gee nie, gaan die rivier 'n magtige, onkeerbare vloed word wat die walle gaan oorstroom, die mure gaan oorspoel en saam daarmee alle blanke verskansinge van politieke, ekonomiese, opvoedkundige en sosiale voorregte gaan wegvoer.

Vanselfsprekend ontstaan die vraag: wat sal die reaksie van blanke kant wees? Dit kom my voor dat ons 'n tweeledige reaksie te wagte kan wees: groter politieke openheid en vloeibaarheid by sommige blankes wat soek om die tekens van die tye te lees en te begryp—en by die meerderheid 'n sterker rassistiese solidariteit, hoofsaaklik deur vrees vir oorspoeling gemotiveer. Die ontstaan en optrede van vër-regse beweginge soos Scorpio is hiervan maar net een uiting. Namate die spanning tussen wit en swart toeneem, gaan die vrees van baie blankes en die frustrasie van baie swartes in wedersydse verbittering en haat omskep word.

Fataal om Spro-cas te ignoreer

In hierdie situasie is die kerke en Christene geroepe om 'n Christelike getuienis te lewer. Is dit nog moontlik? En kan so 'n getuienis nog sinvol aangebied en reg verstaan word? Wat die drie Afrikaanse blanke kerke betref, is ek bevrees dat hulle hulleself so gekompromitteer het deur hulle kritieklose vereenselwiging met die regering se rassebeleid dat hulle in amptelike institusionele hoedanigheid nie in staat sal wees om hulle lidmate voor te berei op dié Suid-Afrika wat reeds daar is (vir dié wat wil sien) en môre daar sal wees nie. Daarom is die opsetlike negering of verswyging van die studie- en aksieprogram van Spro-cas deur dié kerke (en dus deur die Afrikaanse politieke pers), nie alleen uiters kortsigtig en kinderagtig nie, maar eendag sal duisende lidmate van hierdie kerke, as dit te laat is, die bitter verwyf aan hulle kerkleiers toeslinger: Hoekom het julle ons nie voorberei op die dag van môre nie?

Wat die „Engelstalige Kerke" betref, is dit bemoedigend om te merk dat sommige van hulle aktiewe programme in die werk stel om sowel wit as swart lidmate voor te berei op die nuwe werklikheid. Veel meer sal egter gedoen moet word (veral in die opvoeding van die gewone lidmaat op die „grass roots level") as tot hiertoe om veral die blanke Christene te help om die offers te bring wat Christus met reg van hulle verwag. Een baie belangrike bydrae tot hierdie

all these churches in the study and action program of Spro-cas. Their participation or non-participation is for me the test of their earnestness and sincerity to ban for good racial discrimination and injustice from the life of church and society.

As far as the black churches are concerned, a long road of social awareness, of the ending of mutual strife and dissension, of greater identification with and franker interpretation of the aspirations of the black man for his own membership lies ahead. In this respect the women have already progressed further than the men and it is of vital importance that there should be more harmony through unified action of black church leadership.

The Confessing Church

In the midst of all the turbulence and change, it is essential that there should be this group of Christians (relatively speaking, small) which, in obedience to God, will be prepared to expect and endure condemnation and rejection from both sides for the sake of the visible and practical realisation of their Christian faith in all spheres of society. It is this joint witness of black and white Christians which forms the essence of the "confessing Church" and through which they can work together in thankfulness and humility for Christ's action in the establishment of the sovereignty of His Kingdom in South Africa.



TO BE A BETTER LISTENER

We don't really listen to each other, God.
At least not all the time.
Instead of true dialogue
we carry on
two parallel monologues.
I talk.
My companion talks.
But what we're really concentrating on is
how to sound good
how to make our points strongly
how to outshine
the person we're talking with.
Teach us to listen as Your Son listened
to everyone who spoke with Him.
Remind us that, somehow, You are trying
to reach us
through our partner in conversation.
Your truth, Your love, Your goodness are
seeking us out
in the truth, love and goodness
being communicated.
When our words are harsh, hostile, angry
we convey
the very opposite of those qualities.
Teach us to be still, Lord
that we may truly hear
our brothers and sisters—
and, in them, You. Amen.

opvoedingsproses is die stelselmatige inskakeling van alle gemeentes van al hierdie kerke in die studie- en aksieprogram van Spro-cas. Hulle deelname, al dan nie, is vir my die toets van hulle erns en opregtheid om rasse-diskriminasie en -onreg vir goed uit die lewe van kerk en samelewing te verban.

Wat die swart kerke betref lê daar nog 'n lang pad voor van sosiale bewuswording, van die beëindiging van onderlinge twis en tweedrag, van groter vereenselwiging en vrymoediger vertolking van die aspirasies van die swartman vir sy eie lidmaatskap. In dié opsig het die vroue reeds verder gevorder as die mans en is dit van deurslaggewende belang dat daar 'n meer eendragtige optrede deur die betere samesnoering van swart kerklike leierskap sal plaasvind.

Die Belydende Kerk

Te midde van al die woelinge en veranderinge is dit noodsaaklik dat dié groep Christene, (betreklik gesproke klein), daar sal wees wat in gehoorsaamheid aan God bereid sal wees om veroordeling en verwerping van albei kante te verwag en te verdra ter wille van die sigbare en praktiese uitlewing van hulle Christelike geloof op alle terreinne van die samelewing. Dis hierdie gemeenskaplike getuienis van swart en wit Christene wat die wese van die „belydende Kerk" uitmaak en waardeur hulle in dankbaarheid en ootmoed kan meewerk aan die aksie van Christus in die vestiging van die heerskappy van Sy Koninkryk in Suider-Afrika.



ELSIESRIVIER

Die koerante is elke dag vol
van conditions op Elsiesrivier.
Hulle accuse die previous bosses
van absolute indifference teenoor die mense daar.

Blikhuisies tien mekaar gesqueaze
op sekere plekkies
soos brommers op 'n hoop
mis.

Die Labour Party is in 'n hang of a mood.
Hulle wil rapid changes sien.
Die freeze op properties moet gelig word
sodat die mense hul buildingsplans kan submit
na die council.

En daai bufferzone tussen die bruines
en die wittes van Epping
wil ons niks van hoor nie
Dis sommer robbies daai.

Howard Eybers

DELIVERANCE FROM GROUP JUSTIFICATION

Cedric Mayson

1. THE DELEMMA: TOO GOOD TO BE TRUE

Our conflicts in S.A. *cannot* be solved: that is the dilemma we dread. We seem split into groups that are unable to change for conscience sake, so obsessed with the godly validity of their own objectives that the country is doomed to perpetual agony. Are we trying to reconcile the irreconcilable?

Consider the scene from the viewpoint of different groups

For centuries the *Afrikaner* has sought to maintain the Christian witness against great odds, and God has preserved him.

During early British domination the *Afrikaner's* right to live his own life was frequently denied him. Under God's guidance he sought to obtain the freedom that was his birthright and, realising that the peaceful pastoral world he sought was not possible in this era, he became proficient in statecraft, industry and commerce. God's blessing has maintained him in Parliament for a quarter of a century and enabled unprecedented advances to be made in the land.

The *Afrikaner* has a high sense of responsibility towards the Bantu and adheres to the words of Dr. Malan, the clergyman who headed the Nationalist Government:

"The difference in colour is merely the physical manifestation of two irreconcilable ways of life, between barbarism and civilisation, between heathenism and Christianity ... Apartheid is based on what the *Afrikaner* believes to be his divine calling and his privilege—to convert the heathen to Christianity without obliterating his national identity."

Thus the Bantu is being developed in his own place, at his own pace, until the homelands can reach independence.

Different dangers now threaten. The forces of liberalism, Communism, and terrorism abound. Wittingly or not, students, churchmen and others are lured by the sinister agents of Communism to sow seeds of spiritual weakness in our midst. But under our strong and powerful Government all sections of our multi-national country will be led, under God, to a prosperous and peaceful future.

The *Liberal* is convinced that the Christian principles of humanitarian liberalism are fundamental to society. He is appalled that a country which claims to be the bastion of civilisation in Africa permits the majority of its citizens no vote. He rejects immediately

the Government claim to know what is best for the African without consulting him.

He deplores the decline of the Rule of Law, the restricted franchise, the abolition of much political opposition, bannings, restrictive laws, and the wall of secrecy erected round the State-owned instruments of violence: Defence, Police, Prisons and State Security.

"Enough!" he cries. "This is the road to totalitarianism which Nazi Germany trod whilst she fooled her people as we are being fooled. The only countries structured like ours today are communist. This process is against the laws of God and Man and will destroy us, not protect us."

(Yet the law-makers claim they are the bulwark of Christianity.)

Clutching his Bible as he hurries off to a church meeting, the *Pietist* has no time for such considerations, for if people would only give their hearts to Christ none of these problems would exist. He wishes the church would stick to spiritual matters and keep out of politics. Politicians agree—naturally.

The 'W.C.C.' school are also deeply committed Christians. In a world bristling with controversies and atomic weapons they believe that men must unite in Christ against evil. They utterly oppose communism, fascism, racism and the persecution of minorities.

The flash-point of the world-wide colour problem is in the Republic of S.A. where racial discrimination is made legal and all life subjected to white supremacy. To force blacks into perpetual subservience and poverty by law is to reject the Christian principles of Justice and Love, which the world cannot permit.

The Church seeks liberation for all men in the name of Christ, but does not feel it is right to provide guns. (Governments provide guns).

The Nations of the world will not risk the loss of their friendships, investments, or world peace by involvement in Southern Africa, and the Blacks thus feel themselves deserted.

Thus the W.C.C. decided to publicise the cause of the oppressed, and assist them with medical aid and the social benefits and infrastructure of government required by freedom fighters who have vast tracts of land to rule with no resources. This expresses support, but does not commit the churches to violence.

(The man with a terrorist's bullet in his guts does not

see it that way at all.)

The *Self-Centred* group does not belong in this analysis. This is the man (and woman) who is concerned for nothing but his own profit and pleasure and deliberately blinds himself to other concerns. He may support the local church, and be squeamish about killing cockroaches, but he makes no stand on these issues. Black, white, coloured, or Asian, he is an amoral drone.

The *African* who buried the landmine is convinced he is risking death for freedom. Reared in a Christian home and a Christian school he learned early of the Fatherhood of God and Brotherhood of man.

Yet from childhood he has known he is different because he is black. His home is a shack; there are 100 in his school class; he must show respect for his father but a young white girl behind the counter can call the old man 'Boy' or 'Kaffir'. He grows up in poverty, malnourished, subjected. Deaths happen daily from disease, neglect, ignorance, and stabbings in the dark.

Bits of white man's paper control his life: where he works, his education, who he can marry, where he must live, and his lack of security in old age. Many of his friends have been arrested, banned, restricted, or killed for political reasons. Life is persecution and there is nothing he can do about it for he does not have and cannot get the vote, money, position, power, influence, or respect: he is black.

People listen. They deplore it but they do nothing. They see him laughing outside the supermarket, applaud him at the Mine Dancing, thrill to his singing: but do not let him be a man.

Because my mouth
is wide with laughter
and my throat
is deep with song
you do not think
I suffer after
I have held my pain so long.

Because my mouth
is wide with laughter
you do not hear
my inner cry;
because my feet
are gay with dancing
you do not know
I die.

And so you take a gun. You follow the way of King David in the Old Testament, the way of the Saxon and the American and the Afrikaner and you fight for your freedom. The battle will be long and hard, but you are convinced that God is on the throne and therefore you shall overcome.

Is it necessary to consider the attitudes of Bantustan

leaders, students, Afrikaner academics, the H.N.P., or others? Within their own group each makes an irrefutable appeal but the sincere man must not be deluded by applause from his cronies: in another group his arguments will be quite unconvincing.

People are deeply and sincerely hurt by the gross insensibility of everyone else which they ascribe to stubborn stupidity, or hellish hypocrisy, and to which they react in hurt aloofness or with the snarl of violence.

Because each group is convinced that in God's sight they alone have the seeds of survival there is no hope of survival; when we advocate our way to peace we are inflaming war; attempts to promote friendship will provoke enmity: for our views are irreconcilable.

We are doomed because we are all too damned good to be true.

And yet: we all claim to follow God's way. Is there any hope in this way at all?

2. THE DOCTRINE: THE TRUTH THAT WILL SET YOU FREE

Men who claim to act from Christian motives must be judged by Christian theology. Unbelievers can scoff, but those who seek Christian sanction for their policies must submit these to the scrutiny of the Christian scriptures.

Jesus stated the commandment with top priority thus:

"The first is: 'Hear O Israel, the Lord your God is the only Lord; love the Lord your God with all your heart, with all your soul, with all your mind, with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no other commandment greater than these".

From this we see the foundation stones of Christianity: Monotheism, Universalism, and Love.

Monotheism

Christianity stands on the belief that God is one: 'the Lord your God is the only Lord'. Through all their formative centuries the Hebrews consistently clung to their faith in the oneness of God. They refused to countenance male and female gods; rejected the Baals; learnt much from the Egyptians but rejected their theology; willingly died rather than embrace the polytheism of Greece and Rome.

Monotheism dominated the teaching of Jesus, and was a hallmark of the early Christians. Throughout Catholicism, Protestantism and Pentecostalism, throughout feudalism, nationalism, capitalism and socialism the conviction remains unaltered: there is but

one God and Father of mankind.

When men produce differing ideas of God the fault is not that God is wearing a different coat for different men, but that they are seeing God in their own image.

"If a group regards itself as the nation ... and its own interest as being paramount ... and if that group in doing so lays claim to divine aid and divine protection, it has in fact degraded its concept of divinity to the status of a tribal god, and in that case its tribal god will have to contend with other tribal gods. If a Church explicitly or by implication becomes an accessory to this, it must lose its cosmic and Christian character."

(Pistorious. *No further Trek*. 40)

An African has said:

"Today we are living under 300 years of European domination of this land ... These people here are Christians but they eat people ... If they represent God then they represent a false God. And if God is like that then God is no good for Africa. If God says my children must be looked after but your children must starve ... the God of these people, he can't be our God at all."

When men with totally different views assert they are acting in the name of God they cannot all be right: for God is one.

The '*God of the Afrikaner*' is a non-Christian myth—a projection of the Old Testament prophets on the wide screen of Afrikaner Nationalism, in black and white.

If we sing "God of our fathers known of old" and are thinking, even subconsciously, of an old gentleman who spoke Elizabethan English, nurturing the armies and navies of Victoria to the conquest of colonies for the *British Empire* we are not thinking of the God and Father of our Lord Jesus Christ.

'*Black Theology*' encourages a study of the Christian doctrine of liberation in the context of Africa but if this demands a black Messiah, or a God of the blacks we are clinging to the bosom of a false image however impassioned our prayer or imagination.

There is "one Lord, one faith, one baptism, one God and Father of all who is over all, and through all, and in all" (Ephesians 4.6).

It is difficult to reject false doctrine when we have been taught it from the cradle by sincere people, but we must look above and beyond the seductive image of a tribal god invented to serve our own interests and decked in Christian mysticism.

Could Jesus, the non-nationalist Jew, accept your ideas of God? Can other men? If your concept of God cannot be true for others it cannot be true for you: for God is one.

Universalism

The second ground of faith is universalism. God is



Rev. C. Mayson is the minister of the Witbank Methodist Church and one of the newly elected Board Members of the Christian Institute.

one, and the men made in his image are one. We should love our neighbours as ourselves because our neighbours are as ourselves. The human race is the only race of man, a universal creature throughout the globe.

Jesus came into conflict with his fellow citizens because they interpreted the phrase to mean 'Jewish neighbour', whilst he included Samaritan, Roman, Greek, Syrian, all men. To deny man's neighbourliness is to deny God's purpose in man, and claims that one group is favoured above another are false, for men are one.

The fact that some people are male and others female, that some have flat noses and some pointed, that some are thin as rakes and others wide as wheelbarrows, or that some have pale pigment and others dark does nothing to alter their humanity. All the variations of heredity and environment are part of the universal experience of the family framework of mankind.

National identities and racial distinctions are not Christian concepts. Christianity deals with men as humans and the attempt to deal with them in national or racial categories leads inevitably to the conflicts that Jesus sought to obviate.

Christians from all backgrounds are called to seek and serve God's kingly rule for all men and this cannot be expressed in national or racial terms. They are bound together in a brotherhood and to try to degrade them is anti-Christian whether practised by politician or priest.

"When anyone is united to Christ there is a new world; the old order has gone, and a new order has already begun." (2 Cor. 5.17).

This is difficult for us because we are used to a partisan church. The propagation of Christianity has for centuries been the prerogative of religious organisations which require support to survive and have frequently subjected the message of Christ to the desires of their hearers. Thus Christianity has not been

heard as good news for all men but as a religious basis for a national or racial ideology.

Church and State have been so identified in England that the Monarch is also Defender of the Faith. The original Nationalist Party policy demanded that the religion of the volk be used as a means to the end of engendering the sense of national self-esteem. Thus the Church has often been a subservient ideological instrument of the State, and that which should have called men out of their conflicts has provided them with a rattling good heavenly reason for perpetuating them.

In fact, the Church has been subjected to national ends in most countries for so long that most people do not see that Christianity is an international movement.

The task of Christians is not to make our group ideologies holy, to give a religious aura to group activities. We are called into a unity of neighbour-lovers which is above and between our groupings. The scheme of building up a little Christian world of our own inside our group boundaries sounds plausible but in fact is heretical and impossible. Mankind is one and can only work as one. Our problems come from trying to make mankind work as separate groups when it can only work as loving neighbours.

Groups cannot be neighbourly: only people can be neighbourly: but enforced groupings can prevent neighbourliness and this is sin. Political groups are concerned to maintain themselves as groups and bend their theorising and activity to this end, but the first call on Christians is to go beyond their groups to be universal people.

Love

Christianity is a way of life. It is not a religion, a way of worship, a philosophical speculation, or a theological theory. It is a way of living in this world.

There is a way of feeling, thinking, being, and acting which releases a power into human affairs through love. Men are not doomed to be dominated by selfishness or political pressures: they can bring a new age, because God is active in the world, and men responding to him in faith and obedience can see the world changed.

No other way of living can take precedence over love, for "there is no other commandment greater than these". No religious exercise, no traditional inheritance, no social custom, no way of making money, no attempt at self-preservation, no violence or force can have priority over loving God and your neighbour.

Christ does not call us to seek first wealth and position for our own group, but to serve the universal need of mankind. His concern is not that we should insist on our own rights, but that we should seek to fulfil the rights of other men: food, drink, housing, clothing, health, friendship and the opportunity to live life to the full before God.

We have tried to rule the world by domination,

discrimination, force, separation, fear and indoctrination, and they do not work. Christianity says that the only way to make mankind work is the way of love.

Deliverance

Can Christian doctrine deliver us from the dilemma of our self-defeating ideologies? Can those who realise there must be change find where to change?

We have learnt our theology from politicians instead of the Bible: this seems evident. Many of our values are so twisted that we no longer recognise truth when we see it, so that it is sacrilege to suggest white supremacy is not a Christian concept.

Racial apartheid is false in Christian theology and must produce injustice and conflict. Force is not the way of love, whether it be the violence of the sick Statute or the gun. The State can embrace the structures of totalitarianism but it cannot make them right, nor make them work. Wrong things can be made legal, and good things made illegal. The intention of ruling the blacks for the sake of the whites is in direct opposition to the Gospel and cannot possibly succeed.

Our people are subjected to indoctrination which plays upon their fears, feeds upon itself, and is so spiritually and psychologically destructive that it becomes respectable to be filled with negative and damning attitudes.

Christianity asserts that men were made to love not hate, to trust not fear, and that they want to be that way. Men who begin to love and care for one another release springs of life that lead to peace and prosperity. The natural unity of men in humanity is far greater than the artificially stimulated differences of groups.

Christianity offers faith in a positive hope which can banish the prevailing attitudes of fear, selfishness, sloth and ignorance. Its objective is to concentrate on removing the universal needs of men which at once produces a dynamic effect on the economy and our relationships. It has a good news which can send men out with confidence to overcome our antagonisms and discover the great life that all can share on the earth as in heaven.

Christians must be involved because they have a vital word which neither the pietists nor the politicians are hearing, but a weak vacillating religious organisation, seeking to keep a foot in both camps without upsetting anyone, will succeed in doing nothing.

The vital need for a positive, practical, constructive programme to be promulgated throughout the land will no doubt involve the Christian Institute.

But nothing can take the place of ordinary Christian people, realising they must step out from their present retreats, getting together with others to meet, read, talk, give, vote (where they can), help, listen, write, work, build, play, and when necessary die—in Christ's Way.

This is the way to deliverance. *

CHRISTELIKE EWEWIG

IN 'n VERWARDE WERELD

Manie de Jager

Dr. Manie de Jager, 'n leraar van die Ned. Geref. Kerk het onlangs saam met sy eggenote 'n besoek aan lande in Europa gebring met die oog op navorsing en studie, in besonder in die homopatiëse rigting. Wat hier volg is sy algemene indrukke op verskeie terreine en volgens hom nie 'n sistematiese verwerking van 'n bepaalde onderwerp as afdoende antwoord op die vrae van ons dag nie. Tog is dié opwerkings 'n boodskap en uitdaging aan elkeen!



Gesag en Permissiwiteit

Verset teen gesag is seker 'n wêreldverskynsel. Ons mag nooit in die stryd teen hierdie verset verslap nie.

Tog wil ek net hier aanstip dat ek na baie onderhoude dieper tot die oortuiging gekom het dat gesag ook nie altyd gesag is nie. Veral in Nederland het dit my getref dat duisende jongmense die ouerhuis en werkplek verlaat om rond te drentel deur die land. Sommige mense wat deur verskillende organisasies probeer om hierdie „jongmense op dreef” te help, voel oortuig dat hierdie jongmense nie „sleg en lui” is nie, maar dat hul op soek is na 'n deurbraak uit die verstarring wat aan hulle opgedring word in die naam van gesag. Hulle wil hulle lewe op pad na 'n nuwe toekoms waar die realiteit geken sal word.

My eerste vraag was of hierdie jongmense nie juis besig is om te vlug vir die realiteit nie—die gesag en realiteit van God self. Daar bly egter nog vrae in my gemoed: Tot watter mate het gesagvoerders die realiteit en gesag van God in hulle eie lewens en optrede, en daarmee die aangesig van dié waarheid vir die jong geslag, verwring en verduister? Is alles wat gesag genoem word altyd die teendeel van permissiwiteit? Is gebalsemde formalisme en die „verheffing” van die barre kruis van Christus tot 'n godsdiens-ornament nie permissiwiteit in die ergste sin van die woord nie?

Is ek miskien so erg geskok oor die gesagsverbrekers omdat ek so weinig geskok is oor myself? Wie in verset kom teen verkapte gesag, doen dit miskien juis uit eerbied vir die gesag. Wie homself gedwee onderwerp aan verkapte gesag, is miskien reeds opgevang in die greep van die permissiewe.

Rasseverhoudinge

Na my terugkoms is dikwels aan my gevra: „Hoe vind jy die situasie in die buiteland? Is die mense ons baie vyandiggesind?”. My eerlike antwoord was dat ek op my pad nie vyande van ons ontmoet het nie. Teen-

standers van die apartheidsbeleid hoef tog nie noodwendig vyande te wees nie. Ek het, intendeel, opregte belangstelling en selfs 'n gees van broederlike bewoëndheid gevind. Baie mense voel diep bekommerd oor ons en wil graag help.

Dat daar baie persone, groepe en strominge is wat alleen maar raas vanuit die onrus en leegheid van eie siel, is seker nie te betwyfel nie. Dit is ook die oortuiging van baie van die sterkste buitelandse teenstanders van apartheid. Ons in Suid-Afrika moet sake nie meet aan die ontwigting van ontwigtes nie. Ek het dieper as voorheen daarvan oortuig geword dat ons meer ernstige aandag moet skenk aan die denke en broederlike roepe van gelowiges in ander lande. Isolاسie sal nie baat nie. Wie homself onttrek, soek homself; en wie homself soek, sal homself verloor!

Om apartheid op teologiese gronde te probeer verdedig is 'n onbegonne taak. Ek is oortuig dat 'n mens met so 'n verspote poging die beeld van Suid-Afrika alleen maar kan skaad. Hoe eerder sommige kerke in Suid-Afrika so 'n poging staak, hoe beter.

Vertikaal en Horisontaal

Dit is moeilik om as vreemdeling in Europa 'n gesigspunt, van waaruit jy enigsins tot 'n beoordeling van die vloeibare en newelagtige situasie van die dag kan kom, te vind.

Ek glo dat jy so 'n punt vind in die spanning tussen die sogenaamde vertikale en horisontale. Jy kan dit ook noem die spanningspunt tussen konserwatief en progressief of soos dit in sommige kringe in Suid-Afrika genoem word: konserwatief en liberaal. Streng terminologies gespreek is genoemde spanningspunte nie identiek nie, maar per slot van sake kom dit tog op dieselfde neer.

Die gevaar van *valse teenstelling* is nie denkbeeldig nie. Dit is maklik om jouself te skaar onder 'n groep van die sogenaamde vertikale lyn en dan van daaruit die horisontalisme te beveg. So kan jy ook as mens van die horisontale lyn die vertikalisme beveg.

Die vertikalisme en horisontalisme is egter nie reële teenstanders van mekaar nie. Hulle ooreenkoms is veel groter as hulle verskil. Eintlik is hulle tweelingbroers. Beide is verbrekers van die volle lewensverband. Die vertikalisme mag roem in die „Woord wat dit moet

doen", terwyl hy nie van harte leef uit die geloof dat die Woord juis vlees geword het en deur ons heen wil werk in die wêreld nie. Jy kan langs hierdie weg die krag van die Heilige Gees bely, terwyl jy die Gees bedroef en uitblus deur blind te wees vir die konkrete nood van ons tyd. Jy kan heilige huisies bou en veel praat oor die gebed en die verhouding tot God, terwyl jy die eie belang en ongeregtheid in staat en maatskappy rustig laat voortwoeker. So kan ook die horisontalis sy kommer en besorgdheid uitspreek oor die nood van die hedendaagse samelewing. Hy kan tydig en ontydig besig wees om baie vorme van slapheid en onreg te bekamp, terwyl Christus vir hom 'n blote aardse Messias geword het.

Beide vertikalies en horisontalis ywer uit die krag van die natuurlike mens. Albei is doof vir die woord van die Apostel: „Wat julle ook al doen, doen dit van harte soos vir die Here en nie vir mense nie” (Kol. 3:23). Die eintlike nood lê tog agter alles op die vlak van die geestelike verdorring.

Suid-Afrika donkerder as Europa?

Terwyl ek gedurende my reis van hierdie nood bewus gebly het, was dit temeer pynlik omdat 'n mens besef dat dit 'n nood is wat in jou eie boesem skuil. Ek het ook dieper besef dat dit die nood in my eie vaderland is. Trouens ek glo dat die situasie in 'n sekere sin in Suid-Afrika donkerder as in Europa is. Vanuit kerklike oogpunt gesien, is die nood in Suid-Afrika miskien meer kompleks en minder deursigtelik. Die terme „regs” en „konserwatief”, „links” en „liberaal” is so gelaai met 'n politieke konnotasie dat jy moeilik daardeur heen kan dring tot die blootlegging van die skynsituasie op teologiese en kerklike vlak. As jy nie die „regse” politiek teologies goedkeur en steun nie, word jy baie maklik as teologies „links” en „liberaal” bestempel. Wanneer die terme „links” en „regs” kwistig gebruik en rondgestrooi word in die kerk, dan mag 'n mens tereg vra of iemand dan links of regs van Christus kan staan? Van waar het „konserwatief” 'n waarmerk van regsinnigheid en gods-vrug geword? Sou Christus nie ten tye van Sy aardse omwandeling deur die konserwatiewe Fariseër as 'n liberalis bestempel gewees het nie? Dit was tog immers Christus wat die oorleweringe van die vaders skerp aangetas het en gemeenskap beoefen het met 'n veragte bastervolk.

Deur sulke valse teenstellinge word juis die siellose humanisme in die kerk ingedra, en die ware karakter van die Kerk van Christus aangetas en verkrag.

Die Ekumene

Ook op hierdie vlak het ek weereens onder die indruk gekom van die bestaan van valse terme en valse geskeidenheid. Daar is 'n yweraar vir die ekumene en 'n teenstander van die ekumene wat digby mekaar staan en ook eintlik tweelingbroers is. Daar is die yweraar, noem hom die horisontalis of liberalis of

progressiewe as u wil, vir wie dit meer gaan om kerklike eenheid en samewerking as om die waarheid en eer van God. Daar is die teenstander, noem hom die vertikalies of konserwatiewe as u wil, vir wie dit meer gaan om sy eie model en eie kerk as om die waarheid en eer van God. Albei is ewe eiewillig, onbewoë en oppervlakkig. Die lewe draai om hulle self. Beide is ruimte-aanbidders—die een aanbid die wydtes; die ander aanbid die engte!

In die vloeibare en gebroke wêreld van ons dag, mag gelowiges nie mekaar se hande vashou is 'n gees van onheilige flirtasie nie, maar hulle mag ook nie mekaar se hande los in 'n gees van onbewoëheid nie. Die liefde is bly saam met die waarheid. Die liefde is lankmoedig. Die liefde bedek alles, glo alles, hoop alles, verdra alles (1 Kor. 13).

Die Psigo-pastorale Arbeid

Op hierdie vlak word geseënde werk verrig en 'n mens kan dit seker nie maklik oorskakel in jou waardering nie.

Die mens is nooit in 'n losstaande lyn te ontmoet nie. Hy is immers verhoudingswese. Die beklemtoning van die noue verband tussen die psigologiese en sosiologiese is dus goed te begryp en byna vanselfsprekend. Tog het dit my getref hoe ernstig sommige, veral teoloë, waarsku teen die gevaar van die verabsoluttering van die sogenoemde sosiologiese kollektiwisme. Die eensaamheid en verydeling van die enkele mens is intenser en dieper as die meer algemene van die kollektiewe.

Meer nog as deur die lees van boeke, tref dit 'n mens in gesprekke en by besprekings by geleentheid van konferensies hoedat die sogenoemde non-direktiewe metode op die psigopastorale vlak in die afgelope twee dekades veld gewen het. Dit is belangrik om met 'n oop gemoed te *luister* na die ontboeseming van die vasgeloopte mens. Dis ewe belangrik om met hom mee te gaan in die doolhowe van sy noodsituasie en met hom „mee te speel” in die soeke na 'n oplossing. Heel begryplik is daar 'n groeiende weersin teen die mens wat alles weet en reeds by voorbaat vir elke probleem 'n finale oplossing het. Om té maklik gereed te wees met „so sê die Here” is meestal 'n lafhartige ontvlugting en 'n vermyding van die ware pastorale verantwoordelikheid.

Aan die ander kant is die gevaar egter ewe groot om op lafhartige wyse „mee te speel” met die mens in nood.

Die gevaar van 'n siellose formalisme dreig dus aan beide kante. Jy kan die Woord van die Here misbruik as 'n skans teen die pyn van die waaragtige meelewing en meeworsteling met jou naaste; maar jy kan ook „meespeel” en „meegaan” sonder 'n waaragtige buiging voor die Woord van die Here. In laasgenoemde geval ontbreek dit aan die krag van die profetiese en kom die Christelike vermaning nie tot sy reg nie.

Gedurende my reis het ek soms pynlik onder die

indruk gekom van die groot gevare wat dreig op psigo-pastorale vlak. Mense het soms 'n arendsoog vir afwykinge op eksegetiese en dogmatiese vlak, terwyl hul die meer subtiële gevare in die praktyk van die psigo-pastorale veld onderskat en soms nie eens opmerk nie.

Belangrikheid van die Homeopatie

Sterker as ooit te vore het ek onder die indruk van die belangrikheid van die homopatie gekom. Geneeshere wat ook in hierdie veld van die mediese wetenskap onderleg is, het sonder enige twyfel 'n groot voorsprong.

Dit tref 'n mens telke male weer hoe diep die homopatiëse middele ingryp in die psigiese sfeer. As gevolg hiervan en nie as gevolg van 'n onderskatting van die psigologiese faktor nie, vind 'n mens ook dikwels dat kundige homopate die psigologie as 'n aparte entiteit nie sterk genoeg beklemtoon nie. „Jy kan nie sê dat die psigiese altyd psigies is nie.” Juis op die vlak van die homopatie kom 'n mens baie sterk tot die oortuiging van die geweldige noue verband tussen liggaam, siel en gees. Jy kan nie skei nie. Kan jy selfs goed onderskei? Vanuit byna elke aspek raak jy die mens in sy ganse totaliteit.

In die praktyk van die psigiatrie bestaan die vrees dat medikamente die analise kan strem. Psigiaters wat ook in die homopatie onderleg is, reken egter dat die homopatiëse middele 'n sterk hulp is om te help om die analise na vore te bring en genesing van onderliggende komplekse te steun en te vergemaklik.

Die volgende vraag het dikwels by my opgekom: Waarom het die praktyk van die homopatie so 'n groot agterstand wat getalle betref? Waarom vind dit so moeilik ingang in die mediese praktyk? Hierdie vraag is deur 'n bejaarde en welbekende homopaat en ook 'n kundige en troue allopaat, soos volg beantwoord: Dit is deur die materialisme en gemaksgoed van die artse. Die allopaat kan met inspuitings en wyddekkende tablette baie meer pasiënte behandel. Vir sy doel hoef hy hom ook nie so diepsinnig en intens besig te hou met die persoonlike gesteldheid van die pasiënt nie. En wanneer hy die aand reeds ontspan, moet sy homopatiëse kollega nog die materia medika bestudeer.

En tog kom 'n mens voortdurend onder die indruk van 'n proses van gisting en soeke na nuwe weë tot genesing. Een arts het dit as sy oortuiging uitgespreek dat ons op pad is na 'n totale nuwe benadering en dat ons oor 50 jaar sal sê: Hoe dom was ons om mense so vol gif te stop!

Die „Festival of Light”

Saterdag 25 September het ek na Trafalgar Square gegaan waar meer as 40 000 jongmense bymekaar gekom het vir die „Festival of Light”. Onder hulle was bekeerlinge uit die wêreld van die hippies en

dwelmverslawing. Te midde van teenbetoging en bespotting van die kant van kommuniste en ateïste van allerlei slag, het hulle gesing en van Christus getuig en die teenstanders probeer oortuig.

Baie vrae het by 'n mens opgekom. Hoeveel prestasiegees en sensasielus is hier? Hoeveel diepte en oppervlakkigheid? Is dit egte geloofsbeleving of alleen maar 'n godsdienstige hippiekultus? In jou hart het jy ook ander vrae gevra. Is hier miskien baie ontwrigtes wat in wanhoop aan die einde van hulle wêreld van valse hoop en verwagting gekom het? Het baie van hulle se hande juis daarom leeg genoeg geword om na Christus te gryp?

Wie in die naam van Christus mense in hul nood wil help, het te doen met die barre werklikheid van sonde en feilloose genade.

Het die goedheid en korrektheid van die moderne volwasse mens, binne en buite die kerk, nie 'n groot struikelblok tot die ontmoeting met Christus geword nie?

Ek het ook gedink aan die Woord van Christus: „Die tollenaars en die hoere gaan julle voor in die Koninkryk van God” (Matt. 21:36).

Sou Hy miskien op Trafalgar Square sê: Die hippies en dwelmverslaafdes gaan julle voor in die Koninkryk van God?!

Kompromie, medemenslikheid sonder meer, gekunstelde balans, die lyn van die „lucky medium” en bloot nuwe terme vir die taal van ons dag, is betekenisloos in die poging tot redding van 'n gesekulariseerde beskawing wat dreig om onder te gaan.

Ons is magteloos sonder eerlike ywer en egtheid van geloof. Die enigste ware hoop van die eeue—ook van hierdie eeue—is geleë in die radikale evangelie van Christus en in die geweld van die Heilige Gees.

Ek dink in dankbaarheid terug aan sovele medege-lowiges wat ek op my reis kon ontmoet. Hulle egte rus te midde van vallende stene en hulle hartlike vertrouwe dat hulle arbeid in die Here nie tevergeefs sal wees nie, het my beskaam en versterk. *



MAKRO-ETIESE GEBOD

...in die wêreld van vandag is die makro-etiese gebod vir die (ryk) noorde: jy moet jou naaste liefhê soos jouself; dus hard werk, ekonomiese groei en om die hele groei deur te gee aan die wat oral in die wêreld agtergelaat is.

Prof. dr. H. Berkhof (Hervormd Persbureau)

—Weekbulletin

NO SEPARATION FROM MEN

In his article, "The Revolution of Freedom", Jürgen Moltmann has pointed out that a succession of freedom movements have expressed the human striving for liberation in western society. Each new movement has continued the gains of the previous ones and has attempted to overcome the continuing disappointments. But, "so far, no one of them has brought about the 'realm of freedom' itself, but each one has opened a new front in the struggle for freedom". The rising expectations of many oppressed peoples has led them to participate in their own movements toward liberation.

Domination in social customs

Women belong to one of the groups who find that the liberties gained in past revolutions of freedom have not been adequate. As an oppressed majority they point to a basic and persistent form of domination which is expressed in the various social customs regarding the man-woman relationship. As they strive to break the peculiar chains of sexism, they become aware of their solidarity with all those who aspire for full human liberation. Learning from others, they also contribute their own perspective to what is happening in the rapidly changing institutions of society.

The focus is not on new answers to theological questions, but on new ways of looking at some of those questions. It is hoped that this new angle of vision can make a contribution to the expanding awareness of the variety of human experience. This in turn can enrich the theological enterprise as it seeks to aid in the process of handing over Jesus Christ into the hands of women and men of many generations and cultures.

A new theology of woman is not the purpose here. This would make it another "genitive theology", one of a changing list of current theological fads soon to go out of date. Theology from a feminine perspective is not just a fad, and will not go out of style unless women abandon all hope in the present and future possibility of sharing with men in theological reflection.

Women not apart from men

We are not concerned for a theology of woman because there is no such thing as understanding women separate and apart from men, nor is there such a thing as a theology divided into male and female. As Mary Daly says, theology must be "concerned with problems of persons in relation to others" and not with pre-conceived notions about the nature of woman around which an isolated theology can be developed.

Nevertheless, the feminine perspective is important

to the fullness of the theological enterprise as it tries to understand and interpret the meaning of human liberation in a post-modern world. Women can add to theology their own perceptions of the one world in which we live, and on which we reflect. If theology is reflecting on the world in the perspective of God, then it becomes increasingly more whole as the experience of that world is shared by various groups of people. In and through the world we come to know God as he reveals himself. Our understanding of God and his actions changes as our own perceptions of reality change. Thus as we examine the experience and perceptions of women in society, this contributes to the understanding of the nature of humanity in relation to God.

The search of women today for a more fully human life is part of the groanings of all creation as it longs for God's liberation (Rom 8:20).

People must desire freedom

It is the nature of liberation that it is never an achieved goal, but rather a process or a journey toward freedom. Each revolution of freedom and every individual action on behalf of freedom stands as a sign of God's purpose for humankind. It always has an *already—not yet* character as it points to a promised future which is realized through small signs in the present. Although we cannot define liberation, we can work it out with others, amidst the concrete defuturizing and alienating situation in which we find ourselves and our sisters and brothers.

We cannot give liberty to others. People must desire it and take it for themselves. (Harvey Cox, "Eight Theses on Female Liberation", *Christianity and Crisis*, XXXI:16 (October 4, 1971), p. 199-202, cf. also P. Freire, "Education for Awareness", *RISK*, VI:4 (1970), p. 12.) In this sense others are not the object of liberation, rather they are those whom we would draw into partnership in the struggle for a new humanity. In the search for full human liberation, therefore, women do not stand alone, but join together in a journey with others, for others, toward God's future.

In the present ferment of social change many of the institutions or underlying patterns of culture are those of woman-man relationships. These relationships affect and are affected by all other social-political patterns. In the concern to understand the changes in the light of God's liberating action in history, the church is confronted with the task of participating with others within changing institutions, and of joining others for the purpose of changing dehumanizing institutions. *

'n ope brief —

Roepstem tot die N G Kerke

Geagte Medewerkers in Christus se diens,

„Toe Jesus naby kom en die stad sien, het Hy daarvoor geween ...” (Luk 19:41). Ek glo dat Jesus oor hierdie land ween as Hy die „Dimbaza” sien, as Hy mense onder wrede diskriminasie sien ly, as Hy ons witmense Mammon ons God sien maak wanneer ons aan ons voorregte vashou en dit ten koste van die swartmense geniet.

Ek het nou al reeds vir 'n aantal maande aan sy edele mnr. M.C. Botha, minister van Bantoe-Administrasie en -Ontwikkeling, oor die lyding en ontberings van die mense in die hervestigingsdorpe soos Dimbaza geskryf. Onder andere het ek sy aandag op die salarisse, onderhoudstoelaes, pensioene en rantsoene wat totaal ontoereikend is, gevestig. Helaas, soos die ryk man het hy Lazarus „voor sy poort” geïgnoreer; soos die Leviet en die priester het hy „anderkant verbygegaan”.

Nou skryf ek aan u met die hoop dat u sukses mag hê waar ek misluk het. Die rede waarom ek spesifiek aan u as predikante van die Nederduitse Gereformeerde Kerke skryf, is nie omdat ek dink dat predikante van ander kerke „die lig” enigins beter as u „gesien” het nie. Inteendeel, dit is my diepe oortuiging dat ons almal die skuld van ons tragiese situasie deel. Die rede waarom ek myself tot u wend, is omdat ek glo dat u in 'n unieke posisie gestel is om hulle, wat die mag het om toestande te verander, te beïnvloed sodat daar meer aan die vereistes van die Christelike etiek voldoen kan word. Waar ek daaraan blootgestel is om eenvoudig geïgnoreer te word, is dit nie die geval met u nie. Ek glo ernstig dat as u in besonder, die evangeliese waarheid openlik en vreesloos tot hulle wat in die gesagsposisie is, verkondig, u as 'n magtige hefboom vir die goeie in hierdie land optree.

Ek wil dit graag baie duidelik stel dat ek myself nie beskou as 'n eensame stem wat in die wildernis roep nie. Dit is juis omdat ek weet dat ek nie alleen is nie dat my hoop grootliks versterk is. In die afgelope maande was dit my voorreg om predikante van u kerke te kon ontmoet en met hulle in verbinding te kon wees. Ek is daarvan oortuig dat die Heilige Gees baie mense beweeg om dit te waag om die ongeregtighede wat die hele struktuur van ons samelewing deurdrenk onder die oë te sien. Ek glo dat baie Christus se uitdaging op 'n nuwe wyse aanvaar en so die moed in Hom vind om reguit te praat selfs as dit sou beteken dat 'n mens beleedig en verwerp word.

Die tyd is verstreke. Ons moet daardie mede-blankes

probeer red wat daarop staan dat alles wel is, of wat probeer om ongeregtigheid agter blote skyn van verandering weg te steek deur maatreëls wat egter slegs die barste van die ongelykheid verbloem. God waarsku ons teen daardie mense waarvan Jeremia sê: „En hulle genees die verbreking van die dogter van my volk op die maklikste manier deur te sê: Vrede, vrede!—terwyl daar geen vrede is nie” (Jer. 6:14).

Daar word beweer dat baie mense erger daaraan toe was voordat hulle na Dimbaza gekom het. Sonder twyfel was dit vir sommige die geval, maar dan moes hulle toestand uiters ellendig gewees het. Die owerhede het tot nou toe nog in gebreke gebly om die behuising in die dorpe van Wes-Kaapland genoegsaam te verbeter, met die gevolg dat dit vanselfsprekend is dat toestande sleg is. Woordvoerders van die regering het dit openlik erken. Hulle het nie die probleem baasgeraak nie. Is dit 'n oplossing om mense in „Dimbaza” te plaas—plekke wat geringe werksmoontlikhede bied, wat te vêr van dorpe af is vir voldoende werkverskaffing? Die oplossing is tog sekerlik om behuising in die stedelike areas waar daar redelike werkseleenthede is, te verskaf.

Daar is berig dat baie mense vir huise in Dimbaza toustaan. Dit is waar. Meermale het ek self met my hoed in my hand na die owerhede gegaan om te pleit vir 'n plek vir 'n hardlose, staatlose Bantoe-familie. Dit lyk of hierdie feite sommige witmense aan die slaap gesus het om te dink dat as sommige daarnatoe wil gaan, alles tog in die haak moet wees. Die wrede werklikheid is egter dat die regte van die swartmense om in die stedelike gebiede te bly, sistematies en onverbiddelik ondergrawe is. Baie is desperaat om 'n plek te vind waar hulle toegelaat sal word om te bly. Daar is vlugteling van hulle in hulle eie land gemaak. As Dimbaza die enigste plek is wat aangebied word, sal die mense natuurlik wil toustaan om daar te kom—u en ek sal dit ook doen. Dus onderstreep die praatjies oor baie aansoeke om na die hervestigingsdorpe te kom alleenlik die ongeregtighede van die hele situasie.

'n Aantal persone is tot meegevoel beweeg deur die treurige toestande van die mense in die hervestigingsdorpe en hulle het geskrywe om te vra hoe dat hulle behulpsaam kan wees. Hulle besef dat „die uitdeling van aalmoese” alleen, hoe noodsaaklik ookal, nie 'n voldoende oplossing vir die probleme van armoede is nie. Ek het baie oor hierdie vraagstuk nagedink.

Oor die afgelope aantal maande het ek tot die besef gekom dat hervestigingsdorpe soos Dimbaza nie

maar slegs geïsoleerde voorbeelde van menslike lyding is nie, maar simptome van die krankheid van ons hele Suid-Afrikaanse samelewing. Dimbaza het vir my 'n simbool van die kanker van rassediskriminasie geword en helaas, hierdie siekte sal nie genees word om die skandaal met geringe verbeterings en aanpassings aan die hele hervestigingsbeleid te dokter nie.

Gevolgtrek as mense vra hoe dat hulle tot hulp kan wees, voel ek dat ek hulle na hulle plaaslike situasie moet verwys—hulle eie agterplaas, hulle eie Bantoe-dorp. In 'n belangrike sin is die probleem 'n eenheid—die siekte is dieselfde. Dit is dus my oorwoë mening dat elke individu wat angstig is om die probleme van die hervestigingsdorpe te help oplos, die beste geadviseer sou word om in die skreeuende nood van die naaste dorpe betrokke te raak. Wat van die toestande en spesifieke ontberings? Wat van die salarisse van hulle wat ek in diens neem? Wat doen ek daarom-trent? Hoeveel is ek gewillig om te offer om 'n samelewing, wat meer verantwoordelik is en wat my Christelike oortuigings sal weerspieël, tot stand te bring.

Waar is die „merke van die spykers” in ons wit Christendom vandag? Ons wit Suid-Afrikaanse Christene het behoefte daaraan om onself te ondersoek met die toetsteen van die evangeliese vereistes soos wat dit met ons gebruikmaking van ons geld en besittings en ons gebruik van mag in verband staan. Diskriminasie op grond van kleur is 'n misbruik van mag en misbruik van mag is 'n vorm van geweld. Gevolgtrek, as ons wat mag het niks doen om die sosiale strukture wat onderdrukking veroorsaak, te verander nie, word ons skuldig aan geweld en moet ons nie verbaas wees as die slagoffers met selfverdediging antwoord nie. Te meer nog sal ons ook die skuld daarvan deel dat ons hulle aanleiding gegee het. Die Bantoes wil nie op ons „aalmoesse” staatmaak nie—hulle wil werk en 'n regverdige loon verdien. Hulle wil hulle regte hê.

Die Ou Testament dreun van God se vereistes vir geregtigheid: „Is dit nie die vas wat Ek verkies: dat julle losmaak die bande van goddeloosheid, dat hulle afhaal die stroppe van die juk en vry laat weggaan die verdruktes en elke juk stukkend breek? Is dit nie dat jy jou brood breek vir hom wat honger het, en ellendiges, swerweling in die huis inbring nie? As jy iemand sien wat naak is dat jy hom klee ... (Jes. 58:6,7). „Want Ek, die Here, het reg lief ...” (Jes. 61:8). Ons Meester verkondig dat dit deel van sy taak is „om aan die gevangenes vrylating te verkondig” (Luk. 4:19). Hy bestraf hulle wat „laste wat swaar is om te dra op die mense lê (Luk. 11:46), en Hy veroordeel die Fariseërs wat die gewigtigste van die wet, soos die reg, nalaat (Mat. 23:23).

As leraars van die Ned. Geref. Kerke glo ek, soos ek reeds gesê het, is u op 'n unieke wyse geplaas om vir 'n Goddelike verandering in hierdie land te werk. Dan alleen sal die „Dimbaza's” ophou. Dit is my oortuiging dat God u tot 'n profetiese rol roep onder die mense wat mag in ons land uitoefen. Mag God almagtig u met

sy krag en Woord toerus.

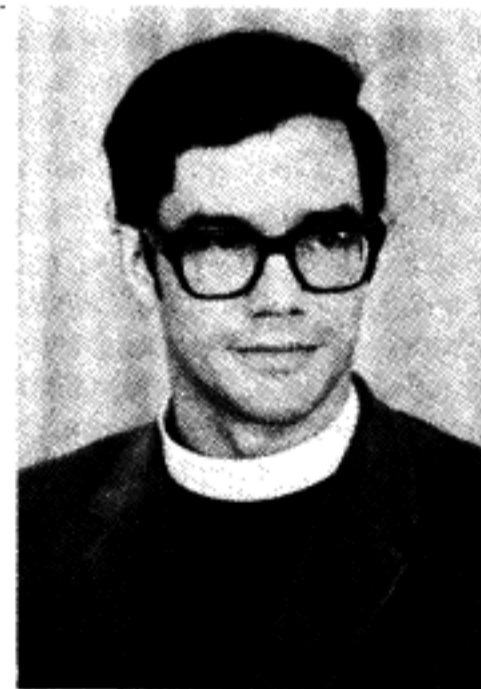
Môre sal ek weer vry wees om normaal te leef na 6 maande op R5 per maand. Ek voel swak en uitgemergel. Ek het 'n groot verlange en behoefte om van alles weg te breek soos 'n man wat op die punt staan om uit die tronk vrygelaat te word. Vir die meeste van ons swart broeders in Christus is daar egter geen vrylating nie. Vir te veel is die situasie ondraaglik, vernederend en sonder einde.

Kan ons hulle laat staan? Christus sal ons nie toelaat nie. Tot daardie mate wat ons Hom in ons lewe eerste stel en ons eie belange nalaat, sal ons onself met sy werk besig vind, om sy redding en genesing oor te dra, om geregtigheid na te jaag en onderdrukking op te hef (Jes. 1:17), om God se wil op aarde te doen.

Die Uwe in Sy diens,

Ds. D.P.H. Russell

Leopoldstraat 15,
King Williams Town,
14 Oktober 1972.



Ds. D.P.H. Russell is 'n leraar van die Anglikaanse Kerk, King William's Town.



Christian Responsibility for Society

Danie van Zyl

Spro-cas is sponsored by the South African Council of Churches and the Christian Institute of Southern Africa. It thus has links with both the institutional Church and Christian bodies working in specialised fields. The work of *Spro-cas* is itself specialised and limited. It does not attempt to do the work of the Church, but to assist the Church in a specific way. It seeks some vision of what South African society could be if Christianity was taken seriously, and in what way churches, organisations, institutions, government departments and individuals can work towards such a society.

The following five Biblical Principles underlie the work of *Spro-cas*.

The Principle of Change

II Corinthians 5:17. There is a new world; the old order has gone, and a new order has already begun.

Galatians 6:16. Circumcision is nothing; uncircumcision is nothing; the only thing that counts is new creation! Whoever they are who take this principle for their guide, peace and mercy be upon them.

Revelation 21:5. Then he who sat on the throne said, Behold! I am making all things new.

Concepts like 'a new world', 'a new order', 'new creation', 'all things made new', are basic in the Biblical Message. The good news is the call to change from evil to good, and the possibility of this change taking place. In the Bible both man and society are seen to be in need of redemption. Our society too needs continual renewal. Christians should not fear such renewal or change, but welcome it, and see themselves as active collaborators in change. This is the call that comes to us through the Bible.

The Principle of Concern for Life

Matthew 11:4-6. Go and tell John what you hear and see: the blind recover their sight, the lame walk, the lepers are made clean, the deaf hear, the dead are raised to life, the poor are hearing the good news.

Matthew 25:36. For when I was hungry, you gave

me food; when thirsty, you gave me drink; when I was a stranger you took me into your home; when naked you clothed me; when I was ill, you came to my help; when in prison you visited me.

Matthew 15:32. I feel sorry for all these people; they have been with me now for three days and have nothing to eat.

When reading the Gospel narrative one clearly sees the deep concern Jesus had for life on all levels. Jesus is concerned about people who suffer from physical disability (sickness, cripples), economic deprivation (the poor), restrictions on their freedom (those in prison), alienation from society (lepers, mentally disturbed and prostitutes). While the Gospels focus on the situation of the individual and how his plight can be relieved, sociology, economics and political science today give us insight into the forces that shape our society. It would be plainly irresponsible today if we still confined our concern to providing relief for the individual, rather than changing those forces in society which cause deprivation and suffering.

The Principle of Christian Participation

Luke 10:1. After this the Lord appointed a further 72 and sent them on ahead in pairs to every town and place he was going to visit himself.

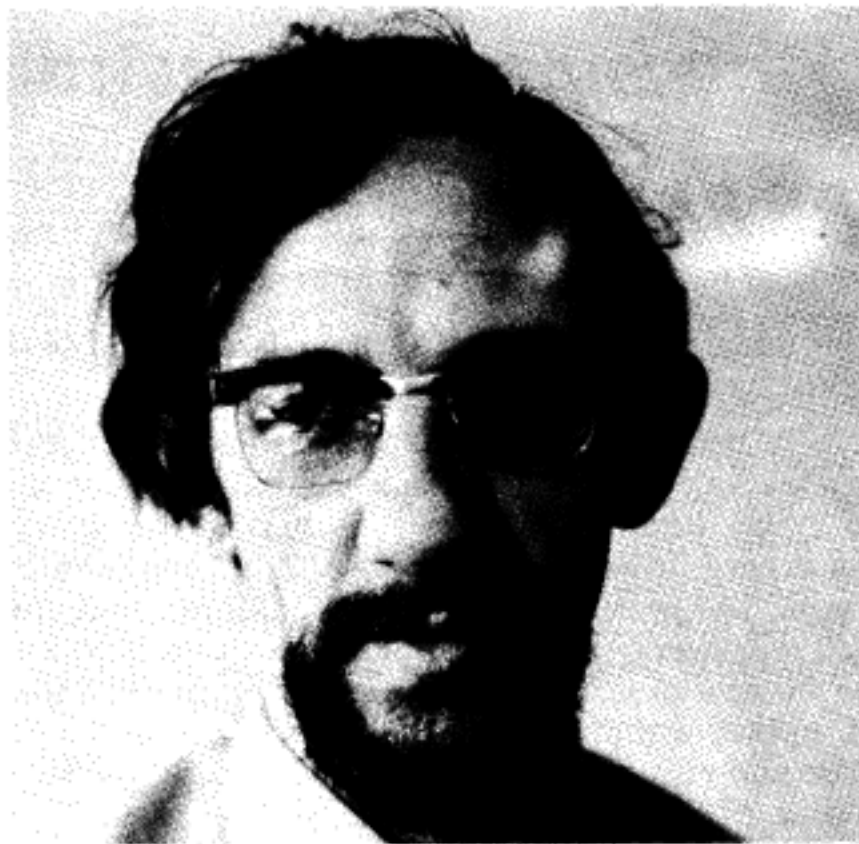
John 15:15. I call you servants no longer; a servant does not know what his master is about. I have called you friends, because I have disclosed to you everything that I heard from my father.

Matthew 23:8. But you must not be called rabbi; for you have one Rabbi, and you are all brothers.

Jesus saw men as brothers, and as brothers they were called to share together in the Christian community. Man must not dominate nor exploit other men, politically, economically, spiritually or psychologically.

The Principle of Stewardship

Matthew 25:14. It is like a man going abroad, who called his servants and put his capital in their hands.



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1 Corinthians 4:2. Well then, stewards are expected to show themselves trustworthy.

1 Peter 4:10. Whatever gift each of you may have received, use it in service to one another, like good stewards dispensing the grace of God in its varied forms.

Not only are we stewards of our own lives and abilities, but also of the land we live in, the soil, the water and the air. We are also stewards of the social processes under our control, whether it be as employer, committee member, or driver of a motor vehicle. It seems that westerners too often operate on a principle of ownership implying a responsibility only to self, whereas the Bible suggests rather a management principle where we are entrusted with resources and are responsible in using them to both God and our fellowman.

The Principle of Human Worth

Luke 12:6. Are not sparrows five for twopence? And yet not one of them is overlooked by God. More than that, even the hairs of your head have all been counted. Have no fear; you are worth more than any number of sparrows.

Ephesians: 2:10. For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us.

Galatians 3:28. There is no such thing as Jew and

Greek, slave and freeman, male and female; for you are all one person in Christ Jesus.

Above all the Bible places a value on each person. Man has been re-evaluated in the death of Christ. The new man in Christ has been freed to devote himself to the renewal of the world. The freedom of the Christian is a freedom to be true man loved by Christ and free to love. Christian love overcomes the alienation between man and man. Christian love denounces as false all that humiliates man, all that restricts his freedom, all that oppresses him, all that exploits him and all that alienates him from his fellows. *

LETTER (cont.)

affects... the way in which Africans hear, understand and profess the Christian faith" and refers to the difficulty that would be experienced in teaching the Parousia of Christ or eschatology. He seems to have forgotten that all religions, including African (as he shows in his book) subscribe to a transcendental time element beyond our limited time span on earth.

Eschatology, the doctrine of life after death, is no stranger to people who believe in ancestors who live beyond the grave and continue to influence the destinies of the living. The same can be said for Parousia (the second coming of Christ), since by implication a belief in ancestors argues for some form of resurrection.

Mbiti is worried about the tenses to use in these instances, but seems unaware of the wealth of distinctions within tenses that some African languages use to denote the passage of time. There are nuances and shades of meaning to describe, say, future events that do not exist in English.

It appears that Mbiti is working on the assumption that the African people will not change in time. A society sees itself as existing in perpetuity and trains its members for its continuance as it is. When events overtake it, the people either change and adopt the new ways or die. When they adopt the new values they become members of the new society.

This has happened to Africans who willy-nilly have been thrown into an all-powerful technological society of whites with its all-pervasive values and its omnipotent, omniscient and omnipresent God. Africans have adapted and are adapting to the new values. They have come to place the same value on time as whites do, albeit slowly. *

In all fairness to Prof. John Mbiti, it should be stated that his articles, which appeared originally in "Africa Theological Journal" (Makumira Lutheran Theological College, Tanzania) and which were printed in Pro Veritate with the journal's permission, were presumably on the situation in Tanzania.

—Editor

TIME CONCEPT OF BLACKS

John Mbiti has made some pretty sweeping statements on the African "Concept of Time" (Pro Veritate, 15/8/72). To quote just one, "The African in traditional life is little concerned about the question of time." This sounds suspiciously like the white man's oft-repeated complaint that the "African has no sense of time"—the white man's, that is.

It is not clear what African Mbiti is talking about. And perhaps he should have told us just what "African in traditional life" he had in mind before expatiating on what he regards as the African concept of time. For, as he himself has shown in his book (Concepts of God in Africa, SPCK, 1970) and as other writers have shown before him and since, there is no uniformity in African cultures.

True, there are groupings which have common cultural and linguistic features, but as between these groupings there are wide divergences e.g. as between the "Bantu" group and, say, the West African groups. Needless to say, cultural differences are found throughout the world, and are but different ways of dealing with man's universal problem of survival.

Mbiti confuses his definition of time with the activities people perform within time when he states that to the African "Time is merely a sequence of events which have occurred and those taking place now or in the immediate future".

Time is viewed by the African—and I mean any African—and all other human beings as a series of regularly recurring events within which the activities (events) of their lives take place. The sun rises and sets, the seasons come and go, and nature's rhythms go on with a regularity that can be predicted to a nicety.

These are the events which mark the passage of time and which we call time. They form an immutable part of man's experience and of his relationship with nature and they operate independently of man. One does not have to be an Einstein to note the cycle of seasons in the period we call a year and their effect on our activities and the rest of nature's creation.

Mbiti goes on to say that "the traditional time concept is ... two-dimensional, with a long past, a present and practically no future. The linear time concept with a past, present and future such as in European thought is almost unknown in African thought."

This is an example of sloppy thinking on Mbiti's part. Is he not aware that a two-dimensional concept of time (or of anything else for that matter) is by definition linear? Time may be cyclical within the period of a year, but for man it moves from the dim past to an

even dimmer future, from birth to death in a never ending straight line.

As he points out, "The future is unfolding in what is now taking place, but the moment it has happened it is no longer future but present or past." One qualification needs to be made here: once "it has happened" it is past. The present, strictly speaking, constitutes only each micro-second of actual experience and is past at the moment of occurrence. We use what may be called an "operational present" to define, orient, order, regularise and give some fixity to our immediate activities in time. The present is a permanent state of passing.

A "long past" is not a monopoly of the African. Societies with recorded time have an even longer known past e.g. Jews, Chinese, Ethiopians, etc.

Mbiti stresses the point that "There is no future in the African concept of time ... it (the future) has no meaning ... People therefore do not know how to think about it ... No interest is felt in future events further than two years."

I cannot imagine what African Mbiti is talking about. Take man's personal experience of events in time as they affect him. People copulate; a woman is pregnant for nine months; a child is born which in time grows into adulthood, procreates (if it is lucky), grows old and dies. This is a predictable pattern of events within time, having its own time cycle and applies to all other events as well e.g. cultivating land. Because of the regularity with which these events have occurred in the past they are projected into expectations of the future order of things.

What is even more important all societies—African no less—*plan* for these events *before* they occur, and act upon them. Take training of children, as an example. Africans train their children to take over adult roles. Does this argue for a people whose concept of future time does not go beyond two years? People who cannot think about the future? What is training but preparing for a future extending beyond two years?

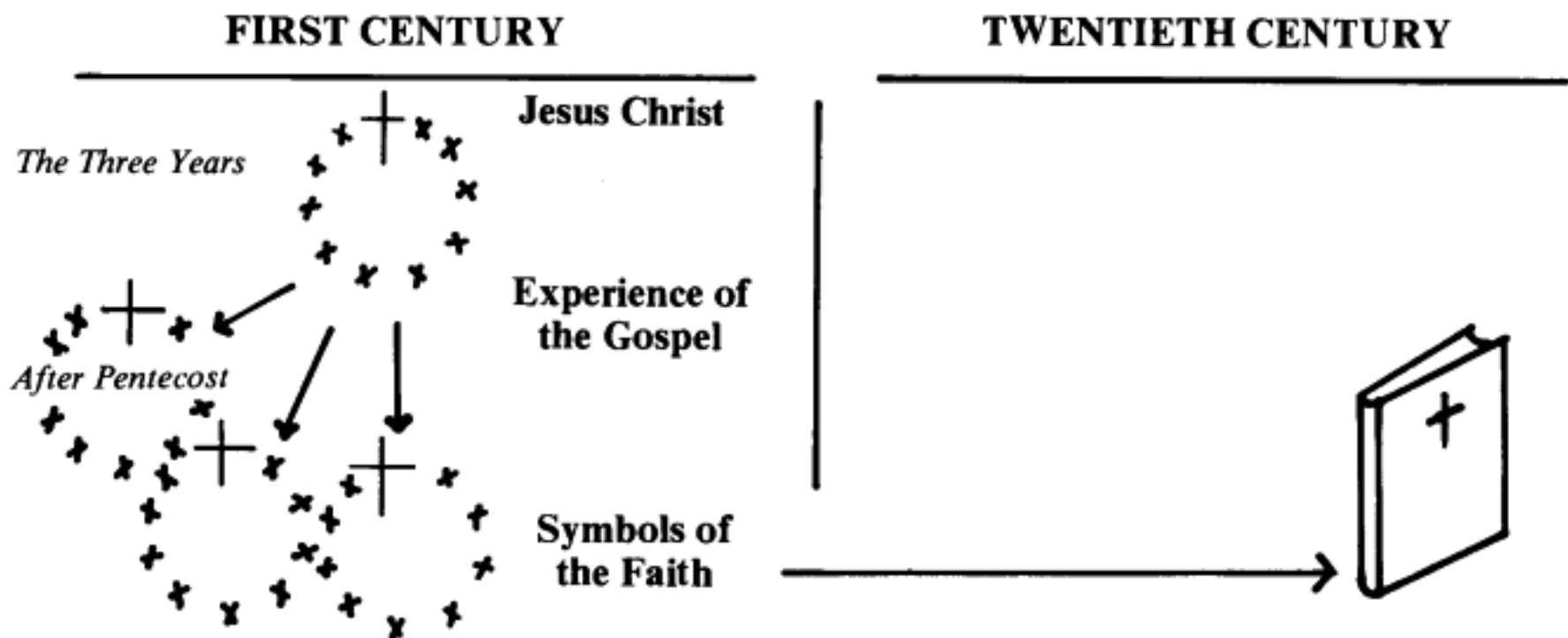
Mbiti seems to have got his social theory mixed up. No society could survive for a single day whose conception of the future was limited to two years. Societies survive only because, by drawing from past experience, they have been able to observe, classify, anticipate, plan and work for the future within the constantly recurring cycle of events which denote time. Societies are geared for survival. In other words, continuance into the dim future.

Mbiti suggests that the "African concept of time

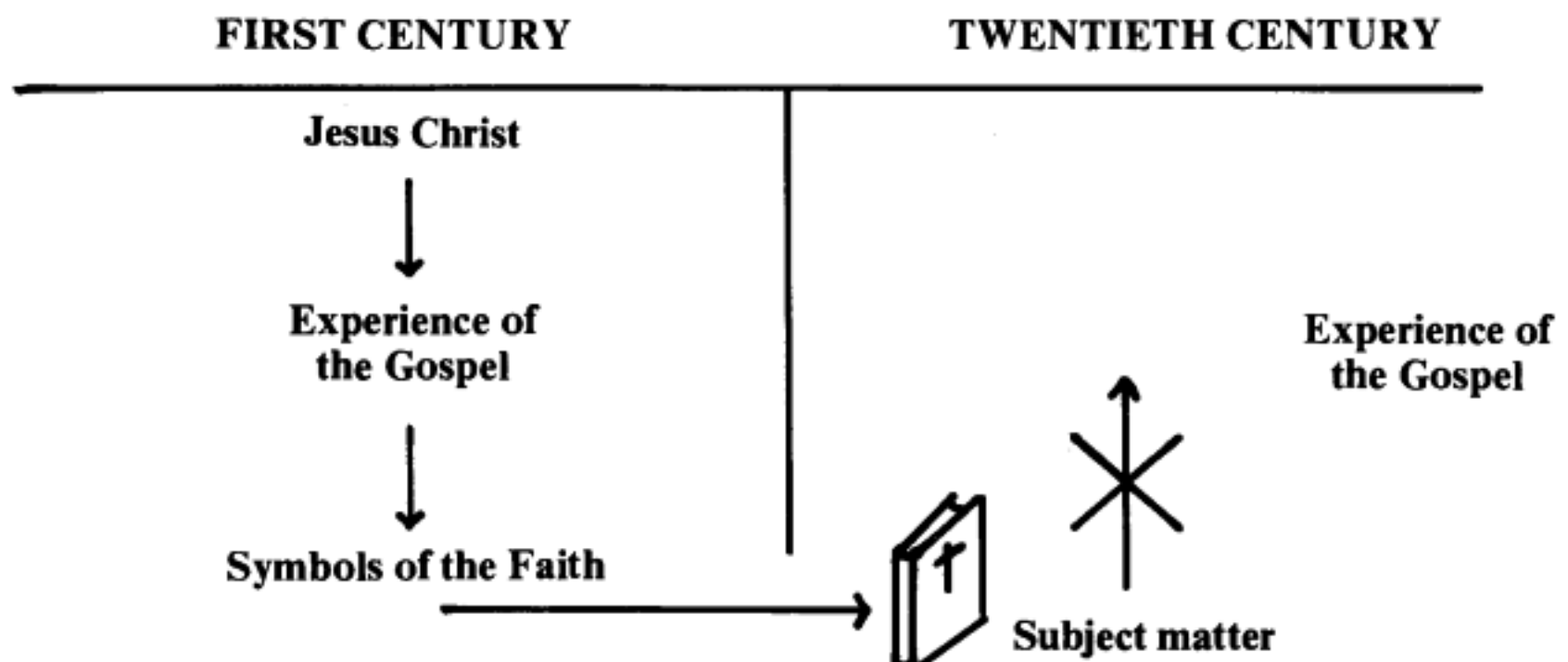
Christian Education: CHRIST IN MODERN LIFE?

In the first century, some people in Palestine, through their relationship with Jesus Christ, had a direct experience of such a nature that their lives were radically altered. They found themselves within a new kingdom possessing an inward power and sensing a glory in existence that they had never known. All this was an inward experience, and they described it as the Good News for themselves. They went out and shared this life-changing experience with others.

The compulsion which was also upon them to communicate this secret to others and to talk about it among themselves, meant that they had to reduce what they themselves had experienced *inwardly* into *external* words and concepts. Thus, that they might order and communicate their experience, they produced symbolic language (Scripture, Creed, Hymn, etc.) which was for them a sharp reflection of what they had known "in the flesh". Such verbal description of the knowledge and practice of the early Church as we find in the Epistles, for example, we shall describe as *subject matter* when it is used in Christian Education.



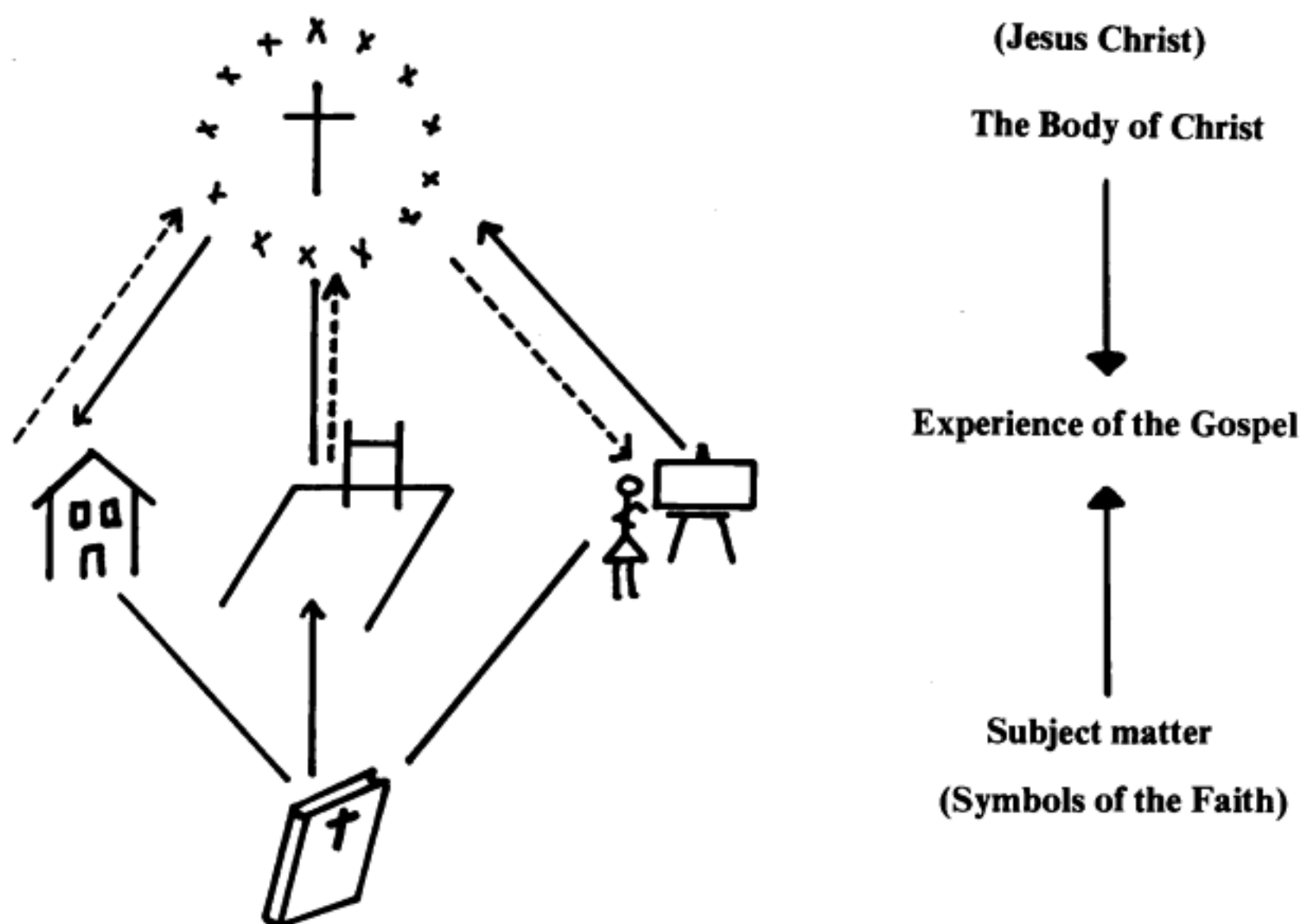
It has been assumed by too many for too long that the mere transmission of the subject matter of the Church from the first into the twentieth century would be sufficient to generate within the people of our time the inward experience of the Gospel. We are, however, often disappointed with the result of this approach. The main problem appears to be that we are trying to rely on someone else's (the first disciples) experience of God in Jesus Christ to generate our own experience of Christ.



We are now recognising sharply that one's discovery of the Good News for one's own life has to come within the context of experience, not merely within the context of being told by somebody else of yet another person's (say Paul's) experience. Our new look at Christian Education contends that it is not enough that experience merely be explored, but that it be explored within a framework in some way comparable to that known in the first century. This framework in the first century was direct relationship with our Lord. In this century one's experience needs to be explored within the framework of the Body of Christ, the Church.

When something of the Gospel experience has been known through a person's own life, then the subject matter of the Church's teaching suddenly becomes alive, because it describes to the person, in the language of his own people, that which he already knows inwardly. The symbols of the Faith then serve to illuminate our own experience, to help us make sense out of our own experience and to support us in our experience of Christ with the experience of other Christians.

TWENTIETH CENTURY



The quality of life lived within the Body of Christ, therefore, can affirm or deny what the Church is trying to teach. This is true of the segment as of the whole, whether that segment is an adult organisation, a youth group, a Sunday School class, or a Confirmation Class. The subject matter of the Church's teachings may describe with meaning the experience a person has had in the Church, or the teaching may be denied or made to seem irrelevant or nonsensical by the type of life lived in some groups within the Body of Christ. For example, in a Confirmation Class the lesson may be on God's love and our love for one another, but the discipline of the class may be so strict, the leader so anxious to get through the session well, and the whole event so rushed because of the pressure of time that the

ESSENCE OF AFRICA

In the published studies which approach the African heritage in the light of the Christian communication at least the following topics have been touched upon or dealt with:

- (a) Traditional tribal ideas of the *Supreme Being* and *Creation*. This has been one of the favourite topics. Many of the traditional ideas seem to offer fruitful points of contact for the Christian communication which can be used as vehicles for the Christian faith. Traditionally many tribes know of the Supreme Being as 'Creator', 'Sustainer', 'Giver of Gifts', and so on. The traditional customary names of the Supreme Being have commonly been accepted and used by the Church as designations of the 'Christian' God. This is often the case also concerning the traditional titles and descriptive names of the Supreme Being.
- (b) Traditional ideas of Creation, 'Fall' and man.
- (c) Traditional beliefs and ideas concerning death and 'life after the death' and the Christian hope of eternal life.
- (d) African concept(s) of time and Christian eschatology.
- (e) Traditional offerings and sacrifices; their 'doctrinal' or 'philosophical' background, objectives, aims and results hoped for.
- (f) Witchcraft and sorcery.
- (g) Traditional healing and the Healing Ministry of the Church.

(h) Polygamy and the Church

Much has already been done, but still these topics do need more detailed studies based on first-hand and authentic material—studies which try to avoid any kind of bias and generalization. For example, the following aspects and questions need more theological consideration:

- (a) The basic question for *Theologia Africana* is that of *God's general revelation*, and man's corresponding *natural knowledge of God*. Only a small minority of African pastors and theologians (or non-Africans who have worked here) share and accept the ideas of Karl Barth on this point. Yet a thorough theological study on this question—done not in a sterile vacuum, in an isolated theologian's office, but in and for an African context—still waits for its author. Such a study should wrestle with and give answers to basic question such as: Is, for example, the traditional Meru God *Iruva* just a mere fiction? Or is he theologically speaking the One and the True God, the Father of Jesus Christ, of whom the Meru have traditionally had only fragmentary and perhaps distorted knowledge? (The writer himself would accept the latter point of view).
- (b) How is the Christian understanding of Creation and the 'Fall' related to the *hundreds of African myths* of Creation and the Supreme Being's 'departing' or 'going faraway' due to man's misdeed or misbehaviour? How are the Christian conceptions of creation out of nothing (*creatio ex nihilo*) and image of God (*imago dei*) to be

Christian Education (cont.)

atmosphere of the class communicates anything but love and acceptance for those present!

Thus, in our educational processes we are concerned both with the transmission of subject matter and with the development of a climate where the real life of the members can be explored in such a supporting and challenging way that the Church may serve as a channel for God's grace. We cannot provide a Gospel experience for someone else, but we may be able to provide an environment in which the Holy Spirit is free to move. *

Adapted from the Confirmation Notebook produced by J.E.D. (Joint Education Development) of the education departments of the Churches participating in the Church Unity Commission.

translated and interpreted in and for an African context? What is the relationship of man's individual and societal existence according to the Christian understanding?

- (c) What is the biblical and theological understanding of such conceptions as 'worship', 'veneration' and 'idolatry'? How do the traditional African approaches to *ancestors* appear in the light of these conceptions? To what extent, if at all, is the Pauline statement in Rom. 1:25—"they ... worshipped and served the creature rather than the Creator"—applicable in Africa? To what extent could the traditional ideas of ancestors as mediators be used as a 'vehicle' for the biblical understanding of Jesus Christ as the Mediator between God and man? How is Jesus' 'descent into the Hades' and his preaching the Gospel there to be translated in and for an African context, where also the dead are regarded as members of the society? (this is a burning question to many Christians whose ancestors died without hearing the Gospel).
- (d) Is the *Christian eschatology* incompatible with the African concept(s) of time to the extent some authors do claim? In what ways do the African concept(s) and experiences of time include and comprehend the aspect and idea of the future?
- (e) What is the interpretation of the biblical ideas of a '*manifold of sacrifices*' and the 'perfect sacrifice of Jesus Christ' in and for an African context? What would a commentary to the Letter to Hebrews written in and for this context be like?
- (f) What is the biblical and theological understanding of '*demonic powers*' and 'powers of the darkness'? How does the traditional witchcraft and sorcery appear in the light of this understanding?
- (g) How are the Christian and the traditional African understanding of '*health*' and '*illness*' related to each other, regarding e.g. their origin, cause and relation to 'sin' and 'forgiveness'? Are the Christian healing ministry and the traditional healing incompatible or at least partly compatible? To what extent can the services (methods and medicines) of the traditional healing be used by a Christian?—At the present this topic is promisingly being covered by reports of various conferences and studies under way, for example, in (*The Report of the Makumira Consultation on the Healing*

Ministry of the Church, 1967).

Besides these topics and questions *there are others* which need thorough theological study and consideration, such as:—How are the biblical ideas of sin as sin 'before and against God' and as sin 'against the neighbour and the society' related to each other? To what extent is 'sin' traditionally in Africa understood as 'sin' against the society only? Is there a relation between 'sin' and God's punishment in traditional African thought? What is this relation like?

What does the Christian doctrine of salvation as salvation from the 'power of darkness', 'sin' etc. mean in an African context? What is the 'redemption from the futile ways inherited from your fathers' in this context?

Besides the afore-mentioned topics and questions there are still others the relevance and vitality of which is partly due to the changes itself in an African context. In East Africa the Church lives and witnesses to Christ in a situation of political, economic and cultural change. The traditional society is changing into a new one. Within this changing context traditional elements, structures and patterns still exist, but at the same time new ones are emerging. Within the changing context e.g. the following topics need to be theologically studied and reconsidered:

—What is the theological understanding of the '*prophetic responsibility*' of the People of God in the light of the Old and the New Testament? What does this responsibility mean to the Church and individual Christians in a changing African context? What does it mean to the Church and individual Christians to be the 'salt' and the 'light' within rapid political and economic changes?

—What is the role of deacons (*diakonia*) within the total Christian ministry? What are the tasks of the Christian diaconate e.g. in a rapidly urbanizing African context?

Theologia Africana has to wrestle with these and many other similar topics, if the Church is not to be pushed into a religious and spiritual ghetto. As 'holy' the Church is set apart from the world for the Word. The Church is "set in the world with all its complexity of human relationship, national, racial and social".



SCIENCE SMASHES THE MYTH OF RACE

clive emden

"The idea of race has gained a tenacious grip on the minds of South Africans. It has become a national neurosis of the obsessional variety," says Professor Phillip Tobias, head of the Department of Anatomy at the University of the Witwatersrand and one of the country's most distinguished scientists.

Eleven years ago Prof. Tobias gave an address titled "The Meaning of Race" in which he presented a scientific definition of race and a description of race differences.

He discounted as fantasy any assumption that races were pure or that some races were superior to others.

Prof. Tobias says scientific truth about race runs counter to some or all of the assumptions underlying or influencing the race policies of South Africa.

Prof. Tobias has now updated his paper and discounts the hypothesis by Berkeley psychologist Arthur Jensen that American Blacks are genetically inferior in intelligence to Whites.

The Jensen hypothesis rests on differences between IQ scores of Blacks and Whites.

Prof. Tobias finds it unscientific—and supports new research by S. Scarr-Salapatek which provides strong evidence of environmental differences affecting IQ tests. He also supports South African psychologist Simon Biesheuvel's argument against the Jensen hypothesis.

This is a summary of Prof. Tobias's findings and his conclusions on the current scientific understanding of race and race differences.

("The Meaning of Race" is published by the S.A. Institute of Race Relations. Price 60c.)

Race is an idea borrowed from biology. It helps us to classify the endless variety of human beings in the same way as biologists classify plants or animals.

Mankind may be divided into four major or geographical races—Caucasoid, Mongoloid, Negroid and Australoid.

The overwhelming majority of our genes are shared by about 90-95 per cent of mankind.

A relatively small percentage thus controls those features which differentiate the races from one another.

Racially discriminatory practices make certain assumptions about race. These include:

- * That races are pure and distinct entities;
- * That all members of a race look alike and think alike, which is based on the idea that how one behaves depends entirely or mainly

on one's genes; and

- * That some races are better than others, some indeed falling right outside the magic circle of love and brotherhood because they are considered to be inferior.

Science provides no evidence that any single one of these assumptions is justified.

Science has offered no confirmation that some races are nearer to the apes and others to angels.

Accidents of geography and history are enough to account for the contributions which different populations have made to the sum total of what we have come to call "Western civilisation".

Even the name is a conceit—"Western" civilisation did not start in the West, but reached the West late from the Middle East.

There is no need to blame the tardy, almost reluctant adoption of civilisation by the north-western Europeans on racial inferiority. Nor is there any need to resort to similar explanations for Africa's late adoption of "civilisation".

Difficulties of terrain, environment and communication are reasons enough for different contributions to the advancement of human culture.

Culture, language and outlook are not inseparably bound up with particular physical racial features. But Man's very culture is today altering the direction of his evolution, as he spreads throughout the world into a cultural and racial main stream.

The myth of the pure race has been thoroughly disproved. There are no pure (genetically homogeneous) human races now—and as far as our fossil record goes, there never have been.

Not only is purity of race a non-existent fantasy, but the idea that purity of race is a desirable thing has no evidence to support it.

Racial groups are highly variable entities; intermediates exist between one race and the next; and members of all races are capable of interbreeding with members of all others.

The beliefs about the alleged evils of race crossing do not bear scientific scrutiny. Neither sterility, nor physical deterioration can be regarded as proved biological consequences of race mixing.

The unfortunate effects; if there are any, are purely social—the way in which others look at and treat the

hybrids.

Mental characteristics are not used, nor are they useful in the classification of other races. Race classification is based purely on physical (including physiological and biochemical) features.

Science has not so far validly demonstrated any genetic differences in nervous systems or patterns of behaviour among the races.

Jensen's hypothesis proposes that the differences in average IQ test results between American Blacks and Whites are predominantly genetic; thus American Blacks are less intelligent than Whites.

It is based on the results of psychological tests which demonstrated that on average Negroes registered 11 to 15 points lower than Whites.

A large part of Jensen's argument hinges on the claim that 80 per cent of the IQ of Whites stems from genetic factors—and only 20 per cent from non-genetic or environmental factors.

He then assumes the figure of 80 per cent to be true for Negroes as well. The other way round though.

Tobias says Jensen's hypothesis is clearly invalidated by the inapplicability of this figure to Blacks, let alone to interracial differences.

Other objections to Jensen's argument:

- * The way in which he uses IQ as a single genetic entity;
- * His disregard of subtle environmental influences which may affect brain development—for example parental sympathy and warmth or inter-personal relations;
- * His "equalising" and "randomising" environmental factors—socio-economic status, nutritional level—only at the time of testing, in spite of evidence that some effects of deprived parental and post-natal environments may be long-lasting;
- * His disregard of the possibility that stress may result in learning deficiencies in offspring and even in grandchildren;
- * The possible failure of some investigators (whose work Jensen draws on) to recognise slight degrees of undernutrition in the subjects tested;
- * His disregard of attitudes and motives;
- * His playing down of the difficulty of cross-culture testing—that is one racial or economic group drawing up and administering

tests to another group; and

- * General ignorance of the extent to which environmental changes can alter test performances.

Why, Professor Tobias asks, should he be concerned with the scientific theory of race?

*"Race" is heavily charged emotionally and politically and full of unsound and even dangerous meanings. It is in the name of race that millions of people have been murdered and millions of others are being held in degradation. That is why you cannot afford to remain ignorant about race.**

(Rand Daily Mail 3.10.72).



Prof. Phillip Tobias is the head of the Department of Anatomy at the University of the Witwatersrand.

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CONCEPT OF HISTORY

traditional african thinking 5

John Mbiti

Every African people has its own history. It moves "backwards" from the moment of intense experience into the time which nothing surpasses. In African traditional thought there is no notion of history moving towards a future climax or a better future or the end of the world. For the future does not stretch further than a few months ahead and cannot therefore, be expected to bring a golden age. Nor can there be any Messianic hope or final destruction of the world; Africans do not believe in "progress", i.e. they do not believe that human activity and achievement can raise people from a lower step to a higher one. They do not plan for the distant future, and do not build castles in the air. The emphasis of human thought and effort lies in the past time. They look to the past, because there is no "world to come".

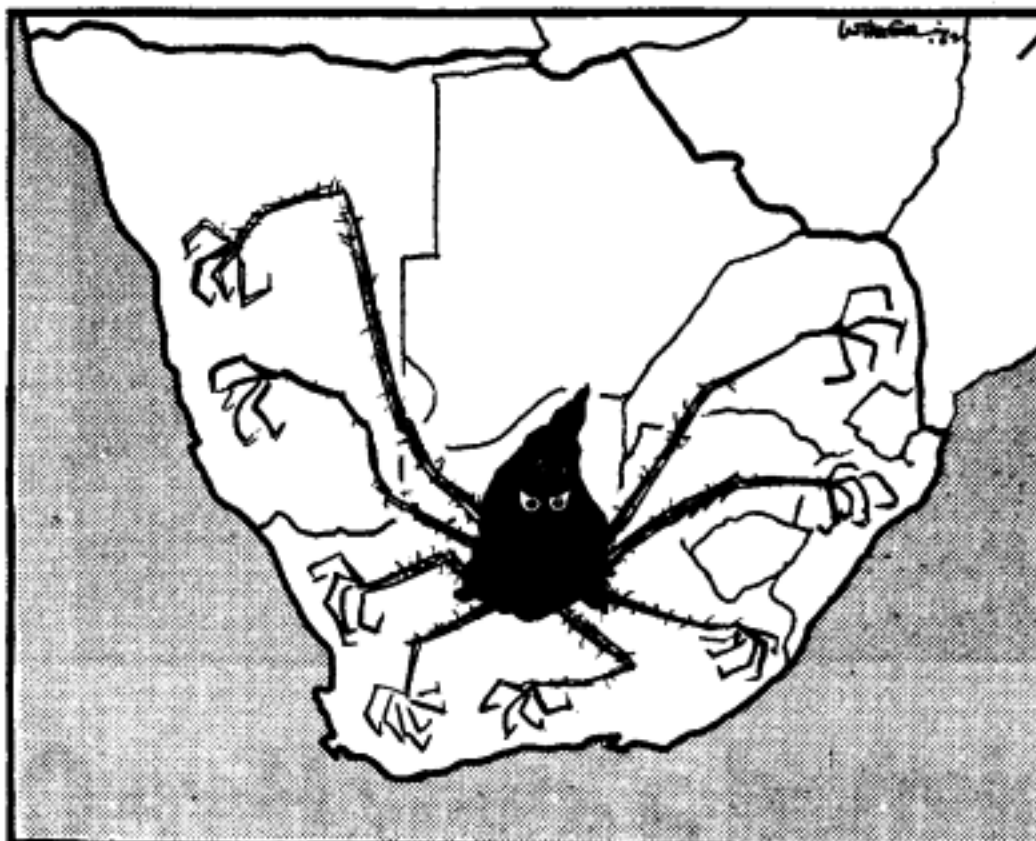
History is dominated by myths. There are innumerable myths all over the African continent. They explain such things as creation, the first human being, the coming of death, the separation of heaven and earth, how God withdrew from the earth of mankind, the origin of the nation (the tribe) and its entry into the present land, etc. People constantly look back to the past time, for the past is not extinct but a time full of happenings and events.

No Dates, only Events

It was in the past time that God created all things; in

this time death came to the world; in this time the ethics, customs and wisdom of the tribe came into being. For this reason the golden age lies in the past and not in the brief or non-existent future. History is condensed in the oral tradition handed down from generation to generation. If we tried to fit these traditions into a mathematical chronological scale, it would seem as though they only covered a few centuries. In reality, though, they date back much further. If you had to learn African history orally handed down, you would not have to din any dates into your head!

History gives us an account of the origin and experiences of the nation and tribe. In the African concept of history man looks back to his origin and is convinced that nothing can bring this world to an end. Primeval times are full of myths. There are on the other hand no myths of the end of time, for time has no end. To my knowledge only the Sonjo of Tanzania have an eschatological and apocalyptic myth about the end of the world. But even for them this belief does not represent a dynamic hope or even an active expectation of the end of time. How the Sonjo came by this myth, which has no counterpart in African tribal life, is unknown. But it was certainly not the outcome of Christian influence. For Africans history goes on forever in the rhythm of motion from present to past, and nothing would give cause to think that this rhythm might some day cease: the days, the months, the seasons and the years have no end. *



*THE BROEDERBOND IN S.A.
(Sunday Times 1. 10.72. See page 24).*

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

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

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

TREURNICHT BACKS VORSTER

The Broederbond chariman, Dr. Andries Treurnicht, MP, came out in full support of the Prime Minister, Mr. Vorster, yesterday saying there was no real difference between a "solemn promise" and an "oath before God".

In defending Mr. Vorster, Dr. Treurnicht, a former Ned. Geref. Kerk minister, quoted from the Bible's Gospel according to St. James, Chapter 5, verse 12; "Let your yea be yea; and your nay, nay."

The issue arose when Mr. Vorster at his recent Witbank meeting claimed that on entry to the Broederbond an oath is made before God not to infringe the confidential nature of the organisation.

"The ethical judgment over the violation of any of these two is the same because it is a breach of faith." Dr. Treurnicht said.

—Rand Daily Mail



THE BROEDERBOND AND GOD'S APPROVAL

The Broederbond oath or solemn promise to God is unchristian. One is bound to God only with a promise or oath when the coverage of the promise is according to God's will and when He requires it from one. The Broederbond now claiming that the members are bound to God must obviously prove that the Broederbond and everything they do and stand for is the will of God. Even their (Mr. Vorster's and Dr. Treurnicht's) church (D.R.C.) rejects such a human solemn oath: "... We reject all human inventions and all laws which man would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever. Therefore we admit only of that which tends to nourish and preserve concord and unity and to keep all men in obedience to God" (Confession of Faith, art. XXXII).

If the Broederbond claims Biblical grounds as, according to the press, Mr. Vorster and Dr. Treurnicht do, they run into serious dualisms. For example, the Bible says that the "spirits", the contents of a thing or person (or organisation) must be tested to see whether they are good or bad. But the Broederbond is secret, with the result that this cannot be done by Christendom as a whole (1 John 4:2).

Furthermore, the Bible states clearly that he who does the truth comes to the light so that it can be clear to everybody that his deeds are good. But he who does evil flees into

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

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

secrecy to hide his evil (John 3). Here the Broederbond is absolutely in contradiction to Christ as they claim that their secrecy is protected by an oath to God.

In general, the Bible witnesses that a good tree bears good fruit and a bad one bad fruit. The result of the Broederbond's activities is that much suspicion, disunity, hatred, doubt about manipulation, etc., is created so that one must conclude that it is not a good tree (Matt. 6).

If the Broederbond claims that they do good they must be challenged by the Christian demand: "Let your light shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5).

—Roelf Meyer and Beyers Naudé

THE WORLD COUNCIL OF CHURCHES AND SOUTH AFRICA

Short extracts from a report of the General Secretary of the South African Council of Churches —Mr. John Rees to the Executive of the South African Council of Churches on the Central Committee Meetings of the World Council of Churches held in Utrecht, Holland, August 1972.

I was privileged to attend these meetings as a fraternal delegate without voting powers, on behalf of the South African Council of Churches. Bishop Zulu, one of the Presidents of the World Council of Churches, was also present at these meetings where he, on behalf of South Africa, represented the view which we hold in the executive of that body and in the other important committees of which he alone is a member.

The theme chosen for this Central Committee was "Committed to Fellowship" and a considerable amount of time was spent on discussing this theme and its relevance for our time. What are the implications of fellowship—are there mutual responsibilities and caring within fellowship.

The incredible role played by the World Council of Churches and All Africa Conference of Churches in securing peace in the Sudan was discussed in full and the committee was informed of the many secret negotiations being conducted at the present time in order to achieve peace in other parts of the world.

In particular I met with Unit 2 of the World Council of

Churches which is the Unit which deals with Inter Church Aid Refugee World Service, Churches participation in Development, Ecumenical Loan Fund for Development, the Churches Commission on International Affairs and the Programme to Combat Racism.... It was here that two recommendations from the Programme to Combat Racism received attention and they were:-

1. The Recommendation that authority be granted to double the special fund from which grants are made in the Programme to Combat Racism;
2. The resolution relating to investment.

I should make it very clear that in this committee there was no question as to whether the Programme to Combat Racism as such was a good or bad programme. In fact it is accepted by all as being a programme which is vitally necessary to the Church's witness in the world and that any programme which tackles the eradication of racism is one which should enjoy the support of all churches. The controversial part of the Programme to Combat Racism has in fact been the special fund and the grants which have been made from that fund. I draw this basic distinction between a programme and a special fund which are naturally closely linked, but one should see that the Programme continues to operate, research and publish material on all sorts of race situations around the world, but of course giving particular emphasis to what has been identified by the Churches as the worst form of racism at this time, and that is white racism. It would be true to say that in this respect South Africa occupied a significant proportion of the time of this committee, particularly as the committee became involved in redrafting the resolution.

It should be clear that Bishop Zulu and I represented an opposing point of view to that recommended, i.e. disinvestment, and the fact that we were listened to very carefully by many people from all over the world, is to be seen in the toning down and eventual format of the resolution presented to the Central Committee. It is not necessary for me to go into detail of the hundreds of conversations which were conducted in an endeavour to give a background to the situation in South Africa and why we as representatives pleaded for investment.

I think I need to state very clearly that the World Council of Churches knows very well the attitude of the South African member Churches towards the grants they have made to certain organisations and that we cannot comprehend nor accept that this is the solution to our problems in South Africa. This view we have stated time and time again. Therefore, against this background I am happy to say that the World Council of Churches have agreed to our request to meet and discuss with us our very real differences in approach and I hope this meeting will take place early 1973.

The resolution on investments which was eventually passed with four people voting against it, and a significant number of abstentions, but by a large majority read as follows:

"a) **instructs** its Finance Committee and its Director of Finance:

- i) to sell forthwith existing holdings and to

make no investments after this date in corporations which, according to information available to the Finance Committee and the Director of Finance, are directly involved in investment in or trade with any of the following countries: South Africa, Namibia, Zimbabwe, Angola, Mozambique and Guiné-Bissao; and

- ii) to deposit none of its funds in banks which maintain direct banking operations in those countries.

- b) **urges** all member churches, Christian agencies and individual Christians outside Southern Africa to use all their influence including stockholder action and disinvestment, to press corporations to withdraw investments from and cease trading with these countries."

The resolution authorising the Programme to Combat Racism to extend their special fund from \$500 000 to \$1 million was approved. I think I should emphasise this, the money has not been received, it now remains for the staff of the Programme to raise the money before any additional grants can be made. It is also interesting to note that rather to the contrary of what is the popular view held here, contributions to this special fund during the year 1972 are not what one would call significant and amount to \$67 000.

It is significant to point out that the only post which has been created in the World Council of Churches in the last three years is that of the Director of the Biblical Studies, and the tremendous calls on his time around the world have proved the rightness of his appointment. It is significant that of the staff of the approximately 350 on the World Council of Churches, only three persons are set aside to deal with the Programme to Combat Racism. It will therefore be seen that the reaction to this programme is out of proportion to the balance of the work which is undertaken by the World Council of Churches. This year alone the Division of Inter Church Aid will be distributing to churches throughout the world for projects on development, for projects of health education, erection of church buildings, etc., etc., no less than \$36 million. The WCC operates a massive refugee relief scheme in all parts of the world and last year alone channeled over \$50 million to disasters in India, Pakistan, South America. The largest numbers of staff of the World Council of Churches serve in the Inter Church Aid section and Faith and Order.

In my humble opinion the worth of the Programme to Combat Racism in working against racism all over the world is acceptable, it is the methods they use that we do not agree with. It should be significant to our church members that there has not been one black voice that has spoken against the Programme to Combat Racism in South Africa....At this time in our history the black people of this land are looking beyond our borders to some sort of liberation. How is it that we have lost contact with these people? This is a question which the Church must face. The growing discontent in our land amongst the black people, the rise of black power, the rise of a new form of racism equally as bad as the one at present, are disturbing.

The latest financial report of the World Council of Churches shows that none of the Churches behind the Iron Curtain makes any significant contributions towards funds



of the World Council of Churches as they are not permitted to do so and still, in many instances are churches under surveillance.

It is not easy to represent South Africa overseas as some people just cannot comprehend what they consider to be the utter callousness of the Apartheid legislation. I thank God that I was not there when, as was reported in our press, a British man, having married an Indian girl from South Africa, returned to South Africa to enable his wife to visit her parents and they were not permitted to stay together in the same room.

Some conclusions in this report: which I hope you will understand could have been much longer and much more comprehensive:-

1. I believe that it is absolutely important that we remain within the fellowship of the World Council of Churches in order to make our voice heard, however lonely and difficult that situation may be.
2. It is also important for us as part of the Body of Christ in the world to hear the prophetic utterances of other Christians around the world as we have no claim to have been given exclusive guidance on the interpretation of the Gospel in South Africa.
3. I think it is essential that we embark on a campaign of education as to the totality of the work of the World Council of Churches, not in a public relations venture on their behalf, but more so in order that a balanced picture of the organisation

may emerge.

4. I believe that the time has come on the part of the Churches as well as the authorities to stop over-reacting to what the World Council of Churches does.
5. The time has come for us to conduct serious discussions with our news service and the press in regard to the manner in which they report actions of the World Council of Churches. Here I relate to the inexcusable misinterpretation of Dr. Blake's telegrammes to the President of Israel and Germany at the time of the Munich killings.
6. That through the Division of Justice and Reconciliation immediate contact be made with authorities and businessmen in regard to the whole question of investment and how our society could work towards a more equitable sharing of the resources of our land.
7. That an education campaign be embarked upon in the churches as soon as possible in order to bring into dialogue white and black people in this country amongst whom there is growing estrangement.
8. That the representations be made at the highest level to the authorities in our land in order to explain and convey the depth of feeling of the black constituency in South Africa in relation to what is happening here.

John C. Rees



Mr. John Rees is the General Secretary of the S.A. Council of Churches.