



PRO VERITATE

DAVID THOMAS

Can Christians bring about change in South Africa?

MARGARET MALHERBE

"The Message" and the Barmen Declaration.

BASIL MOORE

"Mood" Worship.

JOHN DE GRUCHY

Biblical Salvation.

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REDAKTEUR:

Dr. B. Engelbrecht.

REDAKSIONELE KOMITEE:

Biskop B. B. Burnett; Eerw. J. de Gruchy; Eerw. A. W. Habelgaarn; Eerw. E. E. Mahabane; Eerw. J. E. Moulder; Ds. C. F. B. Naudé, (Voorsitter); Eerw. R. Orr; Prof. dr. A. van Selms.

ADMINISTRASIE/ KORRESPONDENSIE

SIRKULASIEBESTUURDER:

Dr. W. B. de Villiers.

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CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA CHRISTIAN MONTHLY FOR SOUTHERN AFRICA

IN HIERDIE UITGAWE

- Die Godsdienst-redakteur van NEWS/CHECK, mnr. David Thomas, lewer 'n indringende analise van ons huidige Suid-Afrikaanse situasie en wys op die moontlike rol wat Christene daarin kan speel. P. 3
- Mev Margaret Malherbe, Bestuurslid van die Christelike Instituut, ontdek merkwaardige parallels tussen die beroemde Barmen Verklaring en die Boodskap aan die Volk van Suid-Afrika. P. 5
- 'n Beskrywing van die onderliggende oorweging by die omstrede erediens te Grahamstad verlede jaar is die onderwerp van 'n boeiende artikel deur eerw. Basil Moore. P. 8
- Eerw. John de Gruchy val terug op die Bybel self in verweer teen die kritiek van die Baptiste-Unie op die Boodskap aan die Volk van Suid-Afrika. P. 13
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Redaksioneel:

DIE PARLEMENT

Die 1969-parlementsitting het so pas begin en ons oë is weer toegespits op die plek waar 'n relatief klein bende verteenwoordigers van die „volk daarbuite“ besig is om beslissings te vel wat die lewens en lotgevalle van miljoene landsinwoners sal affekteer.

Dit tref so dat elkeen van ons parlamentslede in werklikheid en in die eerste instansie een van die drie erkende en nie-verbode politieke partye in ons land verteenwoordig. Uit die aard van die saak gaan dit vir die oorgrote meerderheid onder hulle om die bevordering of verdediging van die besondere belange van hul eie party. En die partye-stryd beloof dan ook om vanjaar juis besonder hewig te wees.

Veral hulle durf egter nooit uit die oog verloor nie dat hulle, op veel dieper vlak, ook lede is van ons **landsparlament** en verteenwoordigers daarom ook van die belange van duisende landsburgers wat **nie** tot dieselfde party as hulleself behoort nie.

Meer nog: as lede van ons enigste volwaardige landsparlament is hulle indirek ook die enigste verteenwoordigers van die miljoene **stemloses** onder ons landgenote — ons blanke minderjariges (ons kinders) en ons totale nie-blanke bevolking (ons pleegkinders).

Uiteindelik is hulle as lede van die sentrale parlement van 'n volk wat die soewereiniteit en leiding van die Almagtige God erken, ten diepste teenoor **Hóm** verantwoordelik en moet elkeen van hulle in hul eie gewete teenoor Hóm rekenskap gee wat betref die geregtigheid van hul beraadslaginge.

Dit is 'n ontzettende verantwoordelikheid om te rus op die skouers van feilbare mense, veral in hierdie gekwelde tyd, en ons kan hulle alleen toebid die krag en leiding van Gods Gees, sodat hulle veral die genade mag ontvang om **gehoorsaam** te wees aan **Gods** raadsbesluite ter bevestiging van **Sy** Koninkryk ook hier in Suid-Afrika.

Mag hulle al hoe meer daarvan bewus word dat hulle verantwoordelikheid nie een is teenoor **mense** alleen nie, maar teenoor die **Almagtige God** onder wie se soewereiniteit hulle staan. En mag hul besprekinge en besluite al hoe minder gemotiveer word deur persoonlike- of groepsselfsug en vrees, dog al hoe meer deur die enigste en eintlike Christelike motiewe: waarheidsdrang, geregtighedsdrang en die liefde wat die volmaakte afskaduwing is van dié God wat self die liefde is.

W. B. de V.

Editorial:

PARLIAMENT

The 1969 session of Parliament has just begun and our eyes are focussed once again on the place where a relatively small number of representatives of the "people outside" are busy making decisions which will affect the lives and fates of millions of our country's inhabitants.

It so happens that everyone of our members of Parliament in reality and in the first instance represents one of the three acknowledged and non-forbidden political parties in our country. Naturally the large majority among them are concerned about the advancement or defence of the particular interests of their own party. And the battle between the parties promises to be a particularly hectic one this year especially.

They, above all, dare never lose sight of the fact, however, that they are, at a much deeper level, also members of our **country's** Parliament and therefore also representatives of the interests of thousands of citizens of the country who do **not** belong to the same party as they themselves.

What is more: as members of our only real Parliament they are indirectly also the only representatives of millions of **voteless** ones amongst our fellow-countrymen — our White under-eighteens (our children) and our whole non-White population (our foster-children).

Ultimately they, as members of the central Parliament of a people which recognises the sovereignty and guidance of Almighty God, are, at the very deepest level, responsible to **Him** and must give account to Him, each one in his own conscience, as regards the righteousness of their deliberations.

This is a terrible responsibility to rest upon the shoulders of fallible men, especially in these troubled times, and we can only pray that they may receive the power and guidance of God's Spirit, and above all the grace to be **obedient** to **God's** decisions with regard to the establishment of **His** Kingdom, also here in South Africa.

May they become increasingly aware that their responsibility is not one towards **men** alone, but towards **Almighty God** under whose sovereignty they stand. And may their deliberations and decisions be motivated not by personal or group selfishness and fears but by the only and essential Christian motives; the search for truth, righteousness and love which is the perfect image of God who is love personified.

W. B. de V.

DIE VOLK

Voorop in ons land se grondwet staan Artikel 1, Deel I, wat lui: „Het volk van de Unie erkent de soevereiniteit en leiding van de Almachtige God.”

Verder bepaal die wetgewing van ons land dat elke blanke persoon bo 18 jaar die stemreg besit. Hier kom dus sowel moraliteit as demokrasie tot uitdrukking en word dus ten minste elke blanke inwoner van die land daardeur gekonfronteer met 'n reg en 'n plig: die reg om direk deel te hê aan die bestuur van die staat (soos veral tot openbaring kom in die besluite van ons Parlement) en die plig om toe te sien dat die staatswetgewing voldoen aan die Christelike eise van geregtigheid en naasteliefde.

Juis daarom is dit die reg, voorreg en plig van elke blanke burger om met kritiese verantwoordelijkheid die beraadslaginge van ons twee hoogste wetgewende vergaderinge te volg en te beoordeel. Christen-wees en burgerskap vereis eerstens die plig om jouself op hoogte te stel van alle moontlike beskikbare inligting oor debatte en besluite in Volksraad sowel as Senaat. Om dit effektief te kan doen, vereis die lees van koerante en publikasies, en die aanhoor van meninge wat alle politieke sienswyses verteenwoordig. Wie dit nie doen nie, het geen reg om mee te praat -- of om te stem nie. Maar dit vereis tweedens die neerlê as beginsel (ten minste vir almal wat hulleself Christene noem) dat Christelike standaarde en waardes altyd politieke belange moet beheers. Christelike beginsels moet politieke beleid beslis -- en nie andersom nie.

Indien ons dit nie wil erken en beoefen nie, moet Art. 1 of enige verwysing na God of die Allerhoogste uit ons grondwet geskrap word. En al sou dit gebeur (wat haas ondenkbaar is), dan nog is dit elke Christen se plig (by name dié wat stemreg het) om die Christelike eise van geregtigheid, waarheid en medemenslikheid te laat geld bo alle party-politieke lojaliteit. Dit is juis op hierdie punt dat elke kerkgenootskap in Suid-Afrika 'n groot verantwoordelijkheid het om alle politieke gebeure en besluite te toets aan die eise van Christelike moraliteit en **in die openbaar** sy siening daarvoor uit te spreek -- insluitende sy kritiese siening. Die kerk wat dit nie doen nie, versuim sy plig as kerk en as opvoeder van die denke en norme (dus ook die politieke norme) van sy lidmate.

Hierdie verantwoordelijkheid wat op elke kerk en op elke blanke kieser rus, word des te groter omdat by verre die grootste gedeelte van ons bevolking geen seggenskap van enige aard het in die besluite van die Parlement nie. Die blankes het hulle dié reg ontnem en daarmee 'n beginsel van onreg aanvaar wat stry teen alle Christelike geregtigheid. Juis deur hierdie onreg word 'n dubbele verantwoordelijkheid, 'n dure plig op die skouers van blanke heersers geplaas om met groter omsigtigheid hulle taak te volvoer. En waar dan nog die volksgewete ook afgestomp raak vir kennelike onreg teenoor miljoene inwoners van die land (by al die goeie wat gedoen word), moet elke Christen met dubbele waaksamheid sy plig as burger nakom, sy stem laat hoor (dus ook sy protes wanneer

THE PEOPLE

Right at the start of the preamble to our country's constitution one finds Article I of Part I which reads: "The people of the Union acknowledge the sovereignty and guidance of Almighty God".

Legislation in our country furthermore stipulates that every white person above 18 years shall have the right to vote. Both morality and democracy find expression here, therefore, and every white inhabitant of the country at least is thereby confronted with a right and a duty: the right to participate directly in the government of the state (especially as revealed in the decisions of our Parliament) and the duty to see to it that the legislation of the state fulfills the Christian demands of righteousness and neighbourly love.

Precisely for this reason is it the right, privilege and duty of every white citizen to follow and to adjudge with critical responsibility the deliberations of our two highest legislative assemblies. Being a Christian and being a citizen impose upon one the duty, firstly, to acquaint oneself with all available information concerning debates and decisions in the House of Assembly as well as in the Senate. To be able to do so effectively requires the reading of newspapers and publications and listening to opinions representing all political viewpoints. He who does not do this has no right to join the discussion -- or to vote. But secondly, they entail the positing as principle (at least for all who call themselves Christians) that Christian standards and values shall always control political interests. Christian principles must determine political policy -- not **vice versa**.

If we refuse to accept this, and to practise it, Art. 1 or any reference to God or the Almighty must be expunged from our constitution. And even if this were to happen (which is almost unthinkable), it would still remain the duty of every Christian (specifically of those who have to vote) to give precedence to the Christian requirements of righteousness, truth and neighbourliness above all party political loyalty. It is on this very point that every religious denomination in South Africa bears a great moral responsibility: to test all political events and decisions according to the demands of Christian morality and to give **public** expression to its views -- including its critical views. The church which does not do so, is neglecting its duty as church and as educator of the thought and norms (also, therefore, the political norms) of its members.

This responsibility which rests on every church and on every white voter becomes so much bigger because by far the largest part of our population have no say whatsoever in the decisions of Parliament. The whites have deprived them of this right and have thereby accepted a principle of injustice which runs counter to all Christian righteousness. By this very injustice a double responsibility, a grave duty has been laid on the shoulders of the white rulers to perform their task with greater circumspection. And when, furthermore, the conscience of the people becomes blunted to obvious

nodig) en sy politieke taak vervul. Om dit doeltreffend te kan doen, het hy die reg — en die plig — om van sy kerk te vra om hom in hierdie hoogs verantwoordelike taak te help. En alleen dié kerk of kerke wat bereid is om onder alle omstandighede die Bybelse eise van geregtigheid, naasteliefde en waarheid bo politieke dienstigheid te stel, is in staat om hierdie taak teenoor hulle lidmate te vervul. So — en so alleen — vervul die Kerk sy roeping teenoor die volk.

C. F. B. N.

injustice perpetrated against millions of inhabitants of the country (apart from all the good that is being done), every Christian must do his duty as citizen with double vigilance, make his voice heard (also his protest, therefore, when necessary) and fulfil his political task. To do this effectively, he has the right — and the duty — to ask his church that it should assist him in this highly responsible task. And only such a church or churches as are prepared to place the Biblical requirements of righteousness, neighbourly love and truth above all political servility, are able to perform this service towards their members. Thus — and only thus — does the Church do justice to its calling as regards the people.

C. F. B. N.

LIMEHILL

Êrens tussen die verantwoordelike owerhede en die kritici van die wyse waarop dinge by Limehill-Vergelegen-Uitval aangepak is, het die waarheid klaarblyklik verlore geraak.

Wie egter ook al lieg, iemand ly!

Terwyl die Regering en sy teenstanders besig is om op hoë, parlementêre, vlak mekaar die politieke vlieë af te vang, verduur duisende van ons nie-blanke landgenote, oor wie se lot daar teatraal geredekawel word, nog steeds die ernstigste persoonlike ontberings.

Somewhere between the responsible authorities and the critics of the way in which matters at Limehill-Vergelegen-Uitval have been tackled the truth has obviously gone astray.

Whoever lies, however, somebody is suffering!

While the Government and its opposition are busy scoring points off each other on the highest, parliamentary, level thousands of our non-white fellow-countrymen whose fate is being theatrically debated are still suffering the gravest personal deprivations.

CAN CHRISTIANS BRING ABOUT CHANGE IN SOUTH AFRICA?

— DAVID THOMAS

A pertinent question today. Seldom if ever before, have Christians in South Africa seemed to be so vitally involved in attempts to bring about changes in the political and social systems of South Africa. The traditional Christian foes of apartheid, found preponderantly in the English-speaking churches (although apartheid-hostile Afrikaners are now powerfully represented in the Christian Institute), recently launched telling onslaughts on the system. These have made a surprisingly big impression.

There can be no doubt for instance, that the "Message to the People of South Africa" provoked just as much debate and discussion on the colour issue as the Cottesloe Consultation of 1960. And it looks as if the "Message" will have a much longer lasting impact than Cottesloe;

for whereas Cottesloe marked the end of an era of dialogue between the opponents and proponents of separate development in English and Afrikaans churches, the "Message" may well have opened a new phase of dialogue between Christian opponents of separate development and its supporters

in the secular world. This with particular reference to the polemic in *Die Vaderland* between Senator Jan Grobler and the editors of *Pro Veritate*.

AFRIKAANS CHURCHES

The Afrikaans churches too, have shown that they are increasingly concerned of late about some aspects of apartheid. That was emphasised in the most recent issue of the *D.R.C. Newsletter*, which carried a report of a public statement on the migratory system made by the Federal Council of the N.G.K. last September. Redamning migratory labour for its destructive effect on African social and family life, the statement has pro-

vided a stick with which the Government's opponents have been flogging apartheid.

Even more important have been the doubts voiced by the "Dopper" members of the *Calvinistiese Beweging* in Potchefstroom. The articles appearing recently in their official publication *Woord en Daad*, which have queried the slow pace of the development of the Bantustans, have aroused nationwide interest. And by drawing a reply from Prof. Adrianus Pont of the *Hervormde Kerk*, the *Calvinistiese Beweging* may have started another important new development — a debate about apartheid within the Afrikaans churches.

Naturally, neither the N.G.K. nor the *Calvinistiese Beweging* has the same view of apartheid as the South African Council of Churches, which issued the "Message," or the Christian Institute. The former still believe wholeheartedly in separate development, and their questionings are about aspects which they hope will fall away once it is fully implemented. They do not call for apartheid's abolition, but for it to be speeded up.

Nonetheless, both the Afrikaans churchmen who support apartheid and its opponents in the English-speaking churches have this in common: they are agreed that at present separate development entails some glaring injustices and evils. Both sides are of the opinion that radical changes have to be made, and must be made fast, in the direction of making South African society more just by extending greater political and economic opportunities to its non-white peoples. And both sides are saying so more loudly and more uninhibitedly.

CYNIC'S REPLY

The question is, of course, whether anyone is likely to listen to them. The secularist cynic might doubt it. Politics, he would say, is not a matter of mere moralising. As Stalin asked of the Pope: "How many divisions has he got?"

And chairman Mao might be tempted to put a gloss on his famous maxim and say with reference to the South African situation: "Liberalism will grow only out of the mouth of a gun."

The cynic might be right to some extent. Yet it is possible to take an equally hard-headed, down-to-earth view of the colour question in South Africa, and to come up with an optimistic conclusion about the division-

less, gun-less Christian Church making some contribution towards change.

The most hopeful pointer in this direction is that there has been an immense loosening-up of South African attitudes since the early Sixties. This must be attributed in large part to waning of external threats to the Republic. No one ever seriously believed that any Black State could militarily challenge South Africa, but still, in the lonely post-Sharpeville and post-Commonwealth withdrawal days there seemed to be a definite danger of sanctions being applied against South Africa. Rhodesia's U.D.I. however, changed all that. It made Britain and the U.S. take a very close look at the whole Southern African situation, and they decided that sanctions were out of the question. Britain especially, simply cannot afford to lose its second best customer. The whole Western world moreover, wants to be sure of a friendly, responsible power in control of the sea route around the Cape.

LAAGER DECOMPRESSED

Today, the only immediate threat South Africa faces is that of terrorism. Yet this is a threat which has made South Africa turn outwards instead of inwards. The realisation has grown steadily that the surest method of countering terrorist infiltration is to win friends and influence people who might otherwise be inclined to give terrorists aid and comfort. This explains in part, the wooing of South Africa's black neighbours by the Nationalist government, and the constant turning of its cheek to the fiery attacks on apartheid made by Zambia's Kenneth Kaunda.

The virtual disappearance of an external threat has decompressed the laager into which white South Africans retreated in the Verwoerd era. And the move outwards has produced some confusion in the ranks. *Verligtes* and *verkramptes* scrap openly about it, and the *verligtes* undoubtedly have the upper hand. Their successes have encouraged them to make cooler, bolder assessments of the South African scene, and of apartheid in particular. No longer is it a species of treason to raise a questioning voice, and now it is men like Dennis Worrall, Piet Cillie, Schalk Pienaar who catch the public ear, rather than the ghost voice of *Current Affairs*.

Perhaps the most encouraging aspect of this era of more rational thinking, is that the thinkers are recog-

nising that no solution of the South African race dilemma which does not square up with moral principles in general and Christian principles in particular, is a practical solution. Of course, apartheid's supporters will contend that the policy has been morally justifiable all along. To this it must be replied that a few years ago, the emphasis of the case for apartheid was on the morality of white survival.

Now however, the emphasis has swung over to the necessity for granting the same rights and privileges as whites enjoy to non-whites. This type of thinking is the basis of the views of the *Calvinistiese Beweging* as well as those of some Afrikaner intellectuals who do not claim to argue from a Christian viewpoint, for example Prof. T. M. D. Kruger in *New Nation* last October.

The recognition of the practical necessity of applying acceptable moral standards to the South African race problem has created a climate in which a willing and enquiring ear has been opened to the voice of the church in South Africa. Admittedly, the stream of overseas clergy returning home after having been virtually deported by the South African government, and the official reaction to Limehill, do not support this view.

THE "MESSAGE"

On the other hand, reference can be made to the reception given to the "Message to the People of South Africa." Naturally, government sources and government organs at first rejected it out of hand. Yet a certain thoughtful non-dogmatic element in their rejection can be detected too. Again, the foremost example of this mood has been the willingness of *Die Vaderland* to place the arguments of Dr. Bruckner de Villiers and Dr. Ben Engelbrecht in its columns. This, without doubt, is a significant breakthrough. It is to be doubted for instance, whether even a *verligte* paper like *Die Beeld* would grant the same privilege to Helen Suzman. And it should not be forgotten that *Die Beeld* specifically requested Prof. J. H. Coetzee of the *Calvinistiese Beweging* to write a long reply to Prof. Pont, who argued in *Die Hervormer* that the *Woord en Daad* men were indulging in *integrasie-praatjies* in expressing doubts about the speed with which the Bantustans are advancing.

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“The Message” and The Barmen Declaration

— MARGARET MALHERBE

The Message to the People of South Africa, issued by the South African Council of Churches, is both a witness to the essential unifying and saving elements of Christianity and also a theological resistance to what is felt to be a perversion of the Gospel in our political ideology of racial separation.

Its purpose is not to attack apartheid, though press headlines seemed to make it out to be so. It was, rather, a challenge to the conscience of those South African Christians who seem to be accepting a false gospel in place of the Christian one.

It is an affirmation and defence of basic Christian truths which, after long deliberations, were finally spelled out by the inter-church members of the Theological Commission of the Council of Churches. They took great pains with this defining for it had been felt essential to be quite clear what these truths were. The Message closes with the challenge to the individual: “And so we wish to put to every Christian person in this country the question which we ourselves are bound to face each day; to whom, or to what are you truly giving your first loyalty, your primary commitment? Is it to a subsection of mankind, an ethnic group, a human tradition, a political idea; or to Christ?”

The call has gone out to Christians to be faithful to the true Gospel of Jesus Christ and to be committed to Christ alone.

PRACTICAL IMPLICATIONS

The issuing body of the Message still has the task of working out the practical implications of its statement of faith for the church and for society and, later, to see how this can become effective, but small independent Obedience to God groups are already coming into being. These are action and supporting groups, which take seriously their responsibility to bring the challenge of the Message to their denominations and to the society in which they live and work.

This acceptance of the duty of men to witness to their faith is nothing new. We see it in Scripture and in history. There have always been Daniels, just as, where there are Daniels, there are usually lions and so it may be encouraging to our local Daniels — and others — to recall another resistance to a false gospel which was made in our own lifetime: that of the Confessing Church of Germany against the German Christians. This resistance movement was also of a special character. Its main resistance was not against the treatment of the Jews but against the attempt to ban those of the Jewish race from becoming full members of the Christian community. It was also theological, not political.

In a Germany where church and state had long been separated, and their activities departmentalized, under the new constitution which was drawn up when Germany first became a Republic, the Church felt lest and weakened. The old link of “Throne and Altar”, when church and state worked together for the good of all, had been broken and many felt the call by the National Socialists for a strong united Germany and a German National Church under one national bishop, to have an understandable appeal. It was felt that a united church was needed to build up the morale of the people and to withstand an atheistic Marxism and a growing materialism.

THEOLOGICAL IMPLICATIONS

But by the end of 1933, when the National Socialist régime took power, there were many pastors who were feeling distinctly uneasy in conscience

about the theological implications of the Nazi ideology.

At first, Hitler did not persecute the church but began to use it as his instrument. He came out in favour of the German Christian movement whose national bishop was Ludwig Müller. This movement had been founded by a provincial politician from Prussia called Wilhelm Kube and a Berlin minister became its national leader: Rev. Joachim Hossfelder, who later became Minister for Church Affairs in the National Socialist government.

But unity was not achieved for, in spite of various official statements and articles of faith which were issued, Christians were uncertain where these were leading them.

In 1934, however, Rev. Hermann Gruner, a German Church leader, published a clear statement of 6 theses, defining what the German Church stood for. The accent was definitely on ‘German’ rather than on ‘Christian’ and there was no longer doubt of where Christians were expected to stand. Graver doubts were arising in men’s consciences. Renewal of the church was needed, certainly, but was this the way?

Various Reformation movements arose. Unrest deepened when Jews were excluded from all German institutions, including the church. Jewish Christians were to be isolated into separate congregations under the “Aryan clauses” of a government statement.

FRATERNAL

Many pastors protested and this crystallised in a small fraternal of ministers, under Pastors Niemöller and Lilje, which aimed to lead the church to an inner renewal. This

Council of Brethren, as it was called, was, in fact, to lead Christian resistance for 12 years and to help restore the German people after Hitler had finally brought them to ruin.

Their care, to begin with, was for protesting ministers who had been dismissed from their office and deprived of their livelihood for, under a government state tax system, church ministers had become almost state officials. It was a body very like the early Quaker Meeting for Sufferings in England.

The persecution of churchmen had begun, yet resistance continued. On

January 3 - 4, 1934, a "Free Synod" of Lutheran, United and Reformed provincial churches took place and from it was issued the "First Barmen Declaration". This was the first official statement by a properly constituted church body in opposition to the German Christians who were gaining control of the German Evangelical Church.

CHARTER

On January 13, Müller called the church leaders to Berlin and warned them to toe the line, to "cut it out".

The leaders went home to think over their position and to consider the sacrifices — even perhaps death — which continued resistance to a national church would entail.

On May 29 the "First Confessional Synod of the German Evangelical Church at Barmen" was opened. There were still Christian ministers and laymen who were prepared, as their Master had been, resolutely to take the road for Jerusalem. The challenge to costly witness had been taken up.

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THE BARMEN DECLARATION

A theological Declaration to the Present State of the German Evangelical Church

According to the introductory words of its constitution of 11th July 1933, the German Evangelical Church is a federal union of confessional churches which grew out of the Reformation, of equal rights and parallel existence. The theological premise of the association of these churches is given in Article 2, paragraph 1 of the constitution of the German Evangelical Church, recognised by the national government on 14th July 1933:

ARTICLE 1. The impregnable foundation of the German Evangelical Church is the Gospel of Jesus Christ, as it is revealed in Holy Scripture and came again to the light in the creeds of the Reformation. In this way the authorities, which the church needs for her mission, are defined and limited.

ARTICLE 2, paragraph 1. The German Evangelical Church consists of churches (territorial churches).

We, assembled representatives of Lutheran, Reformed and United churches, independent synods, Kirchentage and local church groups, hereby declare that we stand together on the foundation of the German Evangelical Church as a federal union of German confessional churches. We are held together by confession of the

one Lord of the one, holy, universal and apostolic church.

We declare, before the public view of all the Evangelical Churches of Germany, that the unity of this confession and thereby also the unity of the German Evangelical Church is severely threatened. In this year of the existence of the German Evangelical Church it is endangered by the more and more clearly evident style of teaching and action of the ruling ecclesiastical party of the German Christians and the church government which they run. This threat comes from the fact that the theological premise in which the German Evangelical Church is united is constantly and basically contradicted and rendered invalid, both by the leaders and spokesmen of the German Christians and also by the church government, by means of strange propositions. If they obtain, the church — according to all the creeds which are authoritative among us — ceases to be the church. If they obtain, moreover the German Evangelical Church will become impossible as a federal union of confessional churches

Together we may and must, as members of Lutheran, Reformed and United churches, speak today to this situation. Precisely because we want to be and remain true to our various confessions of faith, we may not keep silent, for we believe that in a time of common

need and trial a common word has been placed in our mouth. We commit to God what this may mean for the relationship of the confessional churches with one another.

In view of the destructive errors of the German Christians and the present national church government, we pledge ourselves to the following evangelical truths:

1. 'I am the way and the truth and the life: no man cometh to the Father, but by me' (John 14: 6).

'Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber . . . I am the door: by me if any man enter in, he shall be saved' (John 10: 1, 9).

Jesus Christ, as he is testified to us in Holy Scripture, is the one Word of God, which we are to hear, which we are to trust and obey in life and in death.

We repudiate the false teaching that the Church can and must recognise yet other happenings and powers, personalities and truths as divine revelation alongside this one Word of God, as a source of her preaching.

2. 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Corinthians 1: 30).

Just as Jesus Christ is the pledge of the forgiveness of all our sins, just so — and with

Die „Vaderland“-Polemiek

Vir ons nie-Transvaalse lesers mag dit interessant wees om te verneem dat daar in die kolomme van DIE VADERLAND, Johannesburg, lank reeds 'n hewige polemiek besig is om te woed tussen sen. J. H. Grobler, getroue Nasionalis en voorstander van apartheid, en dr. B. Engelbrecht en W. B. de Villiers, redaksielede van PRO VERITATE en oortuigde apartheidsteenstanders.

Die polemiek het ontstaan na aanleiding van twee artikels deur sen. Grobler (*Die Vaderland*, 1 en 4 November 1968) waarin hy beweer dat die groep geestelikes wat die

„Beedskap aan die Volk van Suid-Afrika” opgestel en die daaropvolgende Ope Brief aan die Eerste Minister onderteken het, „ons kleurbeleid nie begryp nie” en eintlik slegs 'n klomp

„eerwaardes met (hoogs liberalistiese en integrasiesistiese) politieke idees” is.

INGEWANDSVREES

Aangesien die senator se sieninge neergekem het op 'n direkte aanval, behalwe slegs dat geen name genoem is nie, kon dr. Engelbrecht en de Villiers nie anders as om daarop te reageer nie en het daar op 18.11.68 'n brief van hulle verskyn waarin dit veral gegaan het oor „die allesdeursypelende ingewandsvrees van so vele blankes vir die Swart Gevaar” en oor die Christelike weg vir Suid-Afrika as

the same earnestness — is he also God's mighty claim on our whole life; in him we encounter a joyous liberation from the godless claims of this world to free and thankful service to his creatures.

We repudiate the false teaching that there are areas of our life in which we belong not to Jesus Christ, but another lord, areas in which we do not need justification and sanctification through him.

3. *'But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body (is) fitly joined together and compacted . . . (Ephesians 4: 15 - 16).*

The Christian Church is the community of brethren in which Jesus Christ presently works in the word and sacraments through the Holy Spirit. With her faith as well as her obedience, with her message as well as her ordinances, she has to witness in the midst of the world of sin as the Church of forgiven sinners that she is his alone, that she lives and wishes to live only by his comfort and his counsel in expectation of his appearance.

We repudiate the false teaching that the Church can turn over the form of her message and ordinances at will or according to some dominant ideological and political convictions.

4. *'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority*

upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister' (Matthew 20: 25-26).

The various offices in the Church establish no rule of one over the other but the exercise of the service entrusted and commanded to the whole congregation.

We repudiate the false teaching that the Church can and may, apart from this ministry, set up or accept special leaders (Führer) equipped with powers to rule.

5. *'Fear God, honour the king!' (1 Peter 2: 17).*

The Bible tells us that according to divine arrangement the State has the responsibility to provide for justice and peace in the yet unredeemed world, in which the Church also stands, according to the measure of human insight and human possibility, by the threat and use of force.

The Church recognises with thanks and reverence toward God the benevolence of this, his provision. She reminds men of God's kingdom, God's commandment and righteousness, and thereby the responsibility of rulers and ruled. She trusts and obeys the power of the Word, through which God maintains all things.

We repudiate the false teaching that the State can and should expand beyond its special responsibility to become the single and total order of human life, and also thereby fulfil the commission of the Church.

We repudiate the false teaching that the Church can and should expand beyond its special responsibility to take on the characteristics, functions and dignities of the State, and thereby become itself an organ of the State

6. *'Lo, I am with you always, even unto the end of the world' (Matthew 28: 20). 'The word of God is not bound' (II Timothy 2: 9).*

The commission of the Church, in which her freedom is founded, consists in this: in place of Christ and thus in the service of his own word and work, to extend through word and sacrament the message of the free grace of God to all people.

We repudiate the false teaching that the Church, in human self-esteem, can put the word and work of the Lord in the service of some wishes, purposes and plans or other, chosen according to desire.

The confessing synod of the German Evangelical Church declares that she sees in the acknowledgment of these truths and in the repudiation of these errors the not-to-be-circumvented theological foundation of the German Evangelical Church as a federal union of confessional churches. (The synod) calls upon all who can join in its declaration to be aware of these theological lessons in their ecclesiastical decisions. It begs all concerned to turn again in the unity of faith, of love, and of hope.

VERBUM DEI MANET IN AETERNUM.

"MOOD" WORSHIP

— BASIL MOORE

"Mood Worship" is a phrase coined by the Committee responsible for the recent 'Evening of Twentieth Century Worship' of the Rhodes Branch of the University Christian Movement. This service was given wide coverage in the National Press, which fastened gleefully onto news

sensations and showed very little understanding of what the worship was about. This article is written to spell out the thinking that lay behind that worship.

IDEAS AND FEELINGS

It was Prof. Ross Snyder, of Chicago Seminary, who told us repeatedly

Students are in the news and will undoubtedly remain in the news during the coming academic year in South Africa. Students are newsmakers nowadays even in the field of religion, largely through their revolt against some of its more stultifying aspects. Soon, once again, we shall probably be experiencing another "mood" worship among students on some campus — and another, and another. To be forewarned is to be forearmed. What follows is a clear exposition of what to expect and what underlies it.

during his recent tour of South Africa that man does not live by intellectualised ideas alone, but by a whole range of 'feelings' or emotions which become attached to our experiences. The vast majority of our actions are governed by our likes, dislikes, loves, hates, fears, joys, enjoyments, sus-

POLEMIK (Vervolg)

die enigste uitweg uit die apartheidskurslyf.

Verrassend genoeg — veral komende van die aarts-konserwatiewe *Vaderland* — het die redakteur twee dae later op dié standpuntname in 'n inleidingsartikel gereageer met 'n uitnodiging en uitdaging tot die twee apartheidsveroordelende doktors om dan na vore te kom met so 'n Christelike alternatief vir apartheid — „in morele, Christelike en PRAKTIESE terme, as lewensleer vir Christen-Afrikaners en as praktiese staatsbeleid vir 'n Christen-volk en -regering”.

Dr. Engelbrecht en de Villiers se antwoord — oor vyf kolom heen en onder die opspraakwekkende hoof „Blank en nie-blank moet Saam Leef en Regeer” — het op 13.12.68 in die *Vaderland* verskyn. In dié stuk het hulle eerstens 'n skerp aanval op die hele apartheidsbeleid gemaak vanweë die feit dat dit self geen praktiese alternatief is vir Suid-Afrika nie, en teweens ook geen morele of Christelike nie, dog dat dit wesenlik slegs nog 'n ideologiese bestaan voer. Voorts het hulle beweer dat die enigste alternatief vir die wesenlik onpraktiese, immorele en onchristelike, die praktiese, morele en Christelike is, d.w.s. slegs die Christelike weg self. En dié weg het hulle voorlopig as volg gedefinieer:

„Dit beteken dat, in plaas van botweg te weier, ons as blankes bereid sal wees om werklik saam te lewe met die nie-blankes in hierdie land waarin ons naas mekaar geplaas is deur goddelike bestel, en dat ons dit nie

langer sal doen op 'n prinsipiële grondslag van skeiding, op 'n beginsel van verwerping van ons landgenote as medemense terwyl ons nogtans hul teenwoordigheid ter wille van materiële voorspoed vereis nie.”

OOPVLEKKING

Kersfees en Nuwejaar het tussenbeide getree, maar vroeg in die nuwe jaar was sen. Grobler weer flink op die aanval met 'n reeks van vier artikels (op 6, 7, 10 en 13 Januarie 1969) waarin daar, volgens die redakteur van die *Vaderland*, 'n „meesterlike oopvlekking” van die teologiese doktors se verkeerde siening vervat is. Veral gaan dit vir hom in hierdie artikels oor die „onbetwisbare” Bybelse regverdiging vir apartheid, oor die gevare verbonde aan rasse-integrasie en die aaklige voorbeelde daarvan in ander veelrassige lande en oor praktiese aangeleenthede soos direkte verteenwoordiging van nie-blankes in die sentrale landsregering, gemengde woonbuurtes en werkafbakening. Weer eens lewer hy ook 'n vurige pleidooi vir apartheid as „die ideologie waarop die bestaan en ontwikkeling van afsonderlike nasies berus.”

Hoewel sen. Grobler 'n bietjie bontgespring het in sy artikels, het dr. de Villiers (wat, in die afwesigheid van dr. Engelbrecht oorsee, alleen gereageer het) hom — eweneens in vier artikels (31 Jan., 1, 4 en 5 Februarie 1969) — streng by die senator se vrac bepaal en punt vir punt met hul afgereken. Die basiese slotsom waartoe hy geraak, is dat daar vir die blankes in Suid-Afrika geen ander al-

ternatief meer oorbly nie „as eenvoudig 'n nugtere aanvaarding van die daadwerklike situasie waarin ons ons reeds bevind: 'n positiewe en ontrae aanvaarding van 'n toestand van evoluerende of ontwikkelende rasse-integrasie”.

OPENHARTIG

Dr. de Villiers se uitspel van wat alles hierdeur in terme van Christelike verantwoordelikheid geïmpliseer word, het seker menige selfversekerde leser van die *Vaderland* se hare laat rys en uiters grimmige kommentaar op sy siening kan sekerlik nog te wagte wees.

Die belangrike en die verblydende is egter dat die *Vaderland* dit wel moontlik gemaak het vir so 'n openhartige polemiek om hoegenaamd plaas te vind te midde van al die geslotenheid van gemocdere wat so kenmerkend geword het van die Suid-Afrikaanse geestesituasie. Dit is 'n groot mendvol, maar tereg het die blad *News/Check* dan ook beweerd dat dit „dalk een van die meer belangrike ontwikkelinge van 1968” verteenwoordig en dat dit „geweldig produktief en leersaam vir die Suid-Afrikaanse denke oor afsonderlike ontwikkeling” sou kon wees.

Mag daar op verantwoordelike wyse voortgegaan word met sulke gedagtewisselinge. As die voorstanders en die teenstanders van apartheid mekaar eers begin hoor oor die hoë muur van onderlinge vooroordeel heen, sal hul weldra ook na mekaar begin luister en mekaar uiteindelik selfs begin verstaan.

pitions, shames, hopes, angers, etc. There are very few men who are able to keep all their surging feelings under strict control in every situation, and who are thus always able to respond to life within a neat and clearly defined system. While it would be tragic if a man could give no reason other than his feelings for his behaviour, it would also be tragic if a man's actions had only reasons and no feelings. Imagine kissing a beautiful girl because it was your duty and not because you enjoyed it. Imagine what it would do to your children if you played with them because it was your duty and not because it was fun. Fortunately most of us go in for kissing because it is fun. Unfortunately most of us go in for hating because we are afraid.

But our feelings do not hang around in a vacuum. They are related to our experiences. Psychologists today never tire of telling us that it is our experience of love in the home that enables us to love and enjoy other people. A child who has experienced only fear, insecurity, and isolation in the home will have learned to respond to others by withdrawing.

It is out of this inter-relationship of our feelings and experiences that we conjure up the mental images through which we see and experience and respond to the world. These become inextricably tied to the words we use to communicate with others. Thus the words we use come to have attached to them a range of associations of feelings and experiences, and this may make a word I use — because of the associations it has for me — mean something totally different to you — because of the range of associations it has for you.

For example, take a word like 'father'. For anybody who can speak English, this will mean, at least, the male parent. But if I had a good, kind, loving father whom I loved very deeply, I would use the word with this range of feelings and experiences. On the other hand, if you had a father who was a drunk, who beat you and deserted you before you were able to fend for yourself, then the word 'father' would 'speak' to you very differently from the way it 'speaks' to me.

If this is so, then if our communication with others is simply or mainly restricted to the level of words and ideas, we are likely to communicate what we never intended to communicate at all. The communicator will have let the other into the

images, experiences and feelings which lie behind his words and ideas in the hope that he will be able to evoke the appropriate feeling response. But clearly, more will be communicated by shared experiences of joy, sorrow, shame, exhilaration, etc. If I want to tell you what I mean by 'community', it will always be so much easier if I can point to some event in which we have all participated.

Taking this and applying it to worship means that worship should be the kind of experience in which we can participate emotionally if we are ever really going to understand what it is all about. To restrict worship almost entirely to verbal communication, e.g. long sermons and prayers and verbose hymns, means that either the worshippers will misunderstand or they will not be able to become involved in the worship. If they misunderstand, and the communication of the Gospel in worship is meant to be the learning to respond to life, then they will respond according to their misunderstanding. If they never become really involved in worship, then worship will rapidly assume negative associations of being boring, dull, irrelevant.

Out of this sort of thinking grew the conviction that we must devise a form of worship that would involve the people at a level deeper than words, and that the words we use should be used to give 'labels' and content to the experience. e.g. let people laugh, and say 'we give thanks to God for laughter'.

EMOTIONALISM AND EMOTIONLESS-ISM

While we recognised the dangers of playing around with people's emotions, we recognised the equal and opposite danger so evident in so much Christian worship of attempting to suppress all emotion and thus inhibit people by making them acutely self-conscious. Emotionalism is when emotions are so played upon that reason is inhibited, and people can be made to do things of which they would be ashamed when the heat is lifted. This is brain-washing, for it does not allow a man to do what he himself wants to do. But emotionless-ism is also artificially de-humanising. It inhibits a man from doing what he wants to do. Have you ever sat in a church trying desperately to suppress a most natural desire to laugh at the antics of a stray dog, or gone red in the face because you are trying to hold back a cough, or become suffocatingly embarrassed by a stray

stomach-rumble at Communion? We sit in rows behind an immobile religious mask through which the men and women we really are dare not emerge to disrupt facade.

In neither emotionalism nor emotionless-ism can we really be ourselves, feel for ourselves, think for ourselves, or do what springs from us. In both we are simply parts of a pattern.

The task we set ourselves was to find a balance between both inhibiting extremes.

INVOLVEMENT

What I have said so far has leaned heavily on the consideration of the individual in worship. But worship is a corporate activity. This means that it cannot simply consist of a series of individual self-expressions. It must have some structure and some goal. It must have some movement which is at least partially pre-determined. How much is pre-determined will, of course, depend on the size of the worshipping group. There cannot be the degree of individual freedom in a group of 600 that there can be in a group of 6. Since we were anticipating a group of 600 a great deal had to be pre-determined.

Here we were faced with the problem of inhibiting personal expression by regimenting, and of inhibiting corporate expression and involvement by over-playing individualism; i.e. the problem was how to retain a direction without forcing individuals to conform. To retain a direction obviously involves some conformity. So the problem was not some measure of conformity, but that of avoiding imposing conformity. People conform either because they want to, or because they feel pressurised into it.

Thus we tried to provide a framework for the changing emotions of a full act of worship, and at the same time tried to make it clear that the individuals could respond as they wished and that no form of response was inadmissible. Here we had to take a risk, knowing that the kind of response we would get would be determined largely by the response of the braver souls, and the degree of inhibition of the more timid. A single brave soul who could get no one to join in his action would soon be left looking — and probably feeling — like an idiot.

Thus people danced in praise because an individual, who was not put up to it, began to dance and was joined by others who wanted to dance

— though by no means did all dance.

Having thought about this carefully in the planning, and having seen it in action, has led me to conclude that in involvement we all need the bolstering of a supporting community. Involvement and community belong together, and community is more an experience than a word or an idea.

Knowing this, possibly more clearly now than we did then, and having set ourselves the theme 'Christ as Involvement', we knew that if we were going to involve the people in the worship, then a sense of community would have to be created. And we knew that if we were going to involve people in genuine Christian commitment in a country in which it takes courage to take Christ seriously, then again a sense of a supportive community would have to be created.

COMMUNITY

How do we create a community which will liberate us from too anxious a concern with ourselves and enable us for involvement? The answer to that question will depend on a number of factors.

Firstly the age and interests of those you wish to involve. I have come to believe and experience that a sense of community is increased by a shared enjoyment, especially if this is doing something together and not just talking. There are some folk who love discussing and arguing, but there are not many for whom the sheer enjoyment of the exchange of ideas and sorting out conflicting views does not set up personal antipathies towards those who hold or present different opinions from our own. Thus if our shared enjoyment is not also at some other level, community will tend to be broken down even among those who do love a good argument. But what that 'other level' is to be is determined by what people can in fact do together, and what the people concerned enjoy doing together. Most young people thoroughly enjoy dancing to 'cool' music, or jazz, or whatever is the current style. But this would hardly be the level at which to try to involve ageing grandmothers.

Secondly, the concerned interest of the group needs to be aroused by and focussed on some particular issue. To expect community involvement, or to hope for community support for an individual's involvement when no particular area of involvement has been anchored in the community's concern is to be unrealistic. A useful community is only created when the

community is created around some significant concern. And the arousing of a common concern is part of the process of creating community.

Thirdly, community is created if a course of action, which is possible, is suggested. On this one we failed completely at our service, and many left feeling even more frustrated than ever. They had been frustrated in the past by the church which keeps talking about action and involvement, but never gets down to talking real business. We did not just talk vaguely about involvement. We got people involved in the worship, thus creating a strong sense of community. In the film which focussed on particular areas of need, we succeeded in creating a real community of concern. But we did nothing to channel this into creative activity and folk were left feeling, even more than before, that they were isolated individuals facing issues that they all knew were there anyway.

Fourthly, community is created by group involvement in some common and on-going activity.

THE CHANGING MOODS OF WORSHIP

On the basis of these considerations, we tried to plan a service of worship which would include all the elements of a normal service of worship, but which would enable the worshipping group to participate in the changing moods of such a service. Through this we tried to plan a service which would create a community for involvement.

About praise and thanksgiving, the Psalmist has this to say:

Praise him with blasts of the trumpet,
praise him with lyre and harp,
praise him with drums and dancing,
praise him with strings and reeds,
praise him with clashing cymbals,
praise him with clashing cymbals!

Let everything that breathes praise Yahweh!

Alleluia! (Ps. 150, 3-6).

All of that makes it sound as if praise is meant to be a wildly exciting noise and activity, not the sonorous intoning of pious phrases. So we said 'Praise God for song!', and sang a couple of songs to exciting music. The songs were selected not primarily for the significance of their content, but for the degree to which they were able to express the excitement of

praise. We also said 'Praise God for laughter!', and showed a segment of a comic movie. And we said 'Praise God for fun and enjoyment!', and a jazz band picked up on the drums a form of rhythmical clapping popular among Rhodes students and then swung into 'When the Saints go Marching in' before breaking loose as only jazz bands can do. During this swinging, changing-coloured lights flickered over the worshippers, as they sat listening, or clapping, or dancing, or moving about in a long human chain. This was made possible by providing no (or very few) chairs. The majority sat on the floor when they sat.

About confession the Psalmist has this to say:

My guilt is overwhelming me,
it is too heavy a burden;
my wounds stink and are festering,
the result of my folly;
bowed down, bent double, overcome,
I go mourning all the day.

(Ps. 38: 4-6).

All of this makes it sound as if confession cuts clear across the mood of praise, capturing the mood of tears and shame, and a deep anguish. Thus we cut the noise of the band and the swinging lights, and threw the hall into complete darkness, except for a single small spotlight which picked up the face of a man in the darkness. Then the plaintive notes of a flute and recorder filled the hall, and was

BARMEN (continued from page 6)

This Synod had to do two things: to define the faith of what had come to be called the Confessing Church in a way relevant to the contemporary situation and to list the false teachings against which it stood. The Barmen Declaration, which came out of the gathering, made both these points clearly and the text of this Charter of the Resistance, reprinted on p. 6, is well worth studying again.

It is not difficult to draw a parallel between this document and the Message to the People of South Africa.

Have we also seen the birth of a growing fellowship of Confessing Christians?

punctuated by the man reciting a moving poem about student indifference to others — the man who 'took his girl' and left her, who threw bread at the waiter who has to listen nightly to the hungry cries of his children, who fired the worker who arrived late not caring that his child had died.

About forgiveness the Psalmist has this to say:

Happy the man whose fault is forgiven,
whose sin is blotted out;
Happy the man whom Yahweh accuses of no guilt.

(Ps. 32: 1-2).

All of this makes it sound as if the response to the forgiveness of God is one of resounding happiness. Thus, after light had flooded the leader of the worship who declared the forgiveness of God, more light accompanied the choir which sang a modern translation of the 'Gloria in excelsis' set to modern 'beat' music. Then the whole hall was bathed in light as the whole congregation sang a modern folk hymn of praise 'Allelu', and the jazz band again came in to increase the range of possibilities to express 'happy the man whose fault is forgiven'.

Already the service had expressed something of Christian involvement in the world through bringing secular songs, secular films, jazz bands and dancing into the worship, and through expressing our shame about our behaviour in sex and labour relations. This was further emphasised by plastering the walls with the wide range of things that clamour for our time, money, and attention — travel posters, cinema advertisements, pleas from feeding schemes, photographs of poverty, war, love, rugby, newspaper headlines, etc. This theme was carried over into the sermon.

After readings from contemporary literature and Scripture (parts of John's prologue) the play 'Christ in the Concrete City' was performed. This play, dealing with Christ's crucifixion and resurrection, was chosen for three main reasons. Firstly because of its sheer emotional strength to enable the congregation to become emotionally involved in the story which is at the heart of the Christian faith. Secondly because of its inter-weaving of contemporary comment into the story. While this comment was certainly part of the script an attempt was made to let the comment arise out of the congregation. This was done by performing the play on five different

(Continued overleaf)

CHANGE IN SOUTH AFRICA

It might be noted in this connection too, that although P.M. John Vorster at first took a tough line with the authors of the "Message" and the signatories of the "Open Letter," he backpedalled rapidly when he was challenged on the point, and has since said nothing on the matter. Moreover, he certainly has not personally interviewed the members of the *Calvinistiese Beweging* and berated them into abandoning their stand, as did Dr. Verwoerd with members of the N.G.K. delegation who were at Cottesloe.

It seems fairly certain then, that the climate of South African thinking today is such that Christians are presented with a heaven-sent opportunity (and perhaps that is more than just a figure of speech) to raise the voice of their convictions on the race question with utmost boldness. There is a firm assurance that they will be listened to with all seriousness and respect.

However, whether the listeners will think it worthwhile to give practical effect to Christian opinion will depend on how responsible the Christian opinion is. Irresponsible Christian opinion is of a kind which dogmatically lays down that (a) Christians have a right to pronounce about political matters, that (b) apartheid is evil and therefore must be scrapped and that (c) how this is to be done is a matter for politicians to decide on since it is not the Christian's responsibility to lay down political programmes.

IRRELEVANCY

This type of thinking, in the eyes of the secular world, is merely a display of ecclesiastical irrelevancy at its worst. If the church does want to enter on to the political field, it has to deal with the practicalities as well as the moralities of that field. And one of the great practicalities of the political situation in South Africa is how to ensure the future security of the white community. More than this, as already stated, it is a morality. All too often, the Christian argument against apartheid looks merely like an attempt to change the immorality of a minority dominating a majority, into the immorality of a majority dominating a minority. There is little to choose between the distastefulness of these two alternatives, and the white

(Continued from page 4)

South African has little doubt as to which he prefers.

The future of whites in South Africa is a responsibility of the church, just as much as the future of non-whites. The white community is as deserving of Christian compassion as any other.

CHURCH AT RISK

The church is quite right of course, in protesting against the present situation in which the interests of the white community are placed above all others. But if it argues that this has to be changed, it will have to show how it can be changed without tipping the balance of communal unfairness to the other extreme. And that will involve something more than merely the laying down of moral principles. It will involve the church entering the dusty arena of practical politics, with all its risks of grime, error and injury. Indeed, the executive officials of the Council of Churches and of the Christian Institute is busy doing this at the moment, having appointed commissions to investigate practical aspects of the "Message," such as its political, social and legal implications.

There are those who will quibble, and say that this is not the church's true task. Christ did not involve himself in the practical politics of 1st century Palestine. (Nor did he involve himself with the issue of slavery; yet is there any Christian who would justify slavery on this ground?)

Yet there are some inescapable facts to be taken into account here. South Africa finds itself in as great a moral dilemma as has ever faced any nation since the beginning of time. Its Christian community finds itself in a position where it is extremely favourably placed to point out solutions to that dilemma. If its solutions are to carry any weight (though, they will have to be practically as well as morally based. If Christians do not join with other South Africans in racking their brains about points such as a future franchise, parliamentary representation, distribution of land, they will never be considered as fellow workers towards a better society. The risks of this course are great, but it is to be doubted whether they are as great as those of refusing to take them.

"MOOD" WORSHIP

(Continued from page 11)

stages. The central stage, erected in the middle of the floor, carried the Christ scenes. The other four stages were erected in different parts of the hall among the worshippers. From these arose the contemporary comment. Thus the action swung back and forth from the unconcerned inhabitants of Jerusalem who watched Jesus on his way to the Cross to the unconcerned students of Grahamstown who are 'entertained by the shadow of sorrow'. Thirdly the play was chosen because of its clear message that just as Jesus was brutally involved in the political, ecclesiastical and human affairs of his day so must his disciples be.

Flowing out of this followed a student-made film — a sort of home-made newsreel of the contemporary South African scene. It depicted hungry children, both black and white, rummaging through dust bins for food, drunks lying neglected by the road-side, tramps idling away the time on park benches, cripples and the lonely aged, and scenes of the abject poverty and inadequate housing in some of our African townships. This was the subject matter of our prayer of intercession.

What followed was a simple hymn of commitment, written by a student for the occasion to the tune of 'When the Saints go marching in'. Its theme was not the saints marching into heaven at the end of it all, but into this life bringing the liberation of Christ, who himself said that his task was to release captives, set the oppressed free, open blind eyes, and proclaim man's acceptance by God. Unfortunately we never got beyond this vague generalisation. However folk were invited to express their commitment by making an offering of cash which would be used to meet some area of need which had been focussed in the prayer of intercession.

With a brief dismissal the service ended, or, we would hope, Christian living began again.

THEOLOGICAL PRESUPPOSITIONS

Theologically the service was far from radical. Its conservatism was opted for both as a balance to the radical newness of the style, and in order to show that what we were dealing with was the question of communication by involvement for involvement.

However, we did opt for a style of worship with which most worshippers are totally unfamiliar when they are worshipping 'in church', but with which they are very familiar everywhere else — films, dancing, jazz music, folk songs, drama, etc. Behind this lay the conviction that the artificial distinctions between the sacred and the secular need to be broken down. If this is God's world and God is omnipresent, then a certain style of behaviour, music, English cannot be religious — the kind we usually meet 'in church' — and all the rest not religious. This does not mean that we cannot distinguish between normally good and bad behaviour, or between Christian and un-Christian behaviour. It simply means that we cannot simply mark off certain media through which we communicate and express ourselves as 'profane'. If to dance is not un-Christian, and if we can express ourselves through dancing, then dancing has as much place in the worship of God as singing Victorian verse to pre-Victorian music. And if we can bring dancing into worship, then may be we will also learn to worship as we dance. In other words the theology which undergirded the experiment in style was a theology which affirmed the world as God's.

A second strand of theology which guided our planning was the Pauline concept of the Church as the 'Body of Christ'. Paul spells this out to mean that the Church is that community of disciples who are so inter-linked and inter-involved with each that they can function as a co-ordinated unit. If that is what the Church is, then the Christian church has a long, long way to go to create that kind of unity — and it is a unity far more difficult to reach than structural unity of our fragmented denominations. It is a kind of unity which will not be reached through a hierarchical decision at Geneva. It has to begin with the ordinary people who are that Body. And I cannot think of a better place to begin to create that community than in our weekly meetings for Christian worship. It may, of course, be that I think that this is a useful place to begin because this is where we have tried to make a beginning.

A third strand was again the Pauline metaphor of the Church as the bride of Christ, which Paul presumably picked up from Jesus' constant use of a marriage celebration to depict the Kingdom of God. This

metaphor carries the connotation of a relationship with Christ which issues in a spontaneous celebration of joy — the unhappy bride should not have got married in the first place. When we came to look at Christian worship, this expression of joy seemed to be strangely missing. Too often the 'authentic mood' of worship seemed to us to lie in introspection, confession, shame, and a range of negative or sad emotions. The bride who is not exhilarated by her marriage union is no real bride. The Christian who cannot both laugh and cry may be missing a very real part of what it is to be a Christian.

Finally, we believed that the Incarnation of Christ means God's involvement with men in this world, and thus men's involvement with God in this world. If God is met in His world and not through escape from this world, then God is served and worshipped by our life and work in the world. The Doctrine of the Incarnation has this double-edged involvement built into it. We tried to express this by setting Christ in his world in the play, and ourselves in our world of cinema, music, dance, poverty, old age, etc., and to weave the two together to pose the question what does it mean for me to be a Christian now?

CONCLUSION

Though I have not explicitly said so, what I have argued is that what we have done is not for Rhodes alone. The details may not be applicable in all, or any, other situations, but what we tried to achieve is. This was no gimmick to attract the disenchanted, though it undoubtedly attracted many curious observers and appeared to many, who could not share in the activity as worship, to be mere gimmick. It was an authentic attempt designed to communicate the Gospel by involvement in the worship of the God of the Gospel. Behind it lay, I believe, sound educational and theological theory. We may have failed at many points in translating this into practice, but failure can be most profitable schooling.

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BIBLICAL SALVATION

— JOHN DE GRUCHY

I am setting out the Biblical doctrine of Salvation in the form of a number of theses. These are stated as succinctly as possible, and are not elaborated unless such elaboration is absolutely necessary. Likewise the Bible texts are limited to those which best illustrate the point and exegetical comment is kept to a bare minimum. In other words, this paper is intended for further study and possible dialogue.

● Salvation is the delivering action of God in the world (the root meaning of **Yeshua** and **Sózein** is 'deliverance' or 'recovery').

● By this saving action God reveals His righteousness, which is the basis of salvation, liberates man from a variety of adverse situations, and seeks to establish His peace. (Ps. 98: 1-3; Is. 32: 16-17; Lk. 1: 77-79; Ro. 1: 17; 5: 1, 18; Eph. 2: 13-17).

● The purpose of Salvation is well expressed in the idea of peace, **shalom**, which is also used as a synonym for Salvation. Peace is the product of reconciliation between God and man, man and man, and man and creation. (II Sam. 17: 3; Isaiah 11: 9ff; Micah 4: 1-4; Ro. 5: 1; 14: 17; Rev. 21: 1-5).

● God's purpose of Salvation is thwarted temporarily by the principalities and powers which cause men to sin. (Gen. 3: 1-14; Ro. 7: 14ff; Eph. 6: 12). The heart of sin is unbelief, which results in disobedience, unrighteousness, injustice and enmity with God and man. (Gen. 3: 15; Eph. 2: 15-16). Creation is disrupted, and the wrath of God towards sin is revealed (Ro. 1: 18ff).

● God's purpose for the world does not change, for He is faithful to His purpose; he is in a covenant relationship with creation (Gen. 9: 8-17; II Tim. 2: 13). God seeks to save the world by acting in and through some of its events. These events ("Historia") take on the significance of "Heilsgeschichte". The salvation of God is understood not by rational inference, but by response to revelation.

● "Heilsgeschichte" is bound up with the life and history of Israel among the nations. God calls Abraham and covenants with him and his de-

The publication of the Message to the People of South Africa elicited remarkable response, some affirmative, some negative and critical. Probably the most noteworthy critique came from the Baptist Union in an official statement whose major objection was that the "Message" spoke of salvation not only as a personal but also as a social phenomenon.

This objection is dealt with in detail by the Rev. John de Gruchy in an article called "Is Salvation Personal or Social"? to appear in a forthcoming book, THE MESSAGE IN PERSPECTIVE. Here he deals with the real Biblical basis of salvation in an article which, while it does not attempt to exhaust the Biblical meaning of salvation in the way which Wordbooks of the Bible do, does attempt to present an adequate foundation for the conviction that God's salvation cannot be confined to the individual believer.*

scendants (Gen. 12: 1f; 17: 9-14). Israel both experiences God's saving actions and is called to bear witness to them (Is. 43: 10f). Fundamental to Israel's calling is their Salvation from Egypt, and their receiving of the Law as God's pattern of society (Ex. 20 and its elaboration in Deut.) Israel must live by the Law, and make it known to all nations (Is. 8: 16, 20; 30: 9; Mic. 4: 2). The Sabbath is particularly important because it points to the **shalom** of God (see numerous passages in Old Testament e.g. Leviticus and cf Luke 6: 9; 13; 15).

● The writers of the Old Testament discern the saving hand of God in many varied events of both Israel's life and even that of the heathen (I Samuel 11: 13 Ps. 33: 2; Ps. 96). Whenever someone or a nation is delivered from bondage, oppressor, enemy, or some other catastrophe, the salvation of God is in evidence. No nation can save itself, and Israel is specifically warned not to rely on wisdom, might or political alliances (Isaiah 31: 1; 36: 9). Salvation is God's doing.

● Closely related to God's Salvation is the idea of justice and judgment. In bearing witness to God's Salvation and Law, Israel also directs other nations to the meaning of justice and truth, with the warning of judgment on unrighteousness (Amos 1: 3; 2: 3). The prophets particularly do this, and they can do so even though the heathen nