

PRO VERITATE

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WE WORKED AND WORSHIPPED TOGETHER

The Second Theological Staff Institute for Southern Africa, sponsored by the Theological Education Fund, met from the 4th to the 25th of January, 1964, in Rosettenville, Johannesburg. It is impossible to do justice to all events of this course in these few lines; but as a participant of this Institute, I only intend to convey a few of my impressions and experiences to the public.

1. Working Together in "Community".

It is in our country a common thing to work together with people of other races and nations. Usually, however, this co-operation tends towards competition in the economical or political spheres of life and we could not apply the term "community" to this working together. I also doubt whether this "community" could ever be realized on a purely human basis because man naturally tends to strive for the sake of his own tribe or race. The world in its secular existence is not shaped only by the creative Word of God, but to a great extent by the Fall of Man, which is reflected in the third chapter of Genesis, and its political results, as noted in the ancient account of the building attempt of united mankind at Babel (Genesis chapter eleven). In all our human relations we must realize that we live in a world that rebelled against its Creator.

At the Theological Staff Institute, we worked together in diligent study of theological problems in the contemporary religious scene in Africa. Among the approximately fifty participants, we counted at least fifteen different racial and national groups or individuals, many of us with entirely different home-languages. During these three weeks, we worked in the unity of a real "community" which was perhaps our most valuable experience. How was this possible? It was possible because a new factor ruled our minds, indeed the most real factor of new human society: the gospel of Jesus Christ.

Believing in Christ does not only mean to join another religion, it means to share the reconciliation of God with the world, it means to be transformed into a new life and to enter into new relations with man and with society. So often Christ is described in sermons as the small bridge over the abyss of divisions. In my opinion this term is inadequate. Christ is not only a bridge. He really is the earthquake that closes the donga of separation, enabling people of different societies to join in the new nation, the Christian Church, in the Community of Saints (in the Biblical sense), in the restoration of the Good Order of Creation that was made by God in the Beginning.

2. The Challenge of the Heathen Masses.

The purpose of the meeting was to study intensively the contemporary religious setting in Africa in order to

exercise the proclamation of the Gospel in a more effective way. On Sunday afternoons, we observed on the grassland outside Rosettenville many foreign forms of religious cults. Small groups of domestic servants from this part of Johannesburg meet here week by week to seek satisfaction for their spiritual needs in Zionist worship, which joins together old animistic cults with a few ideas of the Christian faith. They build up circle's of stones in conformity with a Zulu cattle kraal, and within this circle, representing the unit of their own world, they perform

certain forms of liturgy and messages are given to the group by their leaders, they dance, perform spiritual healings and sing spontaneously their simple songs, before they return to their working places, waiting for a new emotional experience the following weekend.

"Peace be in the congregation" is often repeated in all these meetings. We have to ask ourselves how it could happen that the frontier line of Christianity in Africa is not an active group of pioneers, but a host of Sectarian groups. Is not the presentation of the Gospel the reason, not usually being done in the way of universal salvation as we find in the New Testament, but too often mixed and mingled with a culture and civilization of a Western type? We felt the challenge of the masses of heathen in our continent, realizing the necessity for a more adequate presentation of the Gospel. The

guest lecturers, with their missionary experience in West Africa and Indonesia, assisted us in finding new ways of communicating the Gospel to the heathen and Sectarian people. More questions were raised for further study and experiment in the time ahead. The missionary encounter in Africa is not over, but still stands at its beginning.

3. Confronting Islam.

Another religious problem in Africa today is the Islam. Dr. W. A. Blijfeldt, the leader of the "Islam in Africa Project" at Jos, Nigeria, gave us a deep insight into the essence and changed forms of Islam in Africa. For years it was impressive that Islam won more converts in our continent than the Christian mission. Due to a more understandable approach, this time is now over, and the number of con-

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MRS. MIA BRANDEL-SYRIAR

Some aspects of the meaning of Christianity for the African woman

I have been asked to deal with some aspects of my last book on African Christianity, called "Black Woman in Search of God", which was published by the Lutterworth Press in London in 1962. I needed a whole book to make the points I wanted to make, and in the brief time at my disposal I shall therefore have to be brief and selective, and I shall have to speak in the most general terms on a many-sided problem full of the subtlest complexities.

I shall then select two main points: I shall deal with the meaning of Christianity for the African and I shall develop my suggestion why it possibly does not have the full meaning it ought to have, and what can be done about it in the future.

Looking at Europe from the Orientalist Viewpoint

Before doing so, it may be necessary to explain clearly my point of view, it is namely the point of view of someone who was an Orientalist by profession and who in this country became a social anthropologist.

1. As an Orientalist my special field of study concerned the Arabic culture, history and language and the religion of the Arabic-speaking peoples, — Islam (not Mohammedanism as it is often erroneously called). I left

Europe and my country Holland quite early in life and lived for many years uninterruptedly in Eastern and near-Eastern countries. I became accustomed to look at Europe with the eyes of my many non-European friends.

I mention this in the Introduction of my last book. I quote there the great Dutch historian Jan Romein with whose viewpoint I feel affinity. He gave a series of lectures on Europe and analysed European social history for Indonesian students at the University of Jakarta in the years '51-'52, and he naturally had to look at Europe from his students', i.e. from the Asian point of view. From this point of view, i.e. from the non-European's point of view, Europe appears as, what Jan Romein calls, a "deviation" from the General Human Pattern as developed in the rest of the world. Europe that is, Europe after 1500. One can discern a common stream running through

all non-European peoples, and Europe after 1500 deviated from this general human pattern to enter upon a development of its own, a development quite unique in the world's history.

Throughout the period of the Western hegemony (partly due to this special deviating development) Europe spread this deviating pattern of values and beliefs over the rest of the world where it profoundly influenced non-European peoples and inspired them towards acceptance and imitation. However, this is not the end of the story for in the rest of the world certain essential human traits had long ago found expression in social and spiritual forms. And one may take it for granted, says Jan Romein, that with the era of Western hegemony drawing to a close and the re-establishment of a new national and racial self-consciousness in the non-European world, these social and spiritual forms belonging to the general human pattern will ultimately re-assert themselves and clamour for re-affirmation.

From this point of view, therefore, many of the supposedly permanent patterns developed in the West are of an essentially temporary nature only

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CHURCH IN THE WORLD

AFRICAN CHURCH MUSIC WORKSHOP MINDOLO ECUMENICAL FOUNDATION KITWE, NORTHERN RHODESIA

Twenty-five students from nine African countries and eleven denominations recently attended a four-week Church Music Workshop at the Mindolo Ecumenical Centre. The second of its kind, the Workshop attracted wide attention both locally and further afield. The aim of the Workshop was to encourage the use of indigenous types of music in Christian worship in Africa. The effectiveness of African music in various forms of worship, ranging from the Roman Catholic Mass (Missa Luba) to congregational singing in the vernacular, was practically demonstrated. During the course a large number of new hymns were composed and these were later sung by the Workshop Choir at two public performances, one on N.R. Television and another in the local Anglican Church.

The Workshop consisted of instruction in theory of music, choir conducting, voice production, history of music and composition. Lectures were also given on "The Principles of Christian Worship", "The indigenization of the Church in Africa", "The structure of African Music", "African Music Research Methods", and "African Music in the Church". Lecturers included a Roman Catholic Priest, a Dutch Minister and the Africa Secretary of the World Student Christian Federation. The Workshop Director was Mr. Robert Kauffman, a Methodist missionary from Umtali, Southern Rhodesia.

During the Workshop organisational meetings of the All Africa Church Music Association were held. The purpose of the Association is to "encourage the development of indigenous music and its integration into the Church that worship may be enriched and meet more fully the deepest needs of African Christians." The aims of the Association will be promoted by setting up local branches in various countries. It is hoped that the Church Music Workshop will become a permanent feature of the Mindolo Ecumenical Centre's programme.

CONTEXT OF MISSION

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particularly however, how it is put in the prologue of John's gospel. Here two principals grapple with each other: the darkness of the world, and the light coming into the darkness which the darkness cannot comprehend or overcome. The irony lies in the fact that the darkness is thickest and most impenetrable precisely in those who are most sure of their own enlightenment. He came to his own, and his own did not receive him. This theme is taken up most memorably of all in the incident of the man born blind, where in order to maintain their concept of the world intact, the pharisees are forced to deny the truth of everything else: the truth of Christ, the truth of the man born blind, the truth of the miracle of healing. Thus the pharisees had what might be called a hurricane lamp concept of truth: the flame depended upon its being surrounded by glass, and Jesus points out that the inside of the glass has been blackened to opacity.

What they see and judge as wickedness in others is simply their own guilt.

Danger of Return to Legalistic Concept

It is important for us who live within the new covenant to remember how easy it is to be drawn back into this pharisaic concept of the world as a legalist system. Such comprehension may have different features at different times, but at root it is the attempt to master the world completely by subjecting its processes to our understanding of them, and to reduce the complexities and unconditioned character of grace to the simplicities of an order which we invent. The danger sign of this happening is always when people start talking about "outside the church there is no salvation." Two millennia of experience apparently do not teach us instead to draw the limits of the church by where we find evidences of salvation.

The Unexpected Approach

It may be necessary to substantiate such a contention. We may test it both by the witness of the old and of the new testaments.

The Kingdom is heralded by the extra ecclesiastical activities of John the Baptist. He baptizes in the wilderness — according to contemporary theology, this was the abode of the

demons. On the contrary, the wilderness turns out to be the place where the work of salvation begins. Notice too, the first sermon of our Lord in the synagogue at Nazareth. He reads a passage and the congregation settles back complacently to hear an exposition of one of the comforting passages that will confirm their own opinion of their favoured position — like those who listen to news bulletins hoping to be told yet again how so much light is to be found in this small corner and how much darkness there is in the rest of the world. This does not happen: instead, they are told that grace comes to foreigners, to the widow and to the warlord at that.

Again, notice the conversation with the Samaritan woman about worship. This is a most improbable meeting and the conversation takes a series of improbable turns. What could be more unlikely than that this fundamental revelation concerning the character of worship would come in the course of a conversation with a divorced Samaritan woman. But for our purposes, let us realize above all that He dies outside of the city, and He dies under the curse not only of the priests, but of the law that ringed the life of the nation like the city wall. The drift is unmistakable. We are not to conclude that the grafted branch is to despise the parent stock; but the stock must take notice of the branch. The theme continues in Acts. The persecutor of the church is captured for apostleship within the mission. Peter finds that the Holy Spirit has already included Cornelius before he gets to the climax of his sermon.

God is both within and without. The revelation He has given to us is true. Our comprehension of it may also be true even when it is incomplete. However, we may rest in faith in the assurance of its incompleteness without being anxious about that incompleteness. If we try to close the gaps, then we are shutting out grace, and we are imprisoning ourselves within a demonic system, for these are invariably comprised of elements of the truth posing as the whole truth. To live by faith — which is the correlate of the grace of God being thus given to us means recognizing what we know and what we do not know and accepting both.

(To be continued)

*Dr. Calvin Cook is a minister of the Presbyterian Church in Pietermaritzburg.

South African isolation

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shrewd ones who ask: What will we have to sacrifice in return for the questionable advantages we might gain through seeking closer contact with the West? They need us as much as we need them. We are in an excellent bargaining position — let them make the first move and take the initiative.

And then there are the hard and embittered ones who mutter: Throughout three centuries, when we sought for understanding and assistance, they carped, "Carpioed", criticized and kicked us in the teeth. Now they can go to the Devil and their own peculiar brand of damnation, like we to ours! If die we must, let us die with our backs to the wall for our convictions and call upon no man or nation to support us in our final, Wagnerian hour of self-immolation!

All these reactions to the urgent need for solidarity — not only with the Western World, but with all men and all nations, including the non-White races with whom we live in daily contact — are, of course, the reactions of self-deluded sinners and fools, reactions inspired by the disillusionment, distrust, selfishness and false pride which are the typical symptoms of ingrained sin. Great men like Leibniz, John Donne, Kierkegaard, Martin Buber and Ferdinand Ebner have repeatedly rediscovered the eternal truth concerning man which God revealed to him right in the beginning: That no man is sufficient unto himself, no man can exist as an island in the sea of humanity, no man can successfully survive as a human being in a state of isolated non-relationship. And just as little as any individual can indefinitely survive as a person in complete estrangement from his fellow-men, so little can any nation, however rich or secure within itself ultimately survive without some real and vital contact with other nations, however seriously their national and political interests may conflict.

Mankind stands united in the guilt attendant upon the evil which lurks in every human soul. In the solidarity of sin all nations are inextricably joined. And all of them are concertedly preparing for Armageddon and rushing headlong, with arms tightly interlinked, towards the abyss of ultimate self-annihilation. Without being united in a similar solidarity based on some other, positive principle, diametrically opposed to sin, the nations cannot — can no longer — save themselves. And any nation which deems itself strong or righteous enough to stand apart and divorce itself from the family of the peoples of the world, not only has no hope of salvation whatsoever, but will inevitably be the first to be destroyed by the others whose claim upon it has been unforgivably denied.

Towards a Solution

It does not really fall within the scope of this paper to suggest a solution to South Africa's peculiar and the Western World's universal dilemma; to deal with that positive principle upon which a positive solidarity could be based to counteract the evil effects of the negative solidarity in sin. It would, however, be highly remiss of me not to offer, however briefly, my opinion as to where the solution lies and the secret of true solidarity may be found. If I may for a moment be permitted to become pragmatic in my turn, I can only point out that of all the solutions to the problem of human isolation that have been tried throughout the centuries of history, only one has ever proven to be successful:

The one indicated by that same Biblical revelation which so clearly reveals to us the nature from the pernicious effects of the isolations through sin only through a genuine re-establishment of responsible relationship with God and neighbour. And the method whereby these relationships can solely be re-established is clearly elucidated in Scripture and probably most effectively summed up in the famous

Heidelberg Catechism. There is no need for me to dwell upon it here.

The Initiative

If I may be permitted to make one final observation, I would like to do so in the form of a personal anecdote. Years ago, when I had to write a thesis as part of my qualification for my doctorate, I did so on the subject of man's personal relationship with God and his fellow-man. In the course of my researches I stumbled upon an age-old truth which, however, had the explosive effect of a completely new and revolutionary discovery upon my own mind. For what it is worth, I would like to share it with you, and it is this:

Before any genuine relationship between God and man or between man and fellow-man can be established, it is inevitable that one of the participating parties should take the initiative — just as a spark has to issue from the positive pole and make contact with the negative pole before electric current is generated. This is the immutable law of dialectic personal existence which finds its ultimate fulfilment in the requited love of the one for the other.

The party who takes the initiative, however, who gropes for the other with a trusting hand, also takes the supreme personal risk and in effect places his very life at stake. For basically he lays himself bare and defenseless before the other without knowing the outcome of his action. The proffered hand may be either accepted or summarily rejected. This is the wildest gamble and the ultimate self-sacrifice. In the situation between God and man, God took and repeatedly takes the initiative, makes the supreme sacrifice, places the life of His Son at stake and His love at the unconditional disposal of man.

In the situation between man and man the same eternal rule must ultimately and inevitably be observed before relationship can blossom. Any human being who earnestly desires to enter a fulfilled relationship of love with his neighbour, must be prepared to take the final risk, to sacrifice himself and to hold his very life at stake. And any nation which truly strives after solidarity with the rest of mankind, must likewise be prepared to sacrifice its national pride, to risk its national survival and to stake it all on a truly Christian policy of mutual trust towards all men.

May South Africa be given the divine grace and find within itself the great faith to take the first fearsome steps along this road to national salvation.

(End)

*This paper was originally delivered at a seminar of the Christliche Akademie to explain the background of the Afrikaner people to non-Afrikaners.

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Christianity and the African woman

● Continued from page 1

and many of the typically Western institutions will in the shift of emphasis from the West to the East, from Europe to non-Europe, have to undergo considerable modification.

From this point of view, also, Europe's principal religion, Christianity, is seen as an eminently Western-type phenomenon, i.e. as an organised Church and in the particular formulation and rationalization of its doctrines Christianity is seen as a Western institution.

The Approach of a Sociologist

2. The second characteristic of the point of view I adopted refers to this, when I set out on the investigation, sponsored by the Institute of Race Relations and which ultimately resulted in *BLACK WOMAN*, my point of view was that of a sociologist. I looked at Christianity in South Africa not only as an eminently Western-originated and Western-shaped religion, but actually not primarily as a religion, but as an institution in the sociological sense of the word, as a complex pattern of social facts and events, as a cultural phenomenon expressive of certain specific ways of thought and life, which had come to the African peoples of this country together with other Western Institutions such as a system of education, a system of law, a system of medicine, a particular system of Government called democracy, etc. etc.

The organizational/institutional context of my study of African Christianity resulted from the terms of reference of the investigation. I had been asked to inquire into the needs of African women in this country and it had been suggested that I look at the organizations which the African women put up and run themselves, because it is supposed that organizations are started to satisfy certain needs and by studying these organizations one could discover the real needs of the African urban women. As one of the women's organizations, and probably as one of the most important type of women's organization, I studied also the Church women's organizations which, for simplicity's sake, I grouped together and gave the general name of MANYANO. In this context then I began to look at Christianity in South Africa, at the different ways in which the missionaries brought it to the Africans, and at the different ways in which the Africans received and expressed this Christianity. From this I became interested in finding out what this European Christianity as brought by the European missionaries really meant for the African.

And this is the first aspect of my study which I would like to discuss with you.

Summing up what I said so far: I collected my data and drew my conclusions from two main sources of information:

- active and participant observation of the MANYANOS,
- an enquiry conducted with a friend of mine into the meanings of certain important concepts of Western culture: namely an analysis of the responses received to such questions as: What is civilization? What is Christianity? What is education?

In addition I had my general experience over many years of personal and intimate contact with all manner of African people to help me in interpreting the findings. Moreover, I had the benefit of previous knowledge of an experience with other non-European peoples and their ways of life and thought, and I had familiarized myself with their way of looking at Europe.

Naturally, I mainly studied and contacted African women, but much of what I found appeared applicable to a wider world than the Manyanos and to African people generally. And it is about Africans generally, men and women, that I want to talk.

The Meaning of Christianity for the African

What did Christianity mean for the African?

For purposes of analysis we shall distinguish Christianity as a social institution, a cultural phenomenon, a historical event, from Christianity as a religion. And we shall begin with the first.

Christianity as it came into the lives of the African people through conversion and baptism and membership of a particular Church, with all that this entailed for themselves, their family and children, meant several things:

Civilization

Not only Western civilization but civilization tout court. Most Africans, even up to the present do not recognize any other culture of the world as a civilization. A possible Hindu, Moslem or Chinese civilization is not accepted. Only by becoming a Christian does one become civilized. Historically, of course, it happened like this: Western civilization came to our African compatriots first of all in the garb of a religion, Christianity, which naturally therefore came to stand for the whole of Western civilization.

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 This article is an address given by Mrs Mia Brandel-Syriar at the Theological Staff Institute Course held at Rosettenville, Johannesburg, during January, 1964.  
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In my present research, in which I work with a sample of complete family and life histories, the acceptance of Christianity was the first event which in the previous generations set into motion a chain of other events all leading up to a gradual change towards what is often called Westernization. Christianity opened the door towards a new orientation, it was the gate through which one entered into modern ways of thinking and living. Christianity meant having only one wife and avoiding initiation school, wearing Western clothing, drinking tea. It meant going to Church on Sundays and joining in a number of organizations and activities all intimately connected with the Church. It meant above everything else learning to read and write the Bible and the Hymnbook, and finally it meant going to school, and sending one's children to be educated by the missionaries, and later, working in jobs provided by the missionaries or obtained through missionary recommendation.

A whole new world opened up through the Church and missionary contact. The advantages resulting from conversion were both of a material and of a spiritual and emotional nature. (Unlike most Europeans, Africans do not distinguish between these two orders of being). Up to recently missionaries ran most of the schools in South Africa and through the missionaries came most of the scholarships and bursaries. In the Church organization a member could find a new status and new positions of authority, and the Church could provide the necessary "recommendations" and "introductions", the specials and permits and passes which became increasingly indispensable for every African who wanted to get on in life.

A New Belonging

The Church in its organizational life provided a new belonging, — a place where one could find an anchor

in the storms of the violent changes engulfing one.

In the loneliness resulting from the break-up of the tribal social organization and the fragmentarisation of the kinship system, the Church gave one an opportunity to form new friendship in common interests and joint activities. Historically also, membership in the same Church offered the first framework in which members of different tribes could come together in a new fellowship.

A Certain Liberation from Fear

In our concentration on the physical suffering through hunger and disease in traditional tribal society, we often overlook the suffering. The continuous fear of the spirits and their rather unpredictable and often senseless spite and wrath, the agony through ignorance of the causes of misfortunes and evil happenings the dominance of the witchdoctor, and so forth. Instead there is now the belief in a kind and loving God who is always ready to help and to forgive any shortcomings. Unlike African gods he is reasonable and dependable, and his actions and reactions are predictable. If you appeal to him in the right way, and you can learn and be sure of the right way from the missionaries, — he will assist you. Moreover, he is stronger than the old gods, and his power to work miracles is far greater. The women believe fervently that Jesus will help them and perform a miracle for them, if they only pray "hard" enough. And if not, one can always have a try with the old gods.

to a European court of law, to go out and find herself a job and to acquire a profession so as to become financially independent and economically self supporting, which is of great importance in the long struggle still ahead of her. For while Western influence can give her the legal and economic framework of a modern society, her real struggle towards full emancipation and recognition as a person of equal value with the male in the eyes of her own society, must be fought by herself, in her own society, alone.

To further emancipation of African women is of great value for Christianity in South Africa, for not only is it the woman who carries the family in African society in a far more literal and wider sense than in European society, for she is more responsible and more enterprising than the man. But also she is more progressive. This sounds maybe strange but it is so. It is the women who have been and are pushing towards Christianity and the modern world. It is the women who are behind the education of the children. It is the women who give them whatever religious teaching is done at home.

Tardits was the first to prove, in a research done in Dahomey, that the women are in a statistically significant way more progressive and pioneering than the men, who were found to be more conservative. The women are claiming new rights and new ways in all aspects of life and under all circumstances. But the men, says Tardits, are only progressive insofar as the traditional ties of the lineage and the traditional ways constitute a burden and are obstacles to their economic advancement.

Suzanne Jean's conclusions from a study on the Reef are strikingly similar. She wrote that the women adapt themselves better to the new circumstances whereas the men hark back to tribal society in which they were given an effortless superiority over the female.

My own experience confirms this. The urge to become Christian and civilized and educated, i.e. to become "modern" is greater amongst the women than amongst the men. The reasons are not difficult to see. What for the women is an expansion of their personality and of their opportunities, is for the man a restriction of his former liberty and power, an increase in responsibilities and the end of a lazy, leisurely and signorial existence.

It was in the Manyanos that the women first found a milieu in which she could express her newly found personality, and it is still in the Manyanos that she has learned and is learning to exercise those functions and play the important role which modern women play in their society.

Social Prestige

Church membership and participation in Church functions, finally, brought considerable social prestige, with very few occasions to exercise authority, the Church offered positions of status. It brought many other benefits: — a proper funeral — of extreme importance to Africans — and it added glamour and ceremony to baptisms, weddings and other family events. It brought regular contact with Europeans and entry into European houses.

For sure, all these meanings of Christianity are rather social and material than moral and religious. But this is not so felt. It was all part of the general African struggle towards "the light". Christianity itself was the stepping stone on the road towards African emancipation and equality with Europeans.

As mentioned before, all these meanings really amount to the fact that Christianity stood for Western civilisation itself, and conversion to Christianity meant the break-away from tribal patterns with the promise of ultimate participation in the Western World.

(To be continued)

PRO VERITATE

EDITORIAL

ANARCHY AND RESPONSIBILITY

Although it was to be expected that with cessation of colonial rule in Africa and the coming of independence, a measure of unrest would unavoidably arise, the recent happenings in parts of Africa have disappointed and saddened many wellmeaning friends of this continent.

There are indications that in some regions communist forces are actively at work, abusing political freedom for their own selfish ends, while in other states lack of maturity in judgment and administration has increased the tension and dissatisfaction amongst part of the population. On the whole it seems as if more and more dictatorships or one-party states will be established in many parts of Africa in the near future.

Whether this development will be to the advantage of the states concerned is a debatable point which does, however, not concern the church as such because the extension of the Kingdom and the proclamation of the Gospel can proceed under many different forms of government. But what does concern us is the question of the moral responsibility of all Christians to assist as far as possible to prevent all forms of injustice, anarchy and lack of good government and to exert a positive influence for good in their communities. That is why the church of Christ in one part of Africa must realize that it has a co-responsibility for the witness and welfare of the church in all other countries of this vast continent, and that we are bound of prayer, fellowship and Christian concern. In this sense all progress towards a well ordered and responsible government is of great significance to the life of the church.

But of greater importance is the training of Christians with a view to subsequent participation in politics so that their example of honesty and fairmindedness, moral integrity and mature judgment may place before their people a standard of Christian strength and service which will be a challenge to every inhabitant of their country. It is only through Christ, and the renewal of all life which he alone can give, that anarchy can be averted and responsibility be accepted.

INLEIDINGSARTIKEL:

DIE ROEP VAN HONGERLYDENDES

Is dit nie 'n diep verootmoedigende feit dat ten spyte van al die wêreld se tegniese en wetenskaplike vordering in die ongehooflike vermeerdering van produksie van voedselmiddele miljoene van die wêreld se inwoners nie genoeg het om van te lewe nie. Oorproduksie en ondervoeding, oorvloed en broodnood, rykdom van die klein groepie bevoorregtes teenoor armoede van die massas — moet ons maar aanvaar dat dit tot aan die einde van die tyd die beeld van die menslike lewe sal bly as een van die baie tekens van menslike selfsug en hebsug? En beteken dit dat die Kerk van Christus geen verantwoordelijkheid in die saak het nie — dat dit by ons alleen moet gaan om die saligheid van die siel terwyl wêreldse, ja antichristelike magte, hulle as verlossers van die mens se aardse nood aandien?

Wie so redeneer of handel openbaar 'n roekelose onverskilligheid ten opsigte van die opdrag deur Christus aan sy volgelinge gegee. Wie die gelykenis van die Barmhartige Samaritaan reg verstaan, wie die woord van Christus in Mattheus 25 oor die dag van oordeel ter harte neem, sal ook verstaan watter geweldige verantwoordelijkheid die Kerk dra om in solidariteit met die nood van die wêreld oral daar waar armoede en gebrek en hongersnood is, die helpende hand te reik. Maar dan mag dit nie net 'n blote handreiking wees nie of by 'n blote gebaar van barmhartigheid bly nie. Die Kerk se verantwoordelijkheid in naasteliefde vereis dat hy homself op hoogte moet stel (vir soverre dit moontlik is) van al die feite oor hongeryding of gebrek wat in eie omgewing sowel as in enige ander deel van die wêreld mag bestaan. Verder moet die Kerk homself afvra of hy 'n antwoord het op die uitdaging van 'n antichristelike mag soos die Kommuniste wat voorgee dat hy die suksesvolle Kampvegter is vir ekonomiese geregtigheid. Maar bo-al sal weer diep en ernstig nagedink moet word oor die gebeure in die eerste Christelike kerk waar Woord- en tafelbediening hand in hand gegaan het in die lewende en suiwer gemeenskap van geloof en liefde om onself in alle eerlikheid af te vra: Hoekom bestaan dit nie meer in dié mate onder ons nie? Is dit nie waar dat as ons die geheim van vervulling met die Heilige Gees bly belewe het die Kerk se diens van barmhartigheid so kragtig sou uitbloeï het dat die wêreld die heerlikheid van Christus sou aanskou het in ons oorvloedige hulpbetoon aan almal in nood nie?

Meditation

"God so loved the world"

"Do not love the world. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father but is of the world", 1 John 2: 15 and 16.

"Do not love the world" And yet these same Johannine writings affirm also that "God so loved the world" (John 3: 16). An irreconcilable contrast seems to appear in these two sayings, a contrast which is underlined by the fact that in both passages the same Greek words are used.

1) There is indeed a tension between these two words, a yes and a no; there is this Biblical tension which forbids us to establish once and for ever a doctrine or a law which would be at our disposal.

"Do not love the world". In this word the term "kosmos" (world) has the meaning of a world in which man has become the centre. It is the world whose good order has been upset by man's rebellion. It has become the chaotic world where the "exousiai" and "stoicheiai", the principalities and forces of evil, are at work. It has become the world of man-created idols, the world of ideologies, whether they be called nationalism, communism, fascism or any other "ism". It is the world of man-made religions and "Weltanschauungen" (worldviews), it is the world in which man tries to be great and central, and in which he becomes after all the wretched victim of all these "isms" and ideologies. It is the world in which man should have ruled as God's deputy-ruler. But he misused it in his rebellion and became a captive. Therefore the apostle exhorts us and says: "Do not love this world", i.e. do not get lost in it, do not idolize its treasures, do not be swept away by its ideas and religions, its mighty slogans and movements. Do not become a prisoner of and in this world. "For all that is in it, the lust of the flesh (i.e. its pleasures and even its joys) and the lust of the eyes (its beauty and even its cultures) and its pride of life (its technique and civilisation) is not of the Father".

We are surprised. Is not all this God's gift and part of His good creation? It is, but "we have served the creature rather than the Creator" (Rom. 1: 25) and our whole relationship to the world has become wrong. We have turned God's good gifts into their opposite. The satanic power of sin has entered into all spheres of life. Therefore "do not love the world".

2) This word of St. John places the cross on our way.

Between us and the world God has placed the cross of Jesus of which St. Paul confesses: "I glory in the cross of our Lord Jesus Christ by which the word has been crucified to me and I to the world" (Gal. 6: 14). The cross implies judgment and death. This is the "scandalon" (stumbling-block) which we have to face and which challenges us. Are we willing to surrender everything to Christ the crucified Lord, to Him in Whom there is no beauty, to Him in Whom God judges the wisdom of this world by His divine foolishness? The cross calls us to surrender all our treasures, to deny ourselves and to die with Christ. All our ideas, skills, achieve-

ments and emotions have to be brought to the foot of the cross.

3) And yet we read that "God so loved the world that He gave His only begotten Son". Crisis and judgment are not His last word. The crucified Lord is the risen One. God has not given up this world which is His creation. God has not given us up. Jesus Christ came to save us and to deliver together with us this world, the whole creation (Rom. 8: 19ff). Christ's resurrection and redemption have cosmic dimensions. As men and women who have gone through the great crisis of the cross and surrender daily to the crucified and risen Christ, we are invited to love this world together with God. This seems a paradox. And yet it is true. Because God's last word is restoration and not destruction, God's goal is the new creation. As people who have passed through death to life (John 5: 24) we are invited to love the world, to love it in the true freedom of the children of God. "We are forgiven, we have overcome the evil one, we are strong through God's word", these are the promises immediately preceding our passage (1. John 2: 12-15). To love the world means to get involved in it, to face its challenges, to suffer with those who suffer, to fight the battle of faith, to rejoice with those who rejoice, to enjoy the good gifts of God and to use them for the purpose of His glorification (and not our own!) and to serve the people in this world. There is a strong call addressed to us in present-day Africa to get involved in this world as those who are not of this world, but who are born of God and His Word. This involvement is the duty and privilege of those who die daily with Christ and are raised with Him to a new life. Without this process of dying and rising with Christ, however, our involvement would soon turn into captivity, our love would become false. It can never be an unbroken love, it is always that love which has to go through the great crisis of the cross. It is only through the cross and the resurrection that our relationship to this world and our fellowman is put right.

4) Therefore, as long as we live, we remain in that tension between the two words: "Do not love the world" and "God so loved the world".

As soon as our involvement is in danger of turning into captivity, the Lord calls us "Do not love this world". And as soon as we disengage ourselves and retire upon a so-called "spiritual line" because involvement can become dangerous these days in Africa, we hear God's challenge and promise "God so loved the world..."

This tension throws us back into the arms of Jesus Christ the crucified and risen Lord. It lets us look forward with eager expectation to the day when God will gloriously manifest His new creation at the parousia (second coming) of Jesus Christ, when all kingdoms and realms will be His.

Marie-Louise Martin

Die nood van die wêreld om brood is die geleentheid van die Kerk om die enigste afdoende antwoord te gee op daardie roep: Jesus Christus, die Brood van die Lewe, deur wie se liefde ook die voorsiening van die honger om aardse brood die Kerk se vreugde en mede-verantwoordelikheid word. Sal ons almal nie ernstig gaan nadink oor wat presies dit beteken vir ons wat in Afrika en in Suid-Afrika woon nie?

PROF. B. B. KEET

'n Brief uit die gevangenis

„Deur bittere ervaring weet ons dat vryheid nooit deur die onderdrukker vrywillig geskenk word nie, dit moet deur die verdrukte geëls word. En ek het nog nooit aan 'n beweging deelgeneem wat „tydig“ was, volgens die tydtafel van hulle wat nie onder segregasie gely het nie. Jarelank hoor ek die roep: Wag 'n bietjie! In die meeste gevalle beteken dit: nooit! Met 'n vermaarde juris glo ek dat reg wat te lank uitgestel word, reg is wat geweier word. Ons het reeds meer as 340 jaar op ons konstitusionele, Godgegewe regte gewag. Die volke van Asië en Afrika beweeg met straalbelynde spoed na hul onafhanklikheid en ons kruip nog met slakkegang na die reg om 'n koppie koffie in 'n restaurant te geniet.

„Die Tyd is nie Ryp nie“

Twee bekentenisse wil ek aan my Christen- en Joodse broeders doen. Eerstens dat ek diep teleurgestel is met die „gematigde“ blanke. Ek het byna tot die konklusie gekom dat die groot struikelblok in die weg van die Neger, nie die Ku-Klux-Klan en dergelyke organisasies is nie, maar die gematigde blanke, wat meer begaan is oor „orde“ as „geregtigheid“ wat die voorkeur gee aan 'n negatiewe vrede met afwesigheid van spanning, bo 'n positiewe vrede wat met geregtigheid gepaard gaan; wat altyd sê: ek stem saam met die doel wat u beoog, maar ek kan nie jou metodes ondersteun nie; wat vaderlik meen dat hy die tydtafel kan stel vir 'n ander se vryheid; wat die Neger steeds aanraai om op 'n geleger tyd te wag. Ek het gehoop dat die gematigde blanke die tydsargument reeds verwerp het.

Die onredelike gedagte dat daar in die tydsverloop iets is wat vanself alle moeilikhede oplos, is 'n tragiese misvatting. Die tyd is neutraal en kan of op konstruktiewe of op destruktiewe wyse gebruik word. Ek vrees dat die kwaadgesindes die tyd met meer vrug as die goedgesindes gebruik. In hierdie tyd sal ons berou moet betoon nie slegs vir die giftige woorde en dade van slegte mense nie, maar vir die ontsettende stilswye van goeie mense. Die vooruitgang van die mensdom rol nooit voort op die wiele van onvermydelikheid nie, maar kom alleen deur die onvermoeide inspanning en volhardende werk van mense wat gewillig is om medewerkers van God te wees. Sonder hierdie harde arbeid word die tyd niks anders as die hondgenoot van sosiale stilstand nie. Die tyd moet kreatief gebruik word en is altyd ryp om reg te laat geskied.

Twee Gevaarlike Uiterstes

U spreek van ons optrede in Birmingham as ekstremisties. Onthou tog dat daar in die Neger-gemeenskap twee teenoormekaarstaande strome bestaan, die een so inskiklik gemaak deur lange jare van onderdrukking dat dit geen self-respek meer het nie. Hulle het hul aangepas by segregasie. Aan hulle behoort ook 'n aantal Negers uit die middeklas wat, weëns hul akademiese en ekonomiese voordeel wat deur segregasie verslaaf word, onbewus ongevoelig geword het vir die probleme van die massa.

Die ander rigting koester 'n gevoel van bitterheid en haat en staan gevaarlik naby die gebruik van geweld. Dit word openbaar in die verskeie nasionalistiese groepe wat in die land ontstaan, die grootste waarvan is die Moslemse beweging van Elia Muhammad. Hierdie groepe word saamgestel uit mense wat hul vertroue in Amerika verloor het, die Christendom heeltemal verwerp het en die blanke as 'n ongeneeslike „duiwel“ afgeskryf het.

Tussen dié twee strominge staan ek, met die oortuiging dat ons nie die onverskilligheid van die inskiklike hoof te volg nie, ook nie die haat en wan-

GESKRYF DEUR MARTIN LUTHER KING (vervolg)

hoop van die swart nasionalisme nie. Daar is 'n uitnemende weg, dié van liefde en geweldlose protes. As geweldloosheid nie deel van ons stryd geword het nie, is ek oortuig daarvan dat in baie strate van die Suide daar nou reeds bloed sou gevloei het. Ek dank God dat geweldloosheid deur die Negerkerke gekom het. Ek is ook daarvan oortuig dat as ons, blanke broeders, hierdie manne as opstokers en buitestaande „agitators“ veroordeel, miljoene Negers uit pure teleurstelling en wanhoop hul troos en sekuriteit onder swart nasionalistiese ideologieë sal soek.

Teleurstelling in Blanke Kerk en Leiers

Laat ek 'n ander teleurstelling noem — ek is teleurgesteld in die blanke kerk en sy leiers. Daar is merkwaardige uitsonderinge, maar ten spyte daarvan is ek teleurgesteld in die kerk. Toe ons bus-protes in Montgomery enige jare gelede geloods is, het ek die gevoel gehad dat die kerk ons sou ondersteun. Insteede daarvan was sommige predikante en priesters uitgesproke teëstanders, en baie was meer versigtig

as moedig, terwyl hulle stil gebly het agter die verdowende sekuriteit van gebrandskilderde vensters. Ondanks dit alles het ek na Birmingham gekom in die hoop dat die blanke, godsdienstige leierskap die regverdigheid in ons saak sou insien; ek het verwag hulle sou begryp, maar weer is ek teleurgestel. Ek het alle van godsdienstige leiers 'n beroep hoor doen op hulle gemeentede om die Desegregasie-beslissing te gehoorsaam omdat dit die wet van die land is; ek het verlang om blanke evangeliedienaars te hoor sê: volg hierdie bevel, omdat integrasie moreel reg is en die Neger jou broeder. Te midde van skreiende onreg het ek blanke kerke op die sylyn sien staan en uitdrukking gee aan vrome praatjies en onbeduidende kleinliedke.

Te midde van 'n magtige stryd om ons nasie van rasse- en ekonomiese ongeregtigheid te bevry, het ek so baie predikante hoor sê: Hierdie is sosiale vraagstukke waarby die evangelie geen belang het nie; ek het so baie kerke hulle sien vereenselwig met 'n totaal ander-wêreldse godsdiens, wat 'n sonderlinge onderskeid tussen liggaam en siel, die gewyde en die sekulêre maak. En so staan ons aan die uitgang van die twintigste eeu met 'n godsdienstige gemeenskap aangepas by die status quo, soos 'n agterlamp wat ander gemeenskapsinstansies volg, l.p.v. soos 'n hooflamp wat die mens na hoër vlakke van geregtigheid lei.

Hierdie is die slotgedeelte van die brief deur Eerw. Martin Luther King uit die gevangenis in Birmingham geskrywe in antwoord op 'n verklaring van agt predikante van Birmingham waarin sy optrede gekritiseer is.

Wat die optrede van die polisie betref, erken ek dat hulle openbare handeling van ingetoënheid getuig het, maar ongelukkig kan dit nie gesê word van hulle private handeling nie. Ongewapende Negers is deur kwaai honde gebyt, en in die gevangenis het hulle op onmenslike wyse ou vroue en jong meisies, mans en jong seuns mishandel. Dit spyt my dat ek nie in u aanprysing van die polisie kan deel nie.

As ek iets in hierdie brief gesê het, wat die waarheid geweld aandoen, of ongeduld vertoon, vra ek om vergewing. As ek iets gesê het wat nie die volle waarheid is nie en 'n geduld vertoon wat met niks minder as broederskap tevrede is nie, vra ek God om vergiffenis. Ek hoop dat hierdie brief u sterk in die geloof sal vind. Ek hoop ook dat omstandighede dit vir my moontlik sal maak om elkeen van u te ontmoet, nie as 'n integrasionis of voorstander van siviele regte nie, maar as 'n mede-evangeliedenaar en 'n Christen-broeder. „Laat ons vertrou dat die donker wolke van rasse-voordeel spoedig sal verdwyn, en die diepe newel van misverstand oor ons vrees-bevange gemeenskappe gelig sal word in 'n toekoms wat môre, oormôre die skynende sterre van liefde en broederskap, met al hul skitterende skoonheid oor ons hele nasie sal laat opgaan.“ ★

WE WORKED AND WORSHIPPED TOGETHER

● Continued from page 1

verts to the Islam and the Christian faith are equal. This new approach is not, however, just a new method of missionary tactics, it is based merely on a deeper reflection on the message of the Bible and on the object of its proclamation. This "Islam Project" will fill a greater space in Theological Training, and it is our hope that from Southern Africa there will be missionaries who are able to do mission work on this most vital post-Christian religion. However small the numerical results may have been in the Islam mission, there is a possibility of winning the Moslim for Christ, because Christ is the Lord of the whole world, who is appointed by God.

4. The Inspiration of Devotion and Worship.

More than in a normal Christian meeting today, the Institute was shaped by common worship. This should be a normal thing in Christian life, that the daily work be guided by the Word of God. But we all know the temptation to leave out this vital part of Christian life and to pass by this most necessary communion with our Lord for the reason of "pressure of work". Even for a Theological lecturer who has to prepare twenty or more lectures a week, this is a problem. This temptation can only be overcome by God Himself. If we begin to take seriously His presence in our lives, we shall realize that the more time we have for God, the more power He will give to us.

During our course, a rich devotional life developed. Not only was the Sunday observed with a morning and evening service, beside many other local services attended or conducted by the participants of the course, but each and every day was opened and closed

by worship, in which all the members of the Institute had an opportunity to give a Biblical message to their colleagues. It was most impressive that this was possible in our situation where churches are so much divided in our country into different denominations which officially have not yet found their way together.

The members were of all established churches in Southern Africa, who are engaged in Theological training. For the first time, members of the A.M.E. were also represented in the Institute, and as an observer, a Roman Catholic lecturer from Basutoland attended the entire course. More than the common study on contemporary theological questions, this common worship brought us closer together.

How can this happen? Listening to the messages given by the different participants, the reason became clear: not so much stress was laid on the dogmatical heritage of the particular denominations, but the preachers pointed to Christ, the God incarnate, the crucified Saviour and the resurrected Lord of our lives.

Not that we have already overcome the divisions of the broken body of Christ into different denominations, but a sign post has been erected which points towards the still hidden unity of the Church, the Body of Christ. By listening to His Word and by our common prayer, our longing for this final unity was brought before Him who is able to make visible that which all human efforts in bringing the divided Christians together, cannot achieve.

The last week of the Institute coincided with the week of prayer for Christian unity observed by many churches all over the world. No wonder that the evensongs of that week were devoted in our course to prayer

for the visible unity of the Christian Church by means and ways which the Lord may use in His plan.

5. Closer Link of Theological Institutes.

Through the common work and common worship of the lecturers of the different denominational Theological Training institutions, we came to the conviction that things can be done better together. This desire did not only find its expression in the planning together of a Third staff Institute to be held — deo volente — in January 1965, where the problem of Christian preaching in a dynamic society will be studied, but also in a definite plan to work together in the future. A constitution for an "Association of Southern African Theological Institutes" was debated and will now be submitted to the various Seminaries, Colleges and University Departments of Divinity for approval. We hope to be able to establish this permanent Association in January, 1965. Preparatory work for this common undertaking was already done in discussing problems of Theological Training and exchanging views and reports of attempts to solve these problems in the different institutions. May this Association, which is independent of any other Institute or Ecumenical Movement, help to foster the purpose of our meeting: the uplifting of Theological Education and Training in our country.

We worked and worshipped together, and thus shall we do in the future.

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DR. W. BRUCKNER-DE VILLIERS*

South African isolation and the need for solidarity

Effect of the Two World Wars

The first is situated in the fact South Africa itself was physically spared the horrors and disruption of the two World Wars and that spiritually, therefore, South Africa did not directly experience their terrible aftermath of disillusionment and nihilism. These after-effects of the two holocausts only penetrated to South Africa in the form of faint reverberations on the spiritual and moral plane and some slight discomfort in the economic sphere. What has become one of the strongest common bonds between the countries of Europe possesses very little reality for the average South African and has made but slight impact on his spirit. This has undoubtedly contributed to a lack of a true feeling of solidarity. For solidarity between the peoples of different countries is inevitably based on mutual understanding and sympathy and it is usually only a shared common experience from which such mutual understanding and sympathy flows.

That is why the average South African frequently fails to grasp the underlying philosophy by which the spirit of the average 20th century Western European is moved, and why the average European, recovering from the shock of two major wars and desperately trying to avoid the third and final Armageddon upon which mankind seems to be vent, fails to understand South Africa's lack of interest in the various world councils and their findings and its apparent preparedness "to do it alone".

South Africa's Preference of the New World to Old

A perhaps somewhat farfetched second cause of South African isolation from the Western World, i.e. from the Old World, at any rate, may be sought in a strange 20th century phenomenon: South Africa's peculiar preference of the New World to the Old, i.e. of the United States of America to Western Europe.

This preference is perhaps not so noticeable in academic circles and amongst the older generation, but as far as the ordinary man in the street and the younger generation are concerned, there can be no doubt that their inclination in their search for contact with the outside world is towards America and no longer to Western Europe and that their whole outlook upon the world and upon life has been and is being markedly influenced by America, the American philosophy and the much vaunted "American way of life". Apart from the almost universal reliance of South Africans nowadays upon the fruits of American scientific, technological and industrial genius, the cultural influence of the somewhat chromeplated American civilization upon South Africa is far greater than is often realized.

The marked affinity towards everything American and the unquestionable solidarity with the spiritual philosophy underlying the American way of life can be ascribed to many causes. There was, for instance, bound to be a natural affinity towards another relatively young country, which has given such striking proof of its practical vitality — in preference to the older countries with their frequently jaded and disillusioned cultural philosophies. Historically there was, in however superficial a sense, the remarkable similarity of local conditions, circumstances, problems, challenges and opportunities. Scientifically and technologically there was so much to be learnt from America and to be gained from a close association with it. Financially and economically South Africa as a still developing country has come to lean heavily upon American capital investment and subsidized know-how.

(PART 2)

The causes of South African isolation from the Western World thus far enumerated were largely historical. There are, however, finally two noticeable 20th century developments which have also undoubtedly contributed to this isolation.

All these extraneous factors, however, do not provide the complete explanation. What is truly alarming is the nature of the spiritual foundation upon which this South African affinity for all things American is based.

For this consists of an understandable though nonetheless dangerous predilection towards pragmatic materialism and casuist opportunism. Although the average South African experiences no mean annoyance at America's international political philosophy with its somewhat naive and sentimental effusions concerning human rights and democracy, he has, by temperament and tradition, more than just a sneaking admiration for the American's practical philosophy of life. Moulded by South Africa's pioneering history of practical hardship and tradition of on-the-spot improvisation ("die Boer maak 'n plan!"), his sympathies lie with the American pragmatic concept of efficaciousness as moral norm ("what works, is good!") rather than with the rationalism, humanism and idealism of Western Europe, with its penchant for purposeless theorising about life and the world.

Material Wealth as Deciding Factor

Having sprung from the soil of a young country, whose main impact upon the world thus far has been made by its seemingly inexhaustible material riches, and in which the possession of material wealth has repeatedly achieved more concrete success than mere spiritual endowment, he is all in favour of the American philosophy of unabashed materialism and capitalism as against the socialist ideal of Western Europe and the unproductive spiritual values unearthed and illuminated by the prophets of idealism. Like the American, he is very much inclined to believe that progress and happiness can be either bought or engineered by material means, not evolved or discovered "in fear and trembling" by the searching human spirit. The materialistic and essentially idolistic status symbol has become of far greater importance than the tiny jewels of eternal wisdom and love embedded in the crusty ore of human spirituality.

Like the American, too, the modern South African is increasingly starting to adopt and live according to the callous standards of "big business", with its frankly cynical and opportunistic outlook upon the world. The concept of means being justified by their end is becoming the accepted precept for everyday living. A universally accepted and observed code of moral judgment and behaviour has become outdated and has been replaced by a casuist morality of making decisions according to immediate circumstances, according to the lie of the land, according to how the wind blows — whatever the consequences may be in the sphere of responsible human relations. As in America, an indifferent shrug of the shoulders concerning the fate of the human neighbour has become "die een se dood is die ander se brood" — a favourite expression.

In the day to day life of South Africans, in their business negotiations, in their social intercourse, in the sphere of their pastimes and recreations and even on the lofty level of political philosophy and religious exercise, *carpe diem* has increasingly become the slogan of the times, the status symbol has been enthroned as golden calf and eternal spiritual values and moral stan-

dard are being sacrificed on the altar of temporary expediency.

The Danger of Spiritual Isolation from Western Europe

The tragedy contained in this whole 20th century phenomenon is, of course, that although it gives evidence of a definite South African solidarity with the Americanized version of the spiritual life of the Western World, it spells, at the same time, an increasing isolation from all that is good and noble and lasting flowing from the spirit of Western Europe. Undoubtedly this is largely due to mental turpitude, which is an all too much common human attribute — not characteristic of South Africans only — and to the facility with which the effusions of American culture and the shallow philosophy which underlies it, is assimilated by young South African minds. Quite understandably this phenomenon militates against the mental and spiritual effort involved in seeking closer solidarity with the more profound and abstract spirit of Western Europe. It is so much easier to plumb the mysteries of hot jazz than that of Bach cantata or fugue, and the intricacies of Elizabeth Taylor's various emotional involvements are far more easily unraveled than the spiritual conundrums propounded by the lonely Soren Kierkegaard in his desperate search for the truth about his own soul.

To sum up, then South African isolation, in as far as it does in fact obtain, is only very indirectly attributable to geographic isolation and distant removal from the immediate common experience of events which shook the very soul of civilized Western Europe. In essence it is characterized by a national *cor incurvatum in se*, caused by an all-pervading fear of being overwhelmed by uncivilized Black Africa, on the one hand, and by an intense and largely justifiable resentment of indignities historically suffered at the hands of invading "foreigners" and of present-day uncharitably critical interference from the side of the Western World; and by a corresponding national urge towards defensive selfjustification by means of withdrawal into a state of impersonal conformity, an almost medieval appeal for divine sanction to essentially secularized churches which have almost completely lost sight of their divine vocation and by recourse to the brash incaltrance which is encouraged by a pragmatist, materialist and opportunist pseudo-philosophy.

Modern man would probably ascribe all these symptoms and characteristics of isolation to what is euphemistically called normal human nature. It is interesting to note, however, that the characteristics of this South African isolation are essentially the same as those described in the Biblical narrative of Adam and Eve's fall into sin and its aftermath: fear, resentment, sensitivity to censure, shame and frantic self-justification.

The Illness of All Man

And in these symptoms we undoubtedly also have the measure of the illness of isolation with which South Africa is afflicted. It is the mortal illness with which all men and all nations — not only we here in South Africa — is afflicted: the illness of the individual soul and the national spirit which the Bible calls sin and the evil consequences of which are divine-

ly revealed to us as: fear unto death — fear of God and His judgment upon our lives, fear of the neighbour and his evil intentions upon our lives, fear of ourselves and the consequences of what we are doing to our lives, fear of the Evil One and the devilish way in which he patiently waits ultimately to take possession of the ruined remains of our lives —; estrangement from God and our fellow human beings; mutual distrust, rancour and eventually the violent hatred leading to fratricide; the stifling and extinction of all communication between ourselves, the silencing of the *Gespraechsgemeinschaft* to which mankind is called; the non-fulfilment of the responsibility of love towards each other; the erection of impenetrable to live together in peace by a deliberate "kraaling-off" of ourselves; the deliberate self-withdrawal and self-isolation of ourselves and ultimately the intense and utter loneliness and lostness of the doomed.

Just as some individuals provide striking examples of the consequences of sin, in the solidarity of which all human beings are enmeshed, so, amongst the nations of our modern world, South Africa is fast becoming a vivid epitome of the terrible results flowing from the evil forces by which all the nations of this mad, modern world are inspired. For, let us not delude ourselves: South Africa's deliberate self-isolation, on the one hand, and its victimization even by erstwhile friends, on the other, only form part of the penultimate consequences of national and international sin — the ultimate one, of course, being open war and mutual destruction.

The Common Guilt of Human Selfishness

For what is it that basically inspires the nations — even those of the Western World — towards such concerted victimization of South Africa? Is it not simply sinful political self-interest and the age-old need to find a scapegoat behind whom to hide their own national sins and on whom to offload their collective guilt? And why are South Africans so obsessed by fear for their own survival, so hypersensitive to criticism and censure, so ludicrously anxious to justify themselves before God and man if they are not in fact aware of unfulfilled national responsibilities and suffering from a gravely troubled national conscience? The circumstances may be typically South African and the specific causes may be historically unique, but the insufferable isolation to which South Africa has become heir basically flows from the same prime cause as all human isolation and the loneliness of despair: the disruptive quality of human selfishness, selfrighteousness and sin. The ravaging effects of this mortal disease are only starting to become slightly more noticeable in South Africa's case than in most.

Reactions to the Need for Solidarity

Is there really a serious need for solidarity with the West and with Western Europe in particular? There are many who deny this need or who would gladly minimize its seriousness. There are the cynics and sceptics who say: do we really still stand in need of the Western world? What, apart from a few trade agreements, can they still offer us of value under our peculiar circumstances and with our unique problems? What, after centuries of civilization, have they achieved for themselves that we should look to them for guidance and assistance? Would we not be far better off in working out our own salvation according to our own lights?

There are also the calculating and

● Continued on page 8

PROF. A. VAN SELMS

GEVAARLIKE WOORDE

IV BARBARE

Vermoedelik is dit wel die enigste gesang waarin nie God geprys word nie maar die voorgeslag. Besonder snaaks is dat gesien die woorde „u heil”, wat tog nie anders as God se heil kan beteken nie, dit feitlik God is wat opgeroep word om die voorgeslag se daad en deugde met gloed van vrome sange te prys; want as God in die nasin aangespreek word, is dit ook Hy wat in die voorsin opgeroep is. So het die digter dit nie bedoel nie, maar so staan dit daar. In sy vervoering het die digter trouens nie maar net hier nie, maar ook op ander plekke in dieselfde gesang die grammatika agtelooos opsy gesi.

Hierdie keer gaan ons dit egter om die derde vers van dieselfde lied. Die eerste helfte daarvan lui:

„Halfmaan van geweldenare
buig die horings om en om,
skriklike moordbarbare
tot verdelging aangedrom!”

Daar het ons 'n woord wat 'n mens selde in die Afrikaanse letterkunde teentoon: moordbarbare. Dit is 'n vreemde woordklontering. Of dit in Afrikaans toelaatbaar is, mag die taalkundiges beslis; 'n ander vraag is, of dit 'n plek in die kerklike woordeskat verdien, met ander woorde, of dit in Bybelse sin gebruik is. Natuurlik kom dit nie so in die Bybel voor nie; maar ons laat daardie „moord” nou maar met rus, en let op die Bybelse gebruik van die term „barbare”.

Waar kom die woord vandaan?

Die ou Grieke het met die woord barbaros iemand aangedui, wat geen Grieks praat nie, en dus vir hulle on-verstaanbaar was. Dit boots die on-verstaanbare klanke van 'n vreemde taal na. As toneelspelers agter die skerms die geluid moet maak van 'n ontevrede of woedende volksmassa, gaan hulle by mekaar staan en sê, so vinnig as dit kan, 'n aantal kere agter mekaar „rabarber, rabarber, rabarber!” Dit is omtrent dieselfde klank.

'n Barbaros is dus soveel as 'n brabbelaar, iemand wie se taal jy nie verstaan nie. Op sigself hoef dit geen ongunstige klank te hê nie. In potensie is alle tale gelykwaardig; die wesenlike waarde van 'n taal hang af van die intellektuele en morele standaard van die mense wat dit gebruik. Ons kan dit ons medemense nie verkwalik nie, as hulle 'n ander taal praat as ons eie. „Daar is”, so sê die apostel Paulus, „wie weet hoeveel soorte tale in die wêreld, en geeneen daarvan is sonder klank nie.” (I Kor. 14 : 10) Teenswoordig stel ons die getal tale van die wêreld op omtrent 1500, en daar is niemand wat daarvan meer as net 'n paar persent ken nie. 'n Barbaros is dus eenvoudig iemand wat 'n taal praat, wat ons nie verstaan nie.

In daardie betekenis gebruik die apostel Paulus dit in I Kor. 14 : 11: „As ek dan die betekenis van die klank nie ken nie, sal ek vir die spreker 'n vreemdeling wees, en die spreker sal vir my 'n vreemdeling wees.” Tereg het ons vertalers hier die woord „vreemdeling” gebruik, hoewel daar in die Grieks barbaros staan. Al kan ons mekaar se woorde nie verstaan nie, hoef ons mekaar tog nie as barbare te beskou nie. Dit is belaglike bekrompenheid om die eie taal tot die enigste standaard van beskawing te verhef. Paulus het nog homself, nog die gemeentelede van Korinthe as barbare beskou.

Paulus en die barbare

Lukas was 'n Griek: die enigste nie-Jood onder al die Bybelskrywers. Toe hy Paulus op sy tog na Rome begelei en saam met hom as skipbreukeling op Malta aangekom het, het hy hom verbaas en verbly oor die mensliedheid van die eilandbewoners (Hand. 28 : 2). Hy het dus seker niks

Eie Gesangeboek, in gebruik by twee van die drie Afrikaanse kerke, bevat 'n hoogs sonderlinge lied, nr. 172. Dis nie, soos die oorgrote meerderheid van die gesange, 'n bewerking van 'n Nederlandse lied nie; die digter van hierdie gesang kon sy dig-aar in vryheid laat vloei. Dit begin so:

„Roem met gloed van vrome sange
daad en deug van voorgeslag:
hul het rou in blye en bange
ure op u heil gewag.”

ongunstigs bedoel, toe hy hulle „barbare” genoem het nie. Hy het daarmee sekerlik nie aangedui dat hulle hul soos barbare in die teenswoordige sin van die woord gedra het nie. Hulle was geen „moordbarbare” nie; intendeel, hulle het alles in hul vermoë gedoen om die skipbreukelinge te behoed teen 'n dood deur blootstelling en ontbering. Tereg alweer het die Afrikaanse vertaling hier nie van „barbare” gepraat nie, hoewel die Grieks hierdie woord gebruik, en die ou Statevertaling dit ook gehad het. Die nuwe Nederlandse vertaling sê „inlanders” en die Afrikaanse vertaling „inboorlinge”. Al twee woorde het nou ook al 'n ongunstige klank gekry; die bewoners van voormalige koloniale gebiede hou nie van daardie woorde of hulle verwante in ander tale nie („natives”). Miskien sal ons hulle dus in die toekoms moet vermy en van „landsbevolking” gaan praat.

Op Malta is blykens die inskripsies van daardie tyd Fenisies gepraat. Lukas kon dit nie verstaan nie, maar vir Paulus en dié van sy begeleiers wat Hebreus geken het, het die taal van Malta nie so vreemd geklink nie. Fenisies en Hebreus is net so nou verwant as Afrikaans en Duits, miskien nog nouer. Vandaar dat hulle die „inboorlinge” kon verstaan, toe hulle van Paulus sê (Hand. 28 : 4): „Hierdie man is beslis 'n moordenaar (gelukkig nie: „moordbarbaar” nie!) wat die goddelike wraak nie laat lewe nie al is hy uit die see gered”, en later van sy gedagte verander en gesê het dat hy 'n god was. Wellig was die bewoners van Malta vir Paulus en sy joodsgebore begeleiers veel minder „barbare”,

vreemdelinge, as die Galasiërs of Latynsprekende Romeine.

Die Nuwe Testament leer ons dat ons die betekenis van taalverskil nie moet oorskat nie. Teenoor die een groot opdrag, dat die Evangelie aan al die nasies verkondig moet word, het die onderskeiding tussen eie en vreemde taal geen gewig nie. So sê Paulus dan ook (Rom. 1 : 14): „Teenoor Grieke sowel as nie-Grieke (in die oorspronklike staan weer „barbare”), teenoor wyse sowel as onverstandige mense is ek 'n skuldenaar.” Hy voel homself verplig om wat God aan hom gegee het, aan hulle deur te gee; as hy dit nie doen, is hy 'n dief.

Maar is die volke, wat geen Grieks gepraat het en dus volgens die algemene opvatting van daardie dae onbeskaaf en primitief was, wel ryp om die Evangelieboodskap te verneem? Moes hulle nie eers, soos die Jode, 'n eeu of twaalf voorbereiding ondergaan nie? Sê ons self in ons tyd nie dikwels dat daar baie generasies moet voorbygaan, voor „moordbarbare” ons beskawing innerlik deelagtig kan word nie? En wys ons dan nie op die twaalf eeue wat ons skei van Willebrord en Bonifacius nie?

Paulus — nee, die Heilige Skrif — nee, God — gee die antwoord (Kol. 3 : 11): „waar daar nie Griek en Jood, besnedene en onbesnedene, barbaar, Scith, slaaf, vryman is nie, maar Christus is alles en in almal.” As belyers van Christus saamkom, val al daardie onderskeidings weg. Hulle bestaan wel: die besnydenis bv. kan 'n mens nie meer ongedaan maak nie, maar hulle is van geen belang meer nie. Ons aanvaar al die belyers as broeders, en

so ook die barbare. Onder die kategorie „barbaar, Scith” sou die ou Christelike predikers ongetwyfeld ook ons voorgeslag gereken het. Laat ons dankbaar wees, dat hulle op die voetspoor van ons teks dergelyke onderskeidings van geen belang geag het nie.

Maar kry Ges. 172 in die Ou Testament geen gelyk nie?

Sover ek kon nagaan is daar een plek in die Ou Testament waar ons vertalers die woord „barbare” gebruik het. Dit is Eseg. 21 : 31, waar gepraat word van „barbare, mense wat verderf smee”. Daar het ons dan eindelijk tog 'n regverdige vir die „moordbarbare” van ons gesang! Die Bybel weet van wrede nasies wat daarop uit is om te vernietig. As 'n mens dit hoor, dink jy vanself aan die halfmaan van geweldenare, aan die skrikkelike moordbarbare en hul bedreiging.

Seker, maar sal ons die teks in sy geheel lees? Daar staan: „En Ek sal oor jou my toorn uitgiet; Ek sal op jou blaas met die vuur van my grimigheid en jou oorgee in die hand van barbare, mense wat verderf smee.” Sien u daardie tweemaal „Ek”, met 'n hoofletter? Dit is God wat hier aan die woord is, en dit is God wat daardie barbare gebruik as 'n instrument van sy oordeel teen 'n sondige volk. En sal ons die passasie in sy geheel lees? Dan word dit duidelik dat daardie bedreiging teen Ammon gerig is (21 : 28).

Die barbare is dus nie 'n bedreiging van die verbondevolk nie, maar 'n werktuig in die hand van God teen 'n volk wat aan sy Woord ongehoorsaam is. En bedink daarby dat die naam Ammon eintlik beteken „die volk”, dit wil sê die volk by uitstek, wat homself as die enigste reghebbende volk beskou en van sy nasieskap 'n afgod gemaak het. Die nasie wat homself as die ware volk beskou, en op grond daarvan die ander volke, die „barbare”, nie as broeders wou aanvaar en dien nie, daardie nasie sal God in die hand van die barbare gee.

CHURCH IN THE WORLD

IDAMASA SCHOLARSHIP FUND

The Interdenominational African Ministers' Association of Southern Africa (formerly called Idamf) is considering to start a scholarship fund of its own. Up to the present time scholarships were made available by funds from the other countries like America and the European Continent. However these funds will ultimately dry up and unless we have a fund of our own to carry on the good work started by these good countries our development will be greatly disturbed. IDAMASA has therefore decided to tap local funds to augment the available resources.

When the time is ripe this fund will be launched with the assistance of our Christian followers. According to recent statistics there are between 4 and 5 million Christians in South Africa and if they could be urged to contribute one cent each with four million cents we could easily collect R40,000 per annum and in ten years this amount could easily reach R400,000. We have reached a stage in our development when we should do some of the things ourselves.

There are still some people who argue that Africans have no money and

are poorly paid. IDAMASA agrees with this school of thought but IDAMASA goes further to say we Africans can boast of numbers and with these big numbers anything is within our reach because we are not called to contribute big amounts.

It has been decided that this Scholarship Fund could train our youth on any of the following:

(a) Missionary Medical Doctors.

These doctors could serve in the existing Missionary Hospitals. Up to the present time only European Missionary doctors are available and African doctors either establish their practices or serve in Government Institutions. IDAMASA has decided to open an avenue of service in the Christian field for African young men and women who are not called to be ministers of the word to serve Christ in the Medical field.

(b) Youth Christian Leaders.

Some churches have already made an attempt in this field, to stop the great exodus of our Youth from the churches. However sincere in their intentions, the impact made by their efforts on the lives of our youth is insignificant because the problem has reached far-reaching dimensions that it cannot be tackled efficiently by one denomination single-handed. The problem is a Christian problem and there-

fore must be solved by the whole church.

Youth Christian leaders are today trained at the Mindolo Ecumenical Centre at Kitwe in Northern Rhodesia. Scholarships from this fund could be made available for our youth to study at this Centre for the good of all churches.

(c) Raising the standard of Ministry educationally.

Promising young men could further their education at universities for theological degrees. These scholarships have been given all this time by overseas organisations.

Besides the one cent annum collection we have decided to make an appeal to our privileged groups such as teachers, doctors, businessmen etc. to make liberal annual donations to this most important fund. This fund will be called the IDAMASA Scholarship Fund but like all our other funds the Book-keepers shall be the South African Institute of Race Relations and in that respect the fund shall be in safe hands. All cheques and postal orders should be crossed and made to the IDAMASA Scholarship Fund c/o P.O. Box 97, Johannesburg. The success of this fund depends largely on the support of our Regions and Branches who are local agencies of the fund. Our Regions and Branches should publish the fund to all their followers and contacts right through the Republic.

(From: *Morati-Umfundisi Quarterly* Dec. 1963.)

DR. CALVIN W. COOK*

THE WORLD: CONTEXT OF MISSION

Yet the only world that we know is the world we have managed to understand or comprehend. The perennial problem of any philosophy is to assess how much this or that pattern of thought or comprehension corresponds to the reality. The difficulty is notorious. Every time we read a book or listen to the news we find ourselves wondering "what kind of a world is he living in?"

The same problem is seen in the scriptures. They testify to the world as God's creation: "the heavens declare the glory of God and the earth shows his handiwork"; "God created the heavens and the earth." But also, the world is seen as the object of his redemption. Not only are there disordered relationships within it, but there are also disordered understandings of these relationships. The world (either kosmos or aion) can mean both of these things: the order and the understanding of the order. We cannot fully understand the significance of the concept of the Word in Scripture until we realize that this Word of God, this Logos, both brings the world into being and also provides the understanding of its order. Nowhere however is it implied in Scripture that this comprehension of the world is simply an intellectual matter. World and man's understanding act and react with one another. We both apprehend the world and are apprehended by it. We may mould it, but it also moulds us.

The early European painters used to be very fond of a subject that has passed out of fashion: the naming of the animals by Adam. Scientists who have tried to put Adam out of business ought to be more generous in acknowledging that, on the contrary, Adam deserves reverence as the founder of science.

When the animals came to him for their names, he acted in a truly scientific fashion. He had to recognize their nature, and then to give it the correct description and title. That name obviously had to correspond to the nature of the animal. He was not free to alter its character by imposing on it an uncharacteristic name. He was not creating reality: he was only attempting to describe it truly.

Man's Limitation

We need to notice that not even in paradise had man the complete control of his environment. He had to live within certain "givens". The natural order was not his own creation; he had to accept himself as part of that creation. Nor was the ethical order his own making. He did not determine right and wrong; these were givens. He was given authority over nature; but this was to be exercised responsibly. He was given a help-meet whose nature was other than his own — and how many Adams are truly prepared to accept the given nature of their Eves? Finally, in the centre of the garden stood the tree that reminded him of the limits of his authority and dominion. This fruit he could not touch.

We may understand the fall as the attempt to pass beyond these limitations. This is the essence of the temptation. The serpent overthrows the limitation: "you shall not die"; and suggests, on the contrary, that the only way to live is to live like God, free to do what you like and to remake the world if necessary to your own specifications. In this way, Adam would overcome the otherness of the world. In would simply become an extension of his incarnation, what he wanted it to be. It would lose its independent characteristics. He would no longer have to act and react with it. Instead,

Like Everest, the world is there. It exists whether we like it or not whether we understand it or not, and whether we approve of it or not. Moreover, whether we like it or not, and whatever our relationship to it may be or our understanding of that relationship may be, we are a part of it.

it would be entirely subject to himself.

He would probably have been surprised at the term "pure subjectivity", but of course this is what the serpent was selling him. This process of delusion for mastery is to be seen in Romans 1. Because of the promise of dominion, man exchanges the true worship of the imageless Creator for the false images of his own imagination modelled on the creation. Instead of understanding the world by God and by the Word of God, he understands the world by means of the beetle, the crocodile, the ape and the tiger. But notice, it is the recognition of the distinction between the world and our understanding of it that alone is the basis of graceful comprehension of the world and graceful living within it. We can only maintain this gap through faith which sees the presence of God in the world; the presence of the Other and others which prevents us from imposing our will upon it. Otherwise we shall find the gap intolerable and close it by identifying the world with our comprehension of it. This of course is simply to live in a world of "disgraced" images. So it is that Adam, given the work of naming the creation of God and thereby of exercising a real if partial dominion over it, prefers instead to attempt to dominate it through reducing it to his own will and order.

The Comprehension of the Second Adam

Not as the first Adam is the second. The hints of the new comprehension appear everywhere throughout the New Testament. This is for instance the theme of the Sermon on the Mount. This is the way in which the world is to be comprehended as the creation of "your heavenly Father who is merciful to the just and to the unjust" — against the experience of men who are merciless. It is also the theme of the first three chapters of 1 Corinthians. Finally, there is an interesting comparison and contrast between the missions based on comprehension in the Old Testament in Joshua and the New in Acts.

We turn first then to the comprehension of the second Adam and his approach to the world. We may style this not as comprehension through subjugating the world, but comprehension through suffering — that is, undergoing all its processes.

We note his complete acceptance of the world, at the same time his rejection of men's understandings of it. Time, place and condition he accepts as determined for him by the word of prophecy. This prophecy is the word which has created the world and his world, and determines the relationship between him and his world. He accepts its intractability: think of the outbursts that show his frustration at its rejection of him and of his gospel. And he does not use the power he has to subjugate this world to himself. He rejects all these forms of subjugation in the wilderness, and in the end he refuses to order the angels against the rulers of the world. He enjoins on his disciples the same acceptance of the world: they are not even to be fussy about what they are to eat. They are to eat whatever is set before them, and from whomever gives it to them.

The Cross as the Climax

The cross is the climax of this acceptance. So far from him subjugating the world to his understanding of it and destroying its objectivity in this way, he allows those who manipulate its present patterns to have their way with him. The powers that be sweep in to destroy this subject who threatens them and their dominion over the world. They erect a cross which is first and foremost the limit of their power to comprehend the second Adam. "If the powers had known, they would not have crucified the Lord of Glory"; "Father, forgive them, for they know not what they do." In this way the cross is the mark of incomprehension. They have neither overcome nor understood this subject. For this very reason too, the cross is the point where true objectivity enters religion. Here we know the truth about ourselves, God and the world, regardless of the perversions of our own minds, understandings and consciences. Against the accusations of conscience, we may point to the one who has been lifted up for us and know that God has saved us and forgiven us. This knowledge is not subjective at all: it is the truth, and this truth can come in no other way, for all other ways are tainted by our own attempts to subjugate the world and God to ourselves.

Summarizing then, the wisdom of the cross, which is the clue to understanding God's world thus points to the might of God seen in this weakness: it is a power that raises the dead. It points to the right of God seen both in the injustice of man, and the way in which all things are brought under judgment through the cross, a judgment which is the saving judgment of forgiveness. And it is the key to the true knowledge of God. Because he cried: "My God, why hast thou forsaken me?" We know for certain that God never forsakes his children.

The comprehension of the first Adam and that of the second are thus both strongly contrasted with each other. The comprehension of the first Adam is the way of attempted mastery through false images; the way of the cross. We must never forget, our mission is the mission of the second Adam; the world to which we are sent, the world that has been made His through His obedience to the cross.

The Mission of the Church

We may thus approach this mission in terms of the two great impulses recorded in the scriptures: in Joshua and in Acts. We are not talking here about the deliverance from Egypt: this mission is to bring the people into their true inheritance after they have been delivered from bondage. The mission of the church is nothing less than bringing the people of God into their true inheritance in Christ.

Note first the similarities. (1) There are new forms of leadership. Joshua replaces Moses; the Holy Spirit, the physical presence of Christ. The modes are different, but the powers are the same. There is the same assurance of grace which is not yet possessed that will enable those concerned to accomplish the impossible.

2. Both begin with initial incongruities. A treaty with an harlot seems a strange beginning for a holy people in a new land. It is an offence to moral susceptibilities, yet it is also evidence of the grace of God working in an entirely unconditioned and unexpected way. It is the best evidence that God is not only within the camp, but across Jordan: not only where they are, but where they are to come.

The same sense of affront is produced in Acts by the healing of the lame man outside the Gate Beautiful. Here was a sign to those who cared to see of judgment on all that was going on within the temple. Whether it was meant as an affront, it was certainly regarded as one to do this in the name of one crucified because he said he would destroy the temple. Grace was neither where the beggar expected it or what he expected it to be.

3. Both impulses meet with impurity within the community. Achan's blood brother is Ananias.

4. Both face the problems of division and the resultant complaints. The church had to arbitrate the question of widows' support; Joshua, the division of the land.

5. There is the problem of true religion and true tradition posed in Joshua by the erection of the trans-jordanian altar. The two and half tribes across the river feared that in time they would become second-class citizens religiously; the rest thought that in the second altar was the beginning of idolatry. The equivalent issue in Acts is discussed in the Council of Jerusalem. Both are settled by a renewed appreciation of the sovereignty and character of God at work.

6. Joshua, reconnoitring the strange land is surprised by the mysterious captain he meets: it is the Lord. Saul, thinking he is on the Lord's business, meets his great antagonist on the road and recognizes that it is the Lord.

The Differences

There are differences, and these are significant. Joshua was given specific instructions to destroy the people of the land. The Old Testament sees the failure to carry out this process of territorial apartheid as the root of Israel's failure to become a holy nation.

The whole theme of Joshua is that the Holy people is a separate people, and that holiness is to be preserved through separation. This was never carried out fully; moreover, it came to be seen that physical separation alone did not make a people holy. Holiness was gradually seen to be a matter of ethics, not geography. Thus Jeremiah's prophecy of the new covenant recognizes the breakdown of this whole approach through territorial separation. The new covenant will be based on a new kind of identity between God and his people. Their knowledge of him will be inner, direct and universal instead of being mediated. In God's forgiveness and restoration will lie the possibility of a new life based on a true apprehension of God in the world.

Little wonder that this covenant was misunderstood, or that the people found it difficult to adjust their thinking to this revelation of the character of God. It was utterly inconceivable that their notion of the world should have been so wrong that the only thing God could do was to destroy its basis completely. Yet this is exactly what the Exile did. My people became no people: there is no thought of its being reconstituted territorially. From that point on, the population of the promised land has been mixed.

This theme of mission is the basis of the New Testament. We may note

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