



# PRO VERITATE

**B. ENGELBRECHT**

Theology of Revolution

**MARTIN WEST**

Christian Challenge

**CHARLES V. GERKIN**

On Becoming a Pastor

**ROSEMARY ELLIOTT**

A Question of Love

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CHRISTIAN MONTHLY FOR SOUTHERN AFRICA**

**IN HIERDIE UITGAWE ...**

**IN THIS ISSUE ...**

- Die omstrede moderne teologie van revolusie word deeglik onder die loep geneem deur dr. Ben Engelbrecht. . . . . Bl. 4

- The controversial modern theology of revolution is thoroughly examined by Dr. B. Engelbrecht. . . . . P. 4

- Martin West vertel die volle verhaal van AICA en WAAIC tot op datum. . . . . Bl. 8

- Martin West tells the full story of AICA and WAAIC up to the present. . . . . P. 8

- Prof. B. B. Keet gee 'n beskrywing van oorsese denke oor die vrou in die amptelike bediening. . . . . B. 10

- Prof. B. B. Keet gives a description of overseas thinking about women in the official service of the Church. . . . . P. 10

- Charles V. Gerkin, bekende Amerikaanse pastorale kliniese sielkundige, gaan in op die probleme verbonde aan herder van 'n gemeente te wees. . . . . Bl. 11

- Charles V. Gerkin, well-known American pastoral clinical psychologist, deals with the problems involved in being the pastor of a parish. P. 11

- Rosemary Elliot worstel met die probleem van die Christelike naaste-liefde. . . . . Bl. 14

- Rosemary Elliot struggles with the problem of Christian neighbourly love. . . . . P. 14

Inleidingsartikel:

## GEBORE OM TE STERWE

Nekdiep verswelg in die soet sentimentaliteit waaruit ons moderne Kersfees bestaan, is ons geneig om te vergeet dat die suigeling Jesus, wie se geboorte ons oënskynlik vier, gebore is om te sterwe. Heeltemal met opset gebore om te sterwe: dit was die wil van die Vader, Hy self het dit geweet, en ook sy ongelowige dissipels het dit geleidelik begin beseef. Slegs Judas het tot op die allerlaaste geweier om dit te aanvaar, toe dit alreeds te laat was.

Dit is miskien die werklike boodskap van Kersfees: dat die grootste lewe van alle tye, die lewe van die Seun van die Mens, bestem was vir die dood, 'n besonder grieselige dood; dat die suigeling van Bethlehem gebore is onder die teken van die kruis van Golgotha. Want daar bestaan 'n duidelike en onloënbare verband tussen hierdie geboorte en hierdie dood, en „lewe onder die kruis“ is geensins slegs 'n vrome gemeenplaas in die mond van prewelende priesters en predikante nie.

In 'n baie wesenlike sin simboliseer die onderling direk verbonde geboorte en dood van Christus die grondliggende tragedie van die mens. Die Seun van die Mens is heuglik gebore slegs om wreed te sterwe. Ons, die seuns van mense, ook. Nog meer op die man af: in hierdie Kersfeesmaand van 1969 staan honderde hulpelose suigeling gebore te word in hierdie ryk en voorspoedige land van ons wat selfs nie eens die voorreg om lyding aan die kruis te smaak gegun sal word nie, maar wat, binne slegs 'n paar maande of jare, ellendig dog onvermydelik aan ondervoeding en hongersnood sal beswyk.

Uit 'n sodanige sondige vermorsing van God-gegewe lewe is die tragedie van die mens saamgestel.

Dit wil ook voorkom — miskien sal 'n werklik begaafde filosoof eendag 'n beslissende studie oor die onderwerp na vore bring — asof nie slegs die fisiese lewe en die dood nie maar ook die liefde (sy dit vleeslik of geestelik) en die dood (gewoonlik

van 'n gewelddadige aard) onlosmaaklik ineengestringel is.

Die koms van die Christuskind was per slot van sake, en ten diepste, 'n daad van goddelike liefde: „Want so lief het God die wêreld gehad dat Hy Sy eniggebore Seun gegee het...“ En hierdie liefde was, skynbaar onvermydelik, bestem om met die dood vergeld te word; hierdie hoogste daad van meegevoel met die uiterste daad van geweld.

Inderdaad vind ons 'n herhaling van hierdie sombere tema in die grootste liefdesverhale van die wêreld — al die werklik grotes eindigende in, oënskynlik sinnelose, tragedie en die dood: Romeo en Juliet, Tristan en Isolde, Otello en Desdemona. Die ware liefde (selfs al is dit ongewyd) lei, so wil dit voorkom, onafwendbaar tot die dood van hulle wat daarvoor swig.

Op 'n ietwat verskillende vlak is dit ook wat al te veel ontnugterde volgelinge van Christus reeds tot hul droefheid ontdek het. Daar skyn geen aardse wins in die Christelike liefde en barmhartigheid geleë te wees nie. Hulle wat dit beoefen, word al te dikwels misverstaan, kwalik geneem, misbruik, vervolg en selfs doodgemaak, terwyl die selfbevredigers floreer en, byna moeiteloos, weglomp met die rykste belonings van die lewe. Die geskiedenis is deurspek met voorbeelde van heiliges wie se edelste selfopofferinge slegs met geweld van die kant van hul medemense beloon is.

En wat geld van enkelinge, geld klaarblyklik ook van volke en nasies. Deur die geskiedenis heen is een nasie na die ander gebore slegs om te sterwe. Want sterwe, so wil dit voorkom, moet hulle almal uiteindelik — indien nie in hul prille jeug nie, dan in hul kindsheid. En in hierdie verband is dit betekenisvol dat dit ook van nasies as maar al te waar bewys is dat „hy wat sy lewe wil behou, dit sal verloor“: hy wat lewe in 'n kruipende vrees vir die dood, verhaas slegs sy koms en sterwe by voorbaat 'n duisend maal, terwyl die nasie wat krampagtig

Die Direksie en Redaksie van Pro Veritate bid al ons getroue lesers Gods rykste seen toe oor die Kersgety en bied hulle ons aller beste wense vir 'n voorspoedige Nuwe Jaar.

daarna streef om sy eie „identiteit“ te handhaaf en bewaar sekerlik bestem is om deur die vloedgety van die geskiedenis verswelg te word.

In hierdie lig gesien bevat Kersfees dus die mees meedoënlose boodskap vir ons as enkelinge en vir ons hele volk: 'n boodskap wat nouliks die dolle feestelikhede regverdig waarin dit ons makabere gewoonte is om ons te verlustig.

En tog bevat die geboorte van Christus ook vir hulle wat in Hom glo, nie slegs as die Seun van die Mens nie, maar ook as die Seun van God, 'n boodskap van groot en ewige vreugde. Want by sy geboorte was Christus nie slegs bestem om aan die kruis te sterf nie, maar ook, juis in sy sterwe vir die

mensheid, om die dood te oorwin en om ewig te lewe, gesete aan die regterhand van die Vader.

Dit is die grondliggende boodskap van Kersfees vir hulle wat in Hom glo: dat die dood beslissend verslaan is, dat die lewende Christus die Koninkryk van Sy Vader ook op aarde kom vestig het, ten spyte van die skaduwee van die dood deur die sonde wat nog daaroor hang, en dat sy volgelingen aangewys is as die ware erigenaam van hierdie Koninkryk, van hierdie ewige lewe te midde van die allesdeurpriemende dood.

Dit is waarom 'n klein bende mense Kersfees nog mag betrag as 'n tyd van seëning en innige vreugde.

W. B. de V.

Editorial:

## BORN TO DIE

Wallowing up to our necks in the sweet sentimentality which is our modern Christmas, we tend to forget that the baby Jesus, whose birth we are ostensibly celebrating, was born to die. Quite deliberately born to die: the Father willed it, He knew it, and his unbelieving disciples, too, gradually came to realise it. Only Judas refused to accept it up to the very end, when it was already too late.

This is perhaps the real message of Christmas: that the greatest life of all times, the life of the Son of Man, was designed for death, a particularly gruesome death; that the Babe of Bethlehem was born under the sign of the Cross of Calvary. For there is a clear and undeniable connection between this birth and this death, and "life under the cross" is by no means but a pious platitude mouthed by prattling prelates.

The directly interconnected birth and death of Christ do, in a very real sense, aptly symbolize the ultimate tragedy of man. The Son of Man is joyfully

born, cruelly to die. So are we, the sons of men. To be more specific: in this Christmas month of 1969 hundreds of helpless infants are due to be born in this wealthy and affluent country of ours who will not even be granted the privilege of savouring the suffering on the cross, but who will, within only a few months or years, die miserably but inevitably of malnutrition and starvation.

Of such sinful waste of God-given life is the tragedy of man compounded.

Somehow, too — perhaps, one day, a truly gifted philosopher will produce a definitive study on the subject — it would seem as if not only physical life and death, but also love (whether carnal or spiritual) and death (usually of a violent variety) are inextricably interwoven.

The coming of the Christ child was, after all, and most profoundly, an act of divine love: "For God so loved the world that He gave his only begotten Son..." And this love was, apparently inevitably,

*The Directors and Editorial Staff of Pro Veritate pray for God's richest blessings on all our readers at Christmas and offer them our very best wishes for a prosperous New Year.*

to be requited by death: this supreme act of compassion by the ultimate act of violence.

As a matter of fact, we find this same sombre theme restated in the greatest love stories of the world — all of the really great ones ending in, seemingly senseless, tragedy and death: Romeo and Juliet, Tristan and Isolde, Othello and Desdemona. True love (even of the profane variety), it would seem, inevitably leads to the death of those who succumb to it.

On a somewhat different plane, this is what all too many disillusioned followers of Christ have discovered to their sorrow. There seems to be no earthly profit in Christian love and charity. Those who practise it are, all too often, misunderstood, resented, abused, hounded and even killed, whereas the self-seekers flourish and, almost effortlessly, walk off with life's richest prizes. History is riddled with instances of saintly men whose noblest self-sacrifices were rewarded only with violence at the hands of their fellow-men.

And what holds true of individuals, obviously also holds true of peoples and nations. Throughout history, one nation after the other has been born only to die. For die, it would seem, they all eventually must — if not in their infancy, then in their dotage. And in this regard it is significant that of nations, too, it has been proven all too true that "he who seeks his life shall lose it": he who lives in abject fear of death merely hastens its coming and dies a thousand anticipatory deaths, whilst the nation that desperately strives to maintain and preserve its own "identity" is surely destined to be swamped by the tide of history.

Seen in this light, then, it is indeed the grimmest of messages that Christmas contains for us as individuals and for our whole nation: a message that hardly warrants the frenetic festivities in which it is our macabre custom to indulge.

And yet the birth of Christ also contains for those who believe in Him, not only as the Son of Man, but also as the Son of God, a message of great and eternal joy. For Christ, at his birth, was destined not only to die on the cross, but also, in his very dying for mankind, to conquer death and live eternally, seated at the right hand of the Father.

This is the ultimate message of Christmas for those who believe in Him: that death has been decisively vanquished, that the living Christ has established his Father's Kingdom even upon earth, despite the shadow of death through sin that looms over it, and that his followers have been appointed the true inheritors of this Kingdom, of this eternal life amidst all-pervading death.

That is why a tiny band of men may still regard Christmas as a time of blessing and heartfelt joy.

## The Cherry Tree Carol

*Joseph was an old man,  
an old man was he,  
When he wedded Mary,  
in the land of Galilee.*

*Joseph and Mary walked  
through an orchard good,  
Where was cherries and berries,  
so red as any blood.*

*Joseph and Mary walked  
through an orchard green,  
Where was berries and cherries  
as thick as might be seen.*

*O then bespoke Mary,  
so meek and so mild:  
'Pluck me one cherry, Joseph,  
for I am with child.'*

*O then bespoke Joseph,  
with words most unkind:  
'Let him pluck thee a cherry  
that brought thee with child.'*

*O then bespoke the babe,  
within his mother's womb:  
'Bow down then the tallest tree,  
for my mother to have some.'*

*Then bowed down the highest tree  
unto his mother's hand;  
Then she cried, 'See, Joseph,  
I have cherries at command.'*

*O then bespoke Joseph:  
'I have done Mary wrong:  
But cheer up, my dearest,  
and be not cast down.'*

*Then Mary plucked a cherry,  
as red as the blood,  
Then Mary went home  
with her heavy load.*

*Then Mary took her babe  
and sat him on her knee,  
Saying, 'My dear son, tell me  
what this world will be.'*

*'O I shall be as dead, mother,  
as the stones in the wall;  
O the stones in the streets, mother,  
shall mourn for me all.'*

*'Upon Easter-day, mother,  
my uprising shall be;  
O the sun and the moon, mother,  
shall both rise with me.'*

ANON.

# THEOLOGY OF REVOLUTION

(Paper read before the Pretoria Ministers' Fraternal, October 1969)

— B. ENGELBRECHT

With regard to our subject three basic points seem to be most relevant in order to get an impression of what is at issue. I want to discuss them in the following order:

1. The quest for a theology of revolution.
2. What is meant by revolution?
3. Is it correct to speak of a theology of revolution?

## 1. The quest for a theology of revolution.

Since the July 1966 World Conference on Church and Society a theology of revolution stood on the agenda of the Christian Churches. One of the resolutions of the section which dealt with the nature and function of the state in a revolutionary age, *expressis verbis* asked the Churches to seek for a theological understanding of revolution and especially the ethics of violent revolution, and of non-violence and the new experiences of non-violent action. The Churches responded to this call in a surprising way. Since then the theological world is being flooded by an ever growing stream of literature on this topic, so abundantly that one cannot but compare it with the so-called explosion which manifests itself at all levels of the world in the second half of the 20th century.

What lies behind this urge and the readiness of the Churches to respond to it? Some observers are apparently convinced that it represents a serious deviation from the line of biblical thinking and among them are even those who decry it as a dangerous concession to the demands of socialist and communist political ideals. As far as the first objection is concerned, namely that a theology of revolution as such would be a deviation from the line of biblical thinking, this is precisely the issue which has to be fought out. The second, namely the linking of a theology of revolution with political ideologies, is too superficial and rectilinear to be taken seriously and very often it is no more than irresponsible and malevolent gossip.

This does not mean, however, that there are no "worldly" motives of a social and political nature behind the quest for a theology of revolution. It would be fatuous and naive to deny

that the revolutionary changes which took place and are taking place in our 20th century world are indeed bringing pressures of an unprecedented nature to bear upon the Church and theology. This is quite normal. The surrounding world simply does not allow the Church to remain within the self-contentedness of its pure doctrine amidst the turbulent events of history. There is an essential reciprocity between the Church and the world. Theology will therefore always

**"The whole idea of a theology of revolution is not purely a result of abstract theological reflection."**

have as an essential part of its task the understanding of the problems which are set by the contemporary world. In this it has to stand the test and remain theology by not allowing itself to become an advocate of contemporary currents but by interpreting and judging them, and also by responding to them according to the standards of the truth entrusted to it.

As far as I can see, therefore, it should be frankly admitted that the whole idea of a theology of revolution is not purely a result of abstract theological reflection but that it is also pressed for by the revolutionary situation of our contemporary world. And I want to make the observation that we should not adjudge this as a doubtful concession to ideological pressures, but appreciate it as a responsible reaction on the part of the Christian Church and theology to the demands of our time.

By responsible reaction I certainly

do not mean that all theological reflections on the theme of revolution are of such a kind that they can unconditionally be approved. The Geneva Conference of 1966 itself displayed a remarkable divergence of views with regard to revolution, and it would be altogether impossible to reduce them to one common denominator acceptable to all. The German theologian and former rector of the University of Münster, Professor Heinz-Dietrich Wendland, for instance, represented the historical-eschatological viewpoint of the Kingdom of God and its dynamic significance in world history. Prof. Wendland tried to point out that there is no essential contrast between the revolutionary world situation at present and the message of the Bible. The Churches seem to have forgotten the revolutionary element in the gospel itself which, although it is embedded in an eschatological ethos which does not view the struggle against sin and injustice as completed in history, still produces a spirit of struggle and liberates the forces of change. The dynamics of the message of the Kingdom of God constantly puts Christians under the rule "*societas semper reformanda*". Their negative attitude towards revolution, especially since the French Revolution, is erroneous. They need not, and certainly should not be guided by the ideology of the absolute revolution, nor by the utopia of the perfect society. They are not carrying out a Christian revolution, but they are working with secular, human methods of justice and politics to reform society for the sake of man. Prof. Wendland clearly observes the eschatological reserve in his theological thinking but nevertheless, in the context of his historical-eschatological approach, sees it as the inescapable task of the Church to work for social reform.

Another viewpoint was expressed by the Princeton Professor, Richard Shaull, who represented a theology of radical secularisation and humanization. Speaking from a first hand experience of the problems of the Church in Latin America in a revolutionary situation, Prof. Shaull launched a passionate plea for a revolutionary theology. Theological reflection

had to be set within the contemporary revolutionary situation and related to the questions arising there.

Modern technology seemed to support a total system of social domination and increased the possibilities for preserving the established order. **A new strategy of revolution is demanded, and the Church should provide the context in which people are set free and encouraged to accept this revolutionary commitment, and are helped to work out a theological perspective on and an ethic for revolution. For too long the a-historical way of thinking has dominated the Churches and has prevented Christian involvement from being the explosive factor it should be in history.** . . . . .

A third approach was that of Archpriest Borovoj, Professor of Church History of the Orthodox Theological Academy, Leningrad. As a typical representative of Eastern Orthodox Christianity the ideas of regeneration and resurrection also determined his views on society and social change. The spiritual revolution of regeneration and conversion, which are basic concepts of the Christian faith, prove that Christianity is in its essence revolutionary. These truths, however, do not only apply to the life of the individual but also to that of society. Therefore Christians should boldly, honourably and actively join in the building of the new life, based on social justice. They should bring a Christian social fervour to the social revolutions of our time and thus avert the dehumanization of the contemporary world. (Cf. Official Report, World Conference on Church and Society, Geneva 1966).

**"A new strategy of revolution is demanded and the Church should provide the context in which people are set free and encouraged to accept this revolutionary commitment."**

I have mentioned these three viewpoints which were represented at the 1966 Geneva conference in order to substantiate my remark that a responsible reaction to the quest for a theology of revolution does not necessarily mean unanimity among theologians.

A similar divergence of views were, and are being displayed in subsequent reflections on the subject. There is, however, also an undeniable convergence of viewpoints on at least three basic issues with regard to a theology of revolution. First, that revolution, which has been for many ages a "step-child" of Christian social ethics, has in our world and in our time become a priority. The traditional anti-revolutionary judgement of revolution in our Christian social ethics as something which is essentially evil and rejectable, has been abandoned. Second, that traditional Christian social ethics, by definition an ethics of "order", has been replaced by an ethics of change. It is no longer the preservation of the world and of society within certain eternally valid orders which forms the main concern of Christian social ethics, but the transformation of the world and of society according to the demands of justice and love. Third, that the entire biblical message, in particular the perspectives which are given by biblical eschatology, forbid the Church and theology to see the world as static and unchangeable. The revolution of God against the wickedness and injustice of men liberates the dynamics of our social-ethical action.

As I have already mentioned, this new or rather different approach on the part of contemporary Christian social thinking on the problem of revolution, must be seen as a genuine and responsible reaction within the context of the essential reciprocity between the Church and the world. In this respect the following factors could be mentioned: The shift from unconditional rejection of communism as a pseudo gospel to what is widely known and approved nowadays as the Christian-Marxist dialogue; the process of decolonization of non-white nations; the race problem, especially in the United States of America and in South Africa; Second World War and new approaches to the problems of violence and illegal resistance which emerged during these years; the changed Christian vision of secularization, not only on the part of the modern radical theology of renewal but also on the part of conservative theology.

Thus far I have only discussed the quest for a theology of revolution and the factors which, I presume, lie behind it. Now we have to turn to a question of the utmost topicality, namely:

**2. What is meant by "revolution" in the word-combination "theology of revolution"?**

Already at the 1966 World Conference on Church and Society it became evident that there was confusion and misunderstanding as regards a clearly outlined conception of the word "revolution". There were some who concentrated on the socio-political meaning of revolution as a radical change in the distribution of power while others concentrated on its technological meaning as a radical change in the distribution of wealth. As Dr. J. M. de Jong puts it: It came to the alternative of a passionate and bloody struggle for a just distribution of the poverty of the world, on the one hand, and a peaceful, technical-efficient and intelligent distribution of the wealth of the world, on the other hand. ("Voorrang aan de toekomst", Nijkerk 1969).

**"For too long the a-historical way of thinking has dominated the Churches and has prevented Christian involvement from being the explosive factor it should be in history."**

Also as far as the understanding of the concept of revolution is concerned, the three main speakers on this theme at the conference represented widely divergent views. Archpriest Borovoj advocated a Christian understanding of social revolution by stating an analogy between the concept of revolution and the fundamental concept of the Christian faith. Revolution is conversion, about-turn, new life in its widest sense. For Prof. Wendland revolution is the comprehensive revolutionary process of our scientific-technical civilization which brings about radical changes not only in the social but also in the cultural and spiritual sphere. Prof. Shaull's understanding of revolution is a radical change deliberately brought about by the demolition of an unjust national and international order.

A most interesting and instructive effort has recently been made by the Dutch theologian H. M. Kuitert to systematize the diversity of views on

what is meant by revolution in the quest for a theology of revolution. According to Prof. Kuitert revolution should not be understood as an historical but as a new social-ethical concept. The ingredients of this new social-ethical concept are to be found in five key-words: Structure, power, justice, change and means. Structure is a word which denotes the impersonal side of the social reality, and which is equally essential to human society as inter-personal relationships. However, structures are not of a supra-human nature. The word structure is a replacement of what were previously honoured as immutable divine orders. The institutional side of society has been de-mythologized from divine orders to human struc-

**"Social justice can only be achieved by a redistribution of power and a redistribution of power can only be achieved by an alteration or demolition of existing structures."**

tures. Socio-economic structures, as are political structures, are purely human impositions and therefore changeable. A monarchical system, for instance, is not of divine origin. These impersonal but not supra-human, and therefore changeable, structures are the regulating factors in the distribution of power, whereas power means control of those political, social and economic allocations which determine the lives of men. Therefore the problem of power is most closely related to the problem of social justice. Justice simply means that nobody should suffer injustice among his fellow-men but that each should be shown to better advantage. Justice does not mean absolute equality between men, but equality in at least three respects, namely equality of right to say yes or no to social or political decisions; equality of right to participate in the totality of culture and society; and the right of equal access to means of existence and betterment of circumstances. Absence of justice is not primarily the result of abuse of power by individuals, but the result of rigid structures. Change of these apparently unchangeable structures in order to restore justice is the primary concern

of revolution as understood in a social-ethical sense. **Social justice can only be achieved by a redistribution of power, and a re-distribution of power can only be achieved by an alteration or demolition of existing structures. And this poses the most urgent question about revolution as a social-ethical concept, namely that of the means through which structures can be changed.** In this respect there is a multiplicity of alternatives, ranging from the one extreme of an absolute rejection of any kind of violent action to the other extreme of resorting to violent revolution as the only way of effecting change. (Cf. "Theologie en ethiek van de revolutie", Gereformeerd Theologisch Tijdschrift, Aug. 1969).

3. The third point I want to raise is the question whether it could be correct at all to speak of a theology of revolution. Some theologians deny this. Theology, they argue, is the reflective account concerning the contents of faith and revelation. We cannot have a theology of revolution, as little as we can have a theology of evolution, or of nature, or of history, or of man. History, man, the cosmos and matter should all have their rightful place in a theology of creation, reconciliation and redemption. They are all parts of the reality in which our faith has to relate itself to the divine revelation, but it would be impossible to reveal the divine truth concerning the various parts or phenomena of reality. **Theology has a definite task with regard to the revolution which is manifesting itself in our age, but this task is not to develop a biblically orientated theory or strategy of revolution but to explore the relation between Christianity and revolution, to come to clarity on the question of whether some real fundamental premises could be found in biblical and Christian thinking for our own thinking and action in a revolutionary situation.**

Others prefer to speak explicitly of a theology of revolution, and if they have any objections against the combination of these two words, they do not lodge them against the component "theology" but against the word "revolution". The Reformed theologian, Prof. J. Verkuyl, for instance, claims to have invented the term "theology of transformation" many years ago, and in a recent publication he again used the word "transformation" instead of revolution, in support of Emilio Castro, general secre-

tary of the Commission for Latin American Evangelical Unity. (Cf. "Verantwoorde revolutie", Kampen 1968). Professor Kuitert, on the other hand, wants to maintain the word "revolution", not necessarily in approval of its coincidental connotation of a violent overthrow of existing structures, but because the word "revolution" is the most adequate expression of the all-inclusive and radical changes which are taking place in our modern world.

We have, therefore, at least two different lines of thought: on the one hand those who advocate a theology which should take the lead in the changing of existing structures, and on the other hand those who ask for a theological interpretation of the revolutionary world situation and an indication of theologically construed grounds for responsible participation. In both cases the point at issue is not an ethic of revolution, in other words: the problem of the right Christian attitude towards revolution. Those who prefer the term "theology of revolution" explicitly mean a theology which could give account of the fact that fundamental issues are at stake and of the obligation which rests upon Christians to unconditionally participate in the transformation of society and the reconstruction of the world. Such a theology would be so revolutionary in itself that it could rightly be called a theology of revolution. And the gist of the matter is a radical horizontalization of our theological thinking, a new understanding of the entire biblical message as exclusively

**"A theology of revolution is necessary to give account of and to propagate a way of being Christian in such a manner that men pawn their hearts unconditionally to life in this world."**

directed at the world. God has no other intentions than that this world should be the habitation of all men and that life in this world should be livable for all. Christians do believe in another world, i.e. the world of God and his salvation, but this other world is not a world behind or after the world in which we live. It is this



very world of ours. Here, and nowhere else, the new life of salvation of which the Bible gives witness, should be realized in the horizontal relationships of men. A theology of revolution is necessary to give account of and to propagate a way of being Christian in such a manner that men pawn their hearts unconditionally to life in this world.

It is needless to say that there is a great variety of nuances in this line of thought — from a more or less orthodox orientated historical-eschatological theology to the extremely liberal, Bonhoefferian-inspired theology of a radically secularized and horizontalised religionless Christianity. Prof. Kuitert, for instance, who teaches at the Reformed Free University at Amsterdam, is obviously strongly influenced and inspired by the theology of A. A. van Ruler and could certainly not be classified with men such as Robinson of "Honest to God"-fame or Hamilton, Altizer and Van Buren of "God is dead"-fame.

Theologians who are more hesitant to speak explicitly of a theology of revolution, but who nevertheless stress the urgency of a new approach to revolution, prefer not to search for an exegetical and hermeneutical substantiation of revolution, but see it as the task of theology to indicate the biblical motives and starting points for this new approach. They are on their guard for all false utopias, whether it be the "new world" of the post-revolutionary period or the Christian utopia of the perfect society. A "heilsgeschichtliche" theology ("Heilsgeschichte = history of salvation) provides, according to them, an optimal combination of biblical ground-lines and the modern concept of life. Under "heilsgeschichtliche" theology they understand an approach to the divine revelation as a series of acts of God in the field of history, with Christ at its centre. Only from these historical acts of God eternal truths could be deduced and through a linking up with them our own existence could be renewed. In the context of a "heilsgeschichtliche" or historical-eschatological theology the following biblical motives could then, inter alia, be discerned for a new approach of our present revolutionary situation:

1. The predominance of the future in the Bible could open new perspectives on the great eschatological future of a new heaven and a new earth, precisely at a time when people

are anxiously reaching out for a new and better world.

2. The God of the Bible is the God of the covenant. He adopts man as his co-worker and enters into a covenant with him against the power of fate. This view of God as the God of the covenant, which He enters into with man, distinguishes Christian faith from paganism. The awareness of modern man that it is contrary to his own nature to resign himself to his inevitable fate should be endorsed as fully in agreement with the biblical view of man as counterpart and partner of the living God.

3. A rehabilitation of the Old Testament is taking place in our time. There are still tendencies of a radical

**"It is an undeniable fact that the Church through the ages was always inclined to defend the status quo rather than take up the cudgels for those who reached out for change."**

Christological concentration of the entire biblical message, of repression and neglect of the historical process in favour of the confrontation with Christ as the revealed eternity here and now. But especially since the Second World War new attention has been given to the proper relation between the Old and New Testament. Whereas the Old Testament was re-discovered, so to speak, as the revelation of the totality of the intentions of God, the New Testament contains an exaggerated concentration and anticipation of the second coming of Christ. The awareness of modern man of the fundamental significance of life in this world at the horizontal level is not at variance with the intentions of God which are revealed in the Old Testament.

4. The eschatological assurance of the Bible, summarized in the words "Behold, I make all things new", certainly concerns the eschatological future of the new heaven and the new earth. However, the Bible reveals God as the God who constantly renews and starts anew. Eschatological faith therefore essentially does not mean resignation, but anticipation through acts of obedience and hope.

Modern man needs the assurance that he is not working against God in his constant search for renewal.

5. The Bible indeed contains the message of the thorough de-mythologization and de-demonization of reality. What is nowadays called secularization is indeed one of the deepest characteristics of the Christian gospel in the Old and New Testament. A proper understanding of the Bible will take modern man as the product and advocate of a complete secularization of reality seriously, but would also help to check the unrestrained and sometimes even blasphemous theologies and philosophies of secularization which are strewn about in our world. A theology of secularization, which also entails the horizontalization of our Christian faith, has its only justification and its only safeguard against the total debasement of our existence in the maintenance of the vertical dimension of the biblical message.

In conclusion I want to remark that, in my opinion, the whole quest for a theology of revolution has arisen from the awareness that the Christian Church and theology did not keep pace with the revolutionary changes which took place in the world during the past two or three decades and all the human needs which have resulted from them. Among these needs are the injustices suffered by millions of people in consequences of an unjust distribution of power, rights, provisions, wealth — in short: of the gifts of God to man as the ruler over and the consumer of the riches of his creation. Outdated political, economic and social structures are clung to by the privileged minority of the population of the earth to preserve the status quo, and they very often justify their conservatism with an appeal to the Holy Scriptures. It is an undeniable fact that the Church through the ages was always inclined to defend the status quo rather than to take up the cudgels for those who reached out for change. This anti-revolutionary attitude is characteristic of the Churches. But being anti-revolutionary in an age when revolutions and revolutionary changes are reshaping the world at all the levels of human life and society means lagging behind. The world emancipated itself from the Church and got out of hand. But still it is God's world, the object of his love and of his deeds. And now, increasingly becoming aware of its lagging behind, the

Church is asking itself whether it is not God Himself who is far ahead of it on his way through history. In this situation the Church is re-awakening to the awareness that the Christian gospel is in its very essence dynamics, revolution, hope.

It is quite understandable, therefore, that theologians who sense their responsibility very deeply urge a change in our theological thinking which has to be so revolutionary in

comparison with the old conservative positions in order to catch up, that they cannot but call it a theology of revolution — a theology for the needs of our time.

It seems, however, that nothing else and nothing more is needed than to take the proper message of the Bible seriously — the message of the living God who enters into a covenant also with this generation and adopts them as his co-workers,

through the Holy Spirit, in his work of expressing the image of his Son in this revolutionary age and of establishing his Kingdom in this turbulent 20th century world.

Therefore: not necessarily a theology of revolution, but a theology which speaks of God who, as the only God in all eternity, is also the God of this our time and of this our world — the God of hope, the God of the future.

## CHRISTIAN CHALLENGE

Five years of work with the African Independent Churches

— MARTIN WEST

**IT IS NOW** exactly five years since a small group of ministers of some of the African Independent Churches approached the Director of the Christian Institute and asked for assistance.

From that first meeting sprang a conference of 75 leaders who passed the following resolution: "We give this day full trust in God and His People, that we must love each other as brothers in Christ irrespective of colour, race or creed and to share together those sufferings which He shed on the Cross, with other nations. We give our fullest confidence to the Christian Institute of Southern Africa, and invite its Director, the Rev. C. F. B. Naudé, to guide us through every difficulty in the Christian field . . ."

### AICA IS BORN

Thus AICA, the Association of African Independence Churches, was born with the aim "to serve the church of Christ in every possible way, and especially the needs of the African Independent Churches", and its foundation "upon the Word of God, upon belief in God the Father, in Jesus Christ the Son, Redeemer and Lord, and in the Holy Spirit." Two members of the Christian Institute, the Rev. C. F. B. Naudé and the Rev. Danie van Zyl, were appointed as official advisers to AICA, and work with the African Independent Church movement began in earnest.

With the assistance of the Christian Institute — material and non-

material — AICA has grown in five years into a sizeable organisation with an annual budget of some R7,000 and a membership of nearly 300 churches.

A Board of Management which deals with AICA affairs during the year is elected at the Annual General Conference, which is held at a different centre each year. The 1969 Conference was held at Kwa-Mashu, Durban, and was attended by some 155 delegates representing member churches. Conferences have also been held at Queenstown, Johannesburg and Bloemfontein.

AICA has an office in Soweto, Johannesburg, which is run by the General Secretary of the Board of Management with the assistance of a full-time typist. The office provides secretarial services for member churches, as well as meeting facilities in its board-room. Further secretarial services are provided by the Christian Institute.

### COMMITTEE WORK

As AICA's work has expanded a number of committees have come into existence — for example a Newsletter Committee, Theological Education Committee, Refresher Course Committee, Church Government Committee, and Consultation Committee. All committees report to the

Annual General Conference which elects committee conveners.

Many of the committees work closely with the staff member of the Christian Institute who works as a full-time adviser to AICA and deals with many problems, including relationships with various authorities, obtaining church sites, permission to publish banns of marriage, and many others.

Initially work with the African Churches was confined to men, but it was soon realised that an organisation similar to AICA was needed by the women of the independent churches. In 1967 the AICA conference at Bloemfontein established the Women's Association of the African Independent Churches, which became known as WAAIC.

WAAIC's progress was slow until at the beginning of 1969 a part-time adviser was appointed by the Christian Institute. Increased organisation culminated in a successful conference — held at the same time as the AICA conference — which was attended by about 70 women.

### FUTURE WORK

The Conference planned WAAIC's programme for the future. Among its decisions were to launch a Cent Fund to provide for widows and orphans, to start literacy classes, and classes in cooking, sewing and biblical knowledge. The women also decided to start a project to help the aged and poor in their congregations. After the conference a WAAIC office was

opened in Soweto, and literacy classes started, with the other classes planned for the near future.

The growth of the independent churches has been phenomenal. In 1913 there were about 30 churches, in 1948 about 880, in 1960 an estimated 2,200, and it is believed that the number will have risen to nearly 3,000 by 1970. This means that nearly one-quarter of the total African population of South Africa belongs to the independent churches.

This, then, has been the great challenge to the Christian Institute and like bodies: to try in some way to meet the needs of a movement comprising nearly 3 million people, many of whom lack education and are underprivileged, and most of whose leaders lack theological education.

### MAJOR PROBLEM

Lack of theological education is acknowledged as a major problem by many independent church leaders — in fact the first group who approached the Christian Institute made three specific requests: for refresher courses for ministers, for a correspondence course, and for a theological seminary. Taking up the challenge, the Christian Institute — with considerable overseas financial support, particularly from the Theological Education Fund — started at once by organising theological refresher courses in various parts of the country. To date ten of these courses — lasting up to ten days — have been held with as many as 100 participants at a time. Lecturers have been drawn from various denominations.

While the refresher courses have been immediately successful, and African ministers have made considerable sacrifices to attend them, the Christian Institute has assisted AICA in planning two ambitious projects, both of which will start in 1970, and will make that year the most important one for AICA to date.

After many negotiations, the AICA Theological Seminary will open at Lovedale near Alice in the Eastern Cape on March 1st. The premises will be rented from the Bantu Presbyterian Church, and will

accommodate 30 students and 3 lecturers, at least one of whom will be a member of the African Independent Churches.

At the same time, a theological correspondence course will start under the guidance of the Rev. Danie van Zyl. It will cater initially for about 100 students in four languages — English, Zulu, Xhosa and Sesotho — and will use the new system of Programmed Learning. Mr. van Zyl will be assisted by three programmers who will write lessons in their own languages.

With the start of these two projects, it has become possible to change the emphasis of some of the refresher courses to fill a vital need among many independent church ministers: that caused by a lack of administrative training. From 1970 courses will be run in church administration, book-keeping, budgeting and like subjects in the hope of easing what is a serious problem in many churches.

### EXCITING YEAR

The start of 1970 will see the launching of two theological education projects which will not only be vital in South Africa, but also of great significance to the rest of Africa, wherever independent church movements burgeon.

The progress of these projects will be watched carefully by many as pioneering work in a difficult field. AICA, the Christian Institute, and many other bodies and individuals who have been approached or will be approached for assistance, realise the importance of the work, which may yet be the most significant on this continent for millions of "forgotten Christians".

## PERSONAL COMMITMENT BY CHRISTIAN INSTITUTE MEMBERS

The Christian Institute of Southern Africa which recently acquired a striking and highly symbolical official emblem has also decided to issue special pledge cards to those of its members who want to commit themselves personally and specifically to the ultimate cause it represents.

The pledge reads as follows:

I (Name of Member),  
a member of the Christian Institute of Southern Africa,

**AFFIRM** my acceptance of the Kingship of Christ over all aspects of life;

**PLEDGE MYSELF** to do my best to witness to His rule of truth, justice and love;

**OFFER MYSELF** as an instrument of His peace in our society of different peoples and cultures;

**PRAY** for his guidance, as His servant, to see and know the things I ought to do, and for His grace and power faithfully to fulfil them;

**DEDICATE MYSELF** to the cause of His Kingdom, to the fostering of the community of believers and to the ultimate unity of the Church of Christ.

## BURSARIES FOR AFRICAN SCHOLARS

A limited number of bursaries are available for African scholars wishing to continue their school career after Std. 6. Full particulars can be obtained from  
the Rev. J. Tau, Secretary,

African Bursaries Fund,  
S.A. Council of Churches,  
P.O. Box 31190,  
Braamfontein, Transvaal.

# Die Kerk Buite Suid-Afrika

PROF. B. B. KEET

## VROU OP DIE KANSEL?

'n Medewerker van *Ecumenical Press Service* (E.P.S.) skryf 'n breedvoerige artikel in 'n uitgawe van E.P.S. (2 Okt. 1969) oor die vraag of die vrou 'n plek op die kansel mag beklee. Dit is bekend dat in die jongste tyd die vrou in die kerklike amp al meer haar plek inneem, veral in die diakenamp, soos dié van diakones as hulp vir die diaken, maar ook in die leeramp waar sy dikwels in Sondag-skool en katekisasie 'n vername aandeel het. Op die kansel egter is dit hoë uitsondering om die vrou as herder en leraar van 'n gemeente te sien, hoewel in Christelike kerke daar reeds enkele gevalle aangetref word.

Die skryfster van bogenoemde artikel begin haar betoog met die volgende woorde: „Julle vroue moet in die gemeente swyg”, het Paulus geskryf in sy brief aan die Korinthiërs. En in sy brief aan Timotheüs: „Ek laat die vrou nie toe om onderrig te gee, of oor die man te heers nie.”

Hierdie woorde wat al honderde jare aangehaal is, het gemaak dat Paulus se reputasie as vrouehater versker is, en dié gewoonte is tot in die jongste tyd deur die tradisionele lering van die kerk bevestig. In baie huweliksformuliere moes die bruid belowe om haar man gehoorsaam te wees.

Hierdie opvatting van die vrou — wat vandag beslis teëgestaan word — het seker nie bygedra om haar aan te moedig tot deelname aan die lewe van die kerk nie, behalwe die bywoning van eredienste, godsdienstige onderrig aan kinders te gee, eensame gemeentelêde te besoek en ander take te onderneem „om die leraar behulpzaam te wees.” Maar byna geen vrou was pastor, priester of kerkleier nie.

Aan die ander kant, al is die evolusie stadig, begin vroue in die maatskappy baie belangrike posisies te beklee. 'n Mens is nie langer verbaas om mev. Gandhi as regeerder van Indië en mej. Argie Brooks as voorsitter van die huidige Algemene Vergadering van die Verenigde Volke te sien nie. Gaan die kerke weer agterbly by die wêreld?

As vroue geneesher, ingenieurs, ruimtereisigers en hoofde van state kan

wees, waarom nie predikante nie?

In antwoord hierop sê baie Christene dat die kerk nie aan die wêreldorde moet konformeer nie. Toelating tot die pastorale diens is nie iets wat die mens aanspraak op kan maak nie. Dit is 'n genadegawe van God aan die individu. Die aard van daardie diens bly dieselfde; dit word nie verander deur die feit dat die vrou vandag geëmansipeer is nie.

Die probleem bestaan daarin dat die kerke dit nie onder mekaar eens is oor die aard van die pastorale diens nie. Hoe kan hulle, onder sulke omstandighede, dieselfde houding teenoor die ordening van vroue deel?

Die vergadering te Uppsala van die Wêreldraad van Kerke het in 1968 verklaar: „Ons besef dat die vraag van die toelating van vroue tot die predikamp die onderwerp van verskeie studies was. Ons sal daarop aandring dat hierdie studies voortgesit word, vername om in aanmerking te neem die ondervinding van 'n toenemende aantal kerke wat vroue nou orden, sodat in die lig van hulle ondervinding verdere teologiese studie op die ekumeniese gevolgtrekkings van hierdie ontwikkelings gemaak kan word.”

Die probleem is nie beperk tot 'n suiwer teoretiese studie nie. Saam met die Bybelse en teologiese aspekte moet die emosionele reaksies van mans en vroue in aanmerking kom; sommige vroue voel gefrustreerd, ander voel bedreig. Hoe kan die diskussie vlot? En hoe kan die negatiewe houding van die Rooms-Katolieke kerke en die Anglikaanse kerke oorwin word?

As dit gesê is, moet ook nog die eksegetiese oorwegings in aanmerking kom. Hoe moet ons vandag die bogenoemde Bybelse tekste interpreteer? Moet ons hulle letterlik verstaan?

Moderne ondersoek van die Bybelgeskiedenis toon aan dat dit nie moontlik is om verse uit hul verband aan te haal sonder om die invloed van die historiese situasie in ag te neem nie, en sonder om op die boodskap van die hele Bybel ag te slaan nie. Toe Paulus vroue gevra het om te swyg in die gemeentes, het hy dié versoek vir alle tye bedoel of alleen vir die kerk in Korinthe onder sy be-

sondere omstandighede? Insgelyks, toe Jesus sy apostels gekies het, moct ons net sê dat daar geen vroue onder hulle was nie, of moet ons liever in die eerste plek die teologiese doel probeer vasstel, wat Sy keuse bepaal het?

Die ander aspek van die probleem raak die kerklike lewe. Die vergadering van Uppsala het gerapporteer: „Daar dit onmoontlik is om die Nieu-Testamentiese bepaling omtrent die onderrig van vroue te vind, behalwe die feit dat hulle nie in die apostoliese kring was nie, moet die vraag gestel word, gesien 'n radikale verandering van situasie, of hulle uitsluiting uit die amptelike prediking gebaseer is op 'n goddelike instelling of op menslike tradisie.”

Inderdaad is dit die algemene beskouing oor die vrou wat aan die grondslag lê van mense se houding vir of teen die ordening van vroue. Die Roomse Kerk bv. laat nie vroue toe om priester te word nie omdat die priesterskap gesag meebring, en gesag kan nie aan die vrou verleen word nie omdat, so word beweer, sy aan die man ondergeskik is. Sommige Gereformeerde en Lutherse Kerke, aan die ander kant, lê nadruk op die feit dat mans en vroue albei in die gelykenis van God geskape is, en daarom gelyk in waardigheid en waarde in Sy oë is.

Volgens resente statistiek is daar 50 kerke in die Wêreldraad wat vroue orden (meestal Lutherse en Gereformeerde Kerke, ook sommige Baptiste en Metodistiese Kerke) terwyl 170 dit nie doen nie. Hieruit blyk dat die vraag 'n aktuele vraag is en op ekumeniese vlak nog ver van 'n oplossing is.

Wat gaan gebeur in 1970? Natuurlik kan niemand dit voorspel nie. In alle geval sou dit 'n groot stap vooruit wees as die kerke 'n beskouing oor die vrou kan bereik wat nie dié van die stemregjuffer (suffragette) of van 'n „vrou hoort in die kombuis” is nie.

Tot sover die artikel van die medewerker van E.P.S., wat tot nadenke stem. Treffend is egter, die feit dat die getal suksesvolle vroulike predikante baie gering is, ten spyte van die feit dat hulle in sommige kerke jarelank al tot die kansel toegelaat word.

# ON BECOMING A PASTOR

— CHARLES V. GERKIN

Carl Rogers has made a significant contribution to the literature of counselling and psychotherapy by conceptualizing the subjective experience process involved in both the client and the counsellor in a counselling relationship. In his recently published book "On Becoming a Person" this spelling out of the subjective aspects of "becoming" and of helping others to "become" are underlined. Likewise, some of the broader implications of his thought when applied to other areas of human relationships are suggested by Rogers.

This paper is not a book review. Rather it is an effort to conceptualize, after the fashion of Rogers, some of the more subjective aspects of another process of becoming, namely that of becoming a Christian pastor as this role involves the person of the minister in close shepherding relationships with other persons for whom the minister has pastoral responsibility.

## PASTORAL TRAINING

A few comments about the background of experience out of which these impressions of the person in the process of becoming a pastor are presented may be in order. Over and above the personal struggles with the pastoral role that for me have had both those aspects that are uniquely mine and to a considerable extent, if I am to believe clergy friends with whom I have shared moments of serious conversation, other aspects that have a more universal quality, these impressions here presented grow largely out of experience as a chaplain supervisor of clinical pastoral training. This experience has brought me into rather intimate personal contact with young seminary students just beginning to come to grips with their pastoral calling, with seminary graduates in clinical year internships in pastoral care in a large medical treatment and training centre, and with older ministers who, dissatisfied in some way with their pastoral functioning, have sought to re-think their calling in involvement in clinical pastoral education. As many who have been involved in clinical pastoral training can testify, there is an opportunity for sharing in the subjective process of becoming a pastor in the supervision of such programs that is akin to, though certainly not identical with the opportunities to observe the "becoming" of a person in intensive counselling or psychotherapy.

It is my understanding that clinical pastoral training is best defined as theological education at the experiential level. Theological education at this level involves the student in experiences of ministry to persons in crisis, which involvement presents the student with theological and pastoral questions as they are found in living persons. The purpose of clinical pastoral education is the nurturing of a Christian pastor who, at some depth, has experienced the human predicament in himself and in others who are undergoing the crises of life, who has found that asking the questions of this predicament at any level does not destroy him, and who then has begun to integrate questions and answers, theological and otherwise, into his whole personal response to the responsibility of the pastoral office.

## TOOL KIT

With the frame of reference within which the observation of subjective process in becoming a pastor is thus described, I turn now to the impressions. These are presented likewise in the manner of Carl Rogers.

First, it is my impression that the process of becoming a pastor involves movement from an effort to appropriate intellectually learned theological concepts towards a whole person expression of personally relevant theological understandings.

Academic theological education rightly concerns itself primarily with the intellectual mastering of certain Biblical and theological concepts, systems of thought and their history. For the fledgling pastor, newly confronted with the task of pastoral care, these concepts are like a kit of tools. They are tools that are to be applied to concrete situations in his ministry, but, like tools, they remain largely outside himself. If he encounters a

person who expresses feelings of guilt, the concept of forgiveness is immediately brought out for application as the proper tool. The fact that the tool when applied with vigor, or sometimes even with finesse, does not always bring about the desired result is, to say the least, disconcerting. The guilty person with whom one has discussed the concept of forgiveness does not always feel forgiven. Even if he agrees with the pastor about the idea of a forgiving God, his manner and tone of voice continue to express guilt.

## PERSONAL UNDERSTANDING

But if the person becoming pastor is a sensitive and perceptive individual (and particularly if he is under sensitive supervision) repeated experiences of having one's theological tools fail to perform their desired task initiates a process of personal struggle in the midst of which what were theological concept tools become personal theological understandings. In the struggle to minister to another person's guilt, the involved awareness of one's own guilts, even if it be only the guilt over not being able to minister adequately, comes into focus. With this experience the theological concept ceases to be a tool and begins to be a personally relevant theological understanding. As this process continues there is movement toward whole person expression of what is relevant theology in the pastoral relationship. The growing pastor talks less and less with persons to whom he is ministering about forgiveness. He rather is able more and more to communicate forgiveness in the relationship. It is also my experience that many ministers who become dissatisfied with their pastoral functioning, so that the role of pastor is empty and meaningless, are persons for whom theological concepts like sin, grace, forgiveness, and judgement have largely remained concepts to which one gives intellectual assent, tools to be used and spoken of from the pulpit, but for whom the personally relevant understanding has never taken place.

## INADEQUACY

Second, it is my impression that the process of becoming a pastor involves movement from an effort to use certain pastoral skills toward a spontaneous, yet purposeful mode of relating to persons as pastoral shepherd.

The young pastor to be is most often at least somewhat aware of a sense of inadequacy for his task, though those feelings are sometimes clothed in an outward air of confidence. In his anxiety to feel more adequate he tends to seek "how-to-do-it" answers to a variety of questions ranging from "How do I organize a vocation Bible school?" to "What do I say to the bereaved when I make a pastoral call?" His questions about pastoral counselling will often be questions related to methodology. For example,

### Advertisement

## COURSES AT LUMKO INSTITUTE

In our complex South African society there are many problems in communication and human relations. This is not surprising when one considers that along with the two official languages no less than seven African languages are spoken in this country. When a person interacts with people of another language and culture, he likes to do so in a manner which is satisfying, constructive and Christian, thus avoiding as much as possible sources of friction, of misunderstanding and of unpleasantness. To interact with people in this way, we need some knowledge of their way of life, a respect for their values and institutions, and an understanding of their language. These requirements are most obvious in the case of missionaries and mission helpers. Lumko Institute was established to help meet these needs. It owes its origin mainly to the vision and perseverance of Bishop Rosenthal. It is subsidized by the South African Bishops' Conference.

Short intensive courses of three to four weeks duration are given in Afrikaans and the main African languages, and in Anthropology and culture. Courses are also given in other subjects such as Catechetics and Group Dynamics. The courses cater for small groups so that individual attention can be given to students and a friendly and happy group spirit can develop. The African languages are taught in stages. Stage 1, i.e. the first stage, is for beginners. The other stages are of a more advanced nature. Modern technique in language teaching, especially language laboratories, are used.

This year a total of 140 people have participated in the Lumko courses, many of them taking several courses. Slightly over half the students were Catholic priests, sisters or brothers. Of the remainder, some were laypeople but the majority were missionaries from various Churches especially from the Anglican Church — two Anglican Bishops took the courses.

Full information on forthcoming courses can be obtained on application. These courses begin immediately after Christmas. It is advisable to apply as soon as possible especially for the beginner courses. All correspondence should be addressed to: **The Rector, Lumko Institute, P.O. Box 11, Lady Prere, C.P.**

many a budding pastor has turned avidly to Carl Rogers to fortify himself with the proper non-directive techniques which he then uses in a rather stilted fashion as the apprentice awkwardly uses the tools of many another skilled trade. When he forgets for the moment that his is supposed to be a skilled tradesman, he lapses into a primarily social mode of relating that varies depending upon his particular abilities in socializing.

As the subjective process of becoming a pastor to persons moves along under careful supervision, some rather striking changes begin to take place. The questions related to skills and methods begin gradually to be replaced by questions that probe the meaning of human existence as it is found in the concrete situations of persons in need of an accepting relationship, forgiveness, meaning, and faith along with questions that inquire about the nature of interpersonal and God-man relationships. Methods and skills as such begin to fade into the background, or, more often, become a part of a growing, spontaneous mode of relating to persons.

## SELF-DISCOVERY

Which brings us to a third impression: **Becoming a pastor involves movement from an effort to find one's self in pastoral role toward a freedom to permit the total self to be used pastorally by another.**

The person seeking-to-become-pastor is perhaps more than anything else seeking to find himself. The decision to become a pastor very often involves a restless and sometimes painful longing to find and fulfill one's self. In the beginning pastoral functioning tends to be highly self-conscious and reflects a pre-occupation with questions related to the appropriateness or inappropriateness, the "goodness" or "badness" of one's self-expression in the new and ill fitting role. Subjectively, as one begins to have experience in which he not only feels himself to be a pastor to another, but also has experience in which the other person experiences being helped by one's pastoral effort, movement begins toward a more genuine "other-centered" feeling and attitude in his pastoral relationships. This movement seems to be best described as a growing capacity to make one's self to be used by the other person to facilitate growth. To be used in this sense does not mean to

be manipulated or used in a destructive manner. Rather, it means to be able to relate in terms of the other person's need, whether that be a need for warmth and reassurance or a need for confronting, aggressive encounter. The total self of the pastor, from his feelings of tenderness to his aggressive strength becomes more and more available for the fulfilling of the pastoral function as the need of the other person requires. The need to find one's self or prove one's self in this particular situation or relationship fades into the background.

## USED BY GOD

A fourth observation is best stated as follows: **Becoming a pastor involves movement from an effort to make use of God, the Gospel, and theological realities in pastoral relationships with persons toward an ability to allow one's self to be used of God in communicating the Gospel in a manner that is not contrived.**

The beginning pastor tends to feel that the responsibility for God's presence in a pastoral relationship lies with the pastor. God will not be present unless he is brought by the pastor. Intellectually, he may accept that this idea is indefensible theologically. He knows that God's immanent activity in the human situation is not wholly dependent upon his ability to bring God to the relationship. But nevertheless, he tends to feel this way. In this sense, God is for the beginning pastor another "tool" to be brought to bear in solving this immediate example of the human predicament. Because of this he tends to feel that he should use certain words that "bring God into it", and feels frustrated, guilty and inadequate when he fails to do so. Thus, one young pastor, reflecting about the difficulty he had "bringing God in" said, "I suppose it's all right to talk with people about their children or their family relationships if you can establish a relationship this way and then get around to talking about God." This tendency is, of course, related to our first observation concerning the manner in which theological realities tend to be detached concepts for the beginning pastor.

With pastoral experience the realization begins to dawn upon the person becoming pastor that the times when he and the other person are most vitally aware of God's presence are not those times when he has con-

trived to bring God into the situation, but rather when the relationship has become such that God is enabled to reveal himself through it. Subjectively, these times are experienced as moments when the pastor was enabled to be a "little Christ" to another, to use Martin Luther's words. It is as if God has become incarnate in the relationship. The pastor begins to feel not that he must "use" God in the relationship, but that God has used him as a channel of his grace.

Moreover, experience as a pastor begins to bring the insight, most often as an afterthought looking back on a bit of pastoral experience, that redemptive things happen in pastoral care without the conscious awareness of either the pastor or the other person. The Spirit truly "bloweth where it listeth". Thus movement is toward a recognition that God, at his good pleasure, chooses to use the pastor as a channel of grace. More and more the pastor is then able to relax and be himself, using whatever metaphor that communicates with this particular person to convey, in the relationship, the Gospel in spirit if not in letter. He likewise becomes more able to speak the traditional words of faith when they appropriately clarify the spirit already implicit in the relationship.

### ACCEPTANCE OF BROKEN REALITY

A final observation about the person becoming pastor grows out of the others and seems to appear only after the other processes here described are well underway. It is this: **Becoming a pastor involves movement from concern with correcting what is wrong or bad or distorted in the other person toward acceptance of the broken, contradictory nature of the human predicament and concern with finding the other person where he is, listening in order to understand, and trusting the healing power of a redemptive relationship.** This observation is perhaps clarified by restating it in the following manner: **Becoming a pastor involves movement from a pre-occupation with efforts to get persons to be good, happy, or "Christian" toward an acceptance of salvation as a process or growing relationship in which the person is being saved in the Biblical sense of becoming.**

The beginning pastor generally tends to feel a strong urge to "build

Rome in a day". When he enters into a pastoral relationship and begins to sense the ways in which the other person is involved in distorted ideas, conflictual feelings, sinful behaviour, or faulty attitudes, he most often feels an overpowering urge to set things straight. Even when he is able to see that straightening out problems and distortions that grow of years of past experience is exceedingly difficult if not impossible, he tends to feel a sense of failure if he has not done so. He feels a great need to share his own insight into the other person's life immediately so that what is wrong may soon be corrected. The fact that these efforts generally prove unsuccessful is often a source of one of the first crises related to doubt about the meaningfulness of the pastoral calling.

This facet of the process of becoming a pastor is most crucial, for the resolution of the young pastor's dilemma at this point may be highly determinative of his future attitude and activity in his pastoral ministry. The danger of a resolution in the direction of understanding the pastoral role (often unconsciously) as primarily a manipulative or coercive one is very great unless supervision is available to assist the young pastor to clarify his own attitudes as well as the issues involved in terms of the nature of man and salvation. Likewise, it is in relation to this facet of the process that many young pastors begin to wall themselves off from close emotional involvement with persons in difficulty, much as the physician is tempted to wall himself off from emotional involvement with persons in pain.

### BEHAVIOURISM

It is at this point that the behavioural sciences with their spelling out of the nature and depth of the human predicament, man's involvement in sin, are most helpful. The concept of human life as process or pilgrimage in which the person is both caught in the web woven of his past experience and free to become a new creature is helpfully clarified by an effort to correlate psychological and Biblical theological perspectives on the human problem. Clinical pastoral education enables the person becoming pastor to do this in the context of a clinical setting where he may bring both of these perspectives to bear upon living, human examples of man's universal problems. Con-

stant checking and rechecking of concepts against raw experience with persons in crisis and checking experience against psychological theory and theological point of view enables the young pastor to begin to correlate his experience with his theological understanding in such a manner as to put "living flesh on the dry bones of theology", as one young pastor recently put it.

As this process continues a rather profound change begins to take place in the pastor's subjective experiencing of the predicament of the persons to whom he is called to minister. Not only is he more able to see the reality of the other person's situation with all its implications more clearly, but he becomes more and more able to enter "gracefully" into the stream of the other person's experience. He becomes less and less eager to find quick, simple solutions and more able to see the deeper, more significant issues in relation to the other person's life pilgrimage. Thus he becomes more truly a "shepherd of the flock of Christ" and less a "problem solver", "advice giver", or dispenser of "cheerful words".

### PARTICIPATION IN SALVATION

The theological basis for this shifting emphasis in pastoral attitude and relationships seems, in most cases, to be a deepening understanding of salvation as a process of growing relationship between God and man in which the person is being saved in the Biblical sense of becoming. The pastor is privileged to participate in that process to a greater or lesser degree. His part in the process may at a given time be to "speak the truth in love", if that be appropriate, or may be simply to listen and accept, thus seeking to communicate God's acceptance. His part may be to be the friendly antagonist through whom the person is able to "wrestle with God" in the sense of struggling with his doubts about the meaningfulness of life and the goodness of God. Judgement, in the sense of confrontation with self in a context of mercy may come about through his manner of relating. Whatever his role may appropriately be, it is taken not in order that he may manoeuvre the other person into being good, happy, or "Christian", but in order that the other person may grow toward "real maturity — that measure of development which

is meant by 'the fullness of Christ'".

In summary, my suggestion is that becoming a pastor, like becoming a person, is a process that begins with the effort of the person to find himself in the pastoral role and to make use of certain tools, theological and methodological, to bring about certain goals with other persons. It begins

with a great sense of responsibility on the part of the pastor-to-be for the participation of God in the life of the other person. Through a process that, like personal becoming, involves frustration, crisis, and satisfying experiences, the person becomes more truly a pastor in the sense of "shepherd of the flock of Christ," able to

use his whole person in relationships with other persons. Through these shepherding relationships God is then enabled to reveal himself as forgiveness, judgement, and grace. Like becoming a person, becoming a pastor is a never ending, continuing process in which the pastor, like the person, grows toward "the fullness of Christ".

## A QUESTION OF LOVE

— ROSEMARY M. ELLIOT

**Who are those who comprise the Christian Church? What is the one thing which qualifies them for this label? Baptism? Regular attendance at church services? Behaviour? Good works?**

**There is only one quality that Christ said would enable people to recognise His disciples — that they loved one another.**

### RESPONSE OF LOVE

Love is not an emotion. It is a way of responding to people. A man is not 'nearer to God' when he is 'alone with nature'. He is nearer to God when he is tired and busy and yet still responds to people with kindness and care.

Which is nearer to a love-response: To give generously to your church's building fund; to give to charity; or to pay your employees better wages?

Which is nearer to a love-response: To attend mid-week prayer meetings; or visit a sick or lonely neighbour?

How do we see our Christian witness: Attending church; prayer meetings; Women's Guilds; Sunday school work; altar flowers; mending the church linen?

### CHRIST THE CENTRE

To be Christ-centred is to be love-centred. Where do we love when we are engaged in these activities? In Sunday School work for instance, which is most important: the things we teach the children or the quality of our caring that reaches from the teacher to each child?

When we attend church meetings, what is the main topic: Finance, Church Buildings and maintenance,

The Spiritual life of the congregation and its outreach? One meeting I recently attended spent one and a half hours discussing the graveyard.

When we attend these meetings, what spirit is generated? Good fellowship? Irritation? Boredom? Which is more important, the subject matter under discussion or the manner in which we discuss it? Are decisions the corporate expression of the group, or the unadulterated intention of one or more influential members of the congregation?

### CORPORATE SPIRIT

Love grows between people. The quality of their relationship affects the manner they respond to one another. Every coming together of people, whether for church or sport, family outings or work, are opportunities for enjoying one another. How often do we? What spirit do WE bring to a corporate activity? Our own or Christ's?

Is the main role of the Christian church to help people grow spiritually? Is the only test of spiritual development seen in a man's capacity to love? If it is, then are current forms of church worship and organisation developing the spiritual life of members?

Do we see tension and crisis as bad things to be avoided? Or do we see them as the places where the Holy Spirit is at work? What is our own response when we are confronted by an emotionally charged problem? Do we withdraw because we dislike 'unpleasantness'? Do we wish other people were not so short-sighted, conservative and obstructive? Do we resent the people who bring new ideas

and seem pushing and self-opinionated? As tempers rise over an issue, which becomes more important: the idea or the group? Where do WE see Christ at work in such a situation? Even if we are sure we have Right on our side, is Christ still with us?

### SPEECHLESS LOVE

Love is not communicated in words. There is no 'exchange of love' when one person does all the talking, no matter how inspiring he may be. Love is silently expressed when we help others to communicate. As we shut ourselves down and stop projecting ourselves, Christ begins to take over. There is no easy insight into this. The only way we can actively seek a love relationship is when we consciously commit ourselves to love within a situation. In this is the potential transformation point of the whole world. But it means we can never contract out of a situation if we want Christ to be represented in it. It means we may have to sacrifice our own individual fulfilment as persons in order that love may triumph over selfishness, hate, fear and all the other causes of sin and evil.

For this reason, no one can be forced to become a Christian. There is no easy way to convert the masses. There is no preferential treatment because we are Christians. Rather the reverse, we are willing to suffer rather than inflict suffering. On the other hand, there is nothing which is impossible to those that love. In love there is total fulfilment, healing, peace and unity, and the power of the Kingdom of Heaven is in the quality of spirit that it creates amongst those who follow Christ.



## BOEKBESPREKINGS

*Dr. H. Jonker, Leve de kerk. Over hedendaags kerkewerk met verkenningen, achtergronden en richtlijnen. G. F. Callenbach N.V., Nijkerk 1969.*

Prof. dr. H. Jonker, hoogleraar in die Praktiese Teologie aan die Rijksuniversiteit te Utrecht, hou hom in hierdie werk besig met die vraag na die sin van die kerklike arbeid in hierdie tyd. Die aktualiteit van die onderwerp dring hom steeds sterker aan ons op, maar wie hom deur prof. Jonker laat meencem op sy verkenning van die terrein waar die kerk in ons tyd sy arbeid te verrig het, kom des te dieper onder die indruk van die worsteling waarin die kerk gewikkel is en van die noodsaaklikheid om juis nou te wees wat hy is, om kerk te wees en kerk te bly. 'n Heroriëntasie is nodig wat betref die sin van die kerklike arbeid. Die skrywer wil dan ook nie in hierdie boek adviese en suggesties aanbied met die oog op die direkte uitoefening van die kerklike arbeid nie. Daarvan is daar reeds oorgenoeg. Waaraan predikante en aanstaande predikante in ons tyd inderdaad 'n dringende behoefte, 'n werklike nood het, is nie nog meer aanwysings van die kant van die „know it alls” wat met soveel arrogansie weet dat al wat institusioneel aan die kerk is, uitgedien is en vanuit hierdie sekerheid resepte gee van hoe die kerk in der waarheid niks minder nie as sy kerk-wees self moet prysgee om vir die „mondige” mens en die „mondige” wêreld nog (of eindelijk weer) kerk te wees nie; maar wat nodig is, is so 'n heroriëntasie ten opsigte van die sin van die kerklike arbeid. Hierdie nood word deur die skrywer ongetwyfeld reg gepeil as hy die sinvraag stel, en sy oortuiging dat die kerklike arbeid dan eers met vreugde en verwagting uitgeoefen kan word as die sin daarvan besef word, moet sonder voorbehoud beaam word.

Dat fundamentele dinge op die spel is, is wel seker — en prof. Jonker het ook daarin gelyk dat die huiwering waarmee aanstaande predikante opsien teen kerklike arbeid volgens die ou styl in die huidige gesekulariseerde samelewing, nie slegs sirkel om die kwessie van 'n ou of nuwe styl nie, maar dat dit ook te make het met die substansie van

die Christelike geloof in hierdie tyd.

Die „terreinverkenning” in hierdie boek is deeglik en grondig. Die uitdaging waarvoor die kerk tans staan om sy boodskap en die vorm waarin dit gebring word, waar te maak teenoor die nuwe insigte en resultate van die moderne wetenskap, teenoor die tegniese vermoë wat gelei het tot 'n beheers-woord van die mens deur hierdie vermoë („manipulasie”), teenoor bepaalde tendense in die filosofie en die teologie (m.n. die ooraksentuering van die tyd as leefbare „Geschichtlichkeit”, wat volgens die skrywer verklaar moet word vanuit die impulse van die eksistensiefilosofie en 'n neo-judaïserende denkrigting wat veral deur die arbeid van M. Buber die teologiese en kerklike denke sterk beïnvloed het), teenoor die anti-institusionalisme en teenoor die verset teen die formuleerbaarheid van die waarheid word bondig en oortuigend beskryf. Hier en daar is daar in hierdie terreinverkenning ook iets wat soos 'n meedoënlose aan die kaak stel aandoen. In die samelewing waarin die kerk sy arbeid te verrig het, so hoor ons die skrywer sê, word die impulse van die na-oorlogse eksistensiefilosofie in die praktyk gebring en geperverteer. Geperverteer in hierdie sin dat die elan om die waarheid waarvoor dit vir hierdie denkers gegaan het, verdwyn het om plek te maak vir die direkte toepassing van die „jousef-wees” op die daaglikse lewe sonder nadere besinning of verantwoording.

Die vraag, hoe die kerk moet reageer in die wêreld waarin hy hom bevind, raak die moeilike problematiek van 'n reeks verhoudinge: Geloof-kultuur; Woord van God-tyd; Evangelie-hedendaagse lewensgevoel; inhoud-vormgewing; ens. Die probleem van die vertolking van die Evangelie, van watter hermeneutiese sleutel gehanteer moet word, moet deur die praktiese teoloog, in samewerking en spanwerk met verteenwoordigers van ander dissiplines van die teologiese wetenskap, in die lig van hierdie verhoudinge uitgemaak word. In hierdie verband onderskei prof. Jonker 'n viertal houdinge („attitudes”) wat aangeneem word, nl. aanvaarding van die huidige stand van sake (deur die *neo-teolo-*

*gie*, 'n term wat die skrywer verkies bo *nuwe teologie* ter aanduiding van die radikale „vernuwingsteologie”), negasie van die huidige stand van sake, verontrusting en verleentheid. Wat die kerklike stryd egter dikwels so uitsigloos en tragies(!) maak, is die feit dat hierdie „attitudes” so onversoenlik is ten opsigte van mekaar, dat daar soveel onwrikbaarheid is en dat teenargumente, in weerwil van die verdraagsaamheid waarmee dit bejeën word — „love is all”! — nie meer gehoor word nie.

'n Besonder insiggewende hoofstuk word gewy aan 'n oorsig van die geskiedenis van die praktiese handele van die kerk „van Ignatius tot Shaul”. Die skrywer meen dat daarin 'n tipiese ontwikkelingslyn te bespeur is. In die loop van die geskiedenis is die arbeid van die kerk telkens vanuit 'n bepaalde oriëntasiepunt beskou en onderneem. Telkens word daar 'n nuwe inset gedoen met 'n nuwe oriëntasiepunt: die amp (die pastoraalteologiese lyn in die Rooms-Katolieke en reformatoriese kerke); die kerk (sedert Schleiermacher met sy definisie van die Praktiese Teologie as die „Technik zur Erbauung und Vervollkommnung der Kirche”); die wêreld (die sgn. apostolaatteologie); en die Christen-maatskappy-visie (van die beskouing van Christenwees as 'n verantwoordelikstaan in die wêreld tot by die teologie van die rewolusie met R. Shaul as sy mees uitgesproke verteenwoordiger). Die een is egter telkens weer 'n reaksie op die eensydigheid van die ander. Die kerk-wêreldvisie word deur die skrywer gewaardeer as die ewewigtigste, maar hy vind dit tog nodig om te soek na 'n nuwe oriëntasiepunt wat die sin van die kerklike praktyk in hierdie tyd op 'n nuwe en indringende wyse aan die lig kan bring. Dit, sê hy, kan nie benader word vanuit die komponente waartussen die kerklike arbeid hom beweeg nie — nóg vanuit die hoogte van die amp, nóg vanuit die heerlikheid van die kerk, nóg vanuit die etiese of religieuse bevrediging van die mens, nóg vanuit 'n sosiale „engagement” in die wêreld en maatskappy. Die sin is nie uit iets buite die sin te verklaar nie. Dit is slegs te verklaar vanuit die sin self. Die sin is soewerein. En fundamen-

## BELANGRIKE PUBLIKASIE

## LUNTEREN EN DIE RASSEKWESSIE

*Saamgestel en van kommentaar voorsien deur*

**DR. W. B. DE VILLIERS**

'n Feitelike relaas van die gebeure vóór, tydens en na afloop van die Gereformeerde Ekumeniese Sinode, Lunteren, Nederland, 1968, met volledige dokumentasie.

*Die teboekstelling van 'n belangrike stukkie kerkgeskiedenis.*

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(Blokletters asseblief)

teel wat betref die kerklike arbeid, is die „oorsprong-sin”. Die evangeliedienaar arbeid omdat God arbeid. Daaruit kan 'n aantal praktiese konklusies getrek word vir verskillende sektore van die kerklike arbeid: Die sin van die arbeid van die kerk as gestalte in die samelewing lê in die verkiesing van God; die sin van die prediking lê in die arbeid van die Logos; die sin van die liturgie lê in die liefdesspel van God met die synes; die sin van die kategese lê in die verbondstrou van God van geslag tot geslag; die sin van die pastoraat lê in God se genadige toewending tot die enkeling; die sin van die diakonie lê in die diens van God aan die mense. Dit vat die skrywer alles saam in een woord: Gods heilsopenbaring. En as uitgangspunt vir die singewing van die kerklike arbeid en as grondmotief vir die praktiese teologiese besinning, stel hy dan die formule: Gods Waarheidsverwerkliking van die heilsopenbaring.

'n Mens is in die versoeking om te veel van die inhoud van hierdie boeiende studie weer te gee, juis omdat dit so 'n grondige besinning is met die oog op ons tyd. Dit pas egter nie by 'n kort bespreking en bekendstelling nie. Daarom wil ek volstaan met die opmerking dat ek dit met groot vreugde en instemming gelees het, en dit nie slegs van harte kan aanbeveel vir predikante en teologiese studente nie, maar ook sterk wil beklemtoon dat dit gelees en bestudeer behoort te word. Professore in die Praktiese Teologie sal m.i. aan hulle studente 'n weldaad bewys deur die bestudering van hierdie boek vir almal verpligtend te maak.

—B.E.

\* \* \*

*Dr. W. Bruckner de Villiers, Lunteren en die Rassekwessie, 'n Christelike Instituut-publikasie, Johannesburg 1969. 133 Bladsye. Prys R1.00.*

Uit die pen van dr. W. B. de Villiers het daar so pas verskyn *Lunteren en die Rassekwessie*, 'n samevatting en kommentaar oor die besluite oor rasseaangeleenthede van die 1968 Gereformeerde Ekumeniese Sinode.

Op 'n kalme en gebalanseerde wyse skryf de Villiers oor die ampelike stukke sowel as verskeie dokumente wat bedoel was om die beslissinge van die G.E.S.-samekoms te beïnvloed. Hy verwys na die „gebrom” van die Nederlandse pers, die „gejuig” van die Afrikaanse pers en

suggereer dat albei te emosioneel betrokke mag gewees het om tot 'n betroubare waardeskatting van die G.E.S.-uitspraak te geraak.

Die skrywer noem die uitsprake van die G.E.S. „werklik revolusionêre besluite” en merk op dat die besluite 'n „sterk en uitgesproke skriftuurlikheid” vertoon. Gods Woord, sê hy, was die enigste werklike grondslag. Besondere aandag word gewy aan die besluite oor gemengde huwelike, gesamentlike aan-

bidding en die praktiese toepassinge van die beginsels wat betrekking het op rasseverhoudinge. De Villiers sluit sy analise van Lunteren af deur uit te roep: „Goddank vir Lunteren en sy duidelike Besluite! Goddank vir ons Suid-Afrikaanse gereformeerde kerke wat meegedoen het aan Lunteren en sy besluite onderskryf het! Goddank vir die Christelike gewete wat daar nog leef in die diepste hart van die Suid-Afrikaanse volk! God help ons!”

Die boek dwing addisionele belangstelling af omdat dit nabetraginge bevat deur ds. David P. Botha, van die Nederduitse Gereformeerde Sendingkerk van Suid-Afrika (Kleurling) en prof. J. Verkuyl, 'n lid van die Lunterense advieskomitee oor rasse-aangeleenthede.

(Oorgeneem en vry vertaal uit *R.E.S. News Exchange*, die amptelike nuusbrieff van die Gereformeerde Ekumeniese Sinode.)

## LETTERS / BRIEWE

### WHY WE MUST PART

**Mr. P. A. Faithfull, 1, Minnaro, 22, Pearse St., Doornfontein, Johannesburg.**

As an Evangelical Christian recently arrived in your country I was interested in the aims of the Christian Institute. After reading one year's issues of *Pro Veritate* and attending one conference I have decided that I cannot support such a body. I feel that this requires explanation.

I believe that God chose to communicate to man in words that had definite, clear meanings; that men moved by the Holy Spirit wrote those words down for us; that the task of Christian scholarship in this matter is to understand the meanings of those words in their context and faithfully to express those meanings in the languages of today that each may know what God has said; that we are not permitted to alter the meanings to what we feel God ought to have said, or to deny that His words have distinct meanings, or to teach that they are not His words at all but man's words.

I earnestly believe that those who deny the authority of the Scriptures are in danger of believing and of proclaiming a false gospel.

I have detected at least one such False Gospel that runs through the publications, "Pseudo-Gospels in the Church", "Message to the people of South Africa" and several articles in *Pro Veritate*. This False Gospel offers the benefits of Christ, (Salvation, Sanctification, Reconciliation) to human society *without* the crisis of separation from unregenerate society.

Jesus Christ did *not* come to redeem existing human society, but to create a new society in which divisions based on colour, race, class or nation are outlawed by God's command.

Armed with God's word, the Church may, in God's name, command nations to obey God's Law. But we must not confuse that nation with this church. There is no salvation outside of Christ. Salvation by Reform is a false gospel. So is Salvation by Good Works.

We differ. Yet, "Can we not walk together?" asks the Rev. Douglas Bax. Years ago I would have said, "Yes", but I have read Galatians 1:8, 9 and II John 9-11. I conclude that the Word of God says, "No".

Beware! The evils we see run deeper than we think. Reformation without Regeneration will not avert the judgement of God.

\* \* \*

*(We firmly believe in the "separateness" of the Church by virtue of its election. We also believe that there should clearly be distinguished between the Church and the "world" (i.e. the State and the nation). The electedness of the Church, however, is according to the teaching of the Holy Scripture not an end in itself. In the same way as Israel was elected for the sake of the nations, so the Church is elected for the sake of the world. (Cf. John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ver-*

*lasting life". John 12:47: "For I came not to judge the world, but to save the world". Matthew 5:13, 14: "Ye are the salt of the earth . . . ye are the light of the world; etc.)*

*We do not find any ground in the Scriptures for an interpretation of the reconciliatory work of Christ as a new creation in the sense of replacement of the old. It is, e.g. according to St. Paul, this corruptible which must put on incorruption and this mortal which must put on immortality (I Cor. 15:54). We agree that there is no "salvation by reform", but there is also no salvation without reform (Hebr. 12:14: "Follow peace with all men, and holiness without which no man shall see the Lord"). Therefore: No salvation by reform, but reform by virtue of the truth of our salvation through the expiatory and satisfactory sacrifice of Christ.*

*The "new life" of the eternal kingdom of God will be this earthly life — saved and crowned and glorified. The Church is the herald and the sign of this new life which God, according to the Scriptures, has ordained for his world (cf. II Peter 3:13). In this sense the Church, elected out of the world and separated from the world, exists in the world and for the sake of the world. The Church has to confront the world with the truth of its salvation and to call it to repentance and reform according to the commandments and promises of God. Therefore the urge for social reform is an essential part of the Church's witness to the world (i.e. the State and the nation). Christians, however, should keep in mind that social re-*

*form in itself is not the salvation of society. Our salvation, individually and communally, is God's gift to us in Christ. But there is indeed no truth in any claim of being "Christian", i.e. of sharing in the salvation in and through Christ without repentance and sanctification of life.*

— Ed.)

## AUTHORITARIANISM

vs.

## "COMMUNISM"

**Dr. David Perk, 601, Medical Centre, Jeppe Street, Johannesburg.**

I hope you will find it possible to extend me the courtesy of your columns to say how very much I appreciated and admired your editorial in the September issue, and to add a few comments.

In communist Russia, to complain of the living and political conditions is to invite swift punishment. But it only confirms that the citizens of Soviet Russia are denied freedom of speech, freedom of movement and

freedom of political opposition. Whatever exalted social and economic goals communism may claim to aim for, the fact is that her citizens have been rendered puppets by the communist ideology and system, and her neighbours (Hungary and Czechoslovakia are the most recent victims) violated when they elect to be free men, speaking their minds. This is what 'communist' stands for in the free world.

When the epithet 'communist' is applied to anyone outside the communist sphere, it cannot convey any other meaning than that he seeks to subvert the state and suppress freedom. This is the mode of attack by the authoritarian mentality on those who would examine the social fabric of their community critically and seek to influence it by reason and persuasion. And alongside this denigration of the loyal, reflecting citizen, who seeks reform by democratic means, is the suspicion sown by authority that questioners, doubters and reformers are the companions of communist infiltrators, to whom, by

innuendo, they must fall victim.

The untruth of these viewpoints must be proclaimed as often as they are declared. There is no warrant for fearing communist infiltration of the church: let the communists come and hear the truth. If they want to be heard they must also listen. And if in dialogue they will not recognize and acknowledge the truth, they can only retreat into isolation, to harbour their perverted understanding. But they will then not be able to claim that theirs is the truth, for otherwise they would have been given a hearing.

Let us hear them with patience and reason, so that they may learn from us how to be open-minded and open-eyed, and not be blindly committed to a cult, against the facts. If the communists are to infiltrate the church, that is where they can best be met and answered, *provided*, to quote from your illuminating editorial, "it acts and speaks on the instruction of a Supreme Authority, who does not tolerate any other gods or masters next to Himself."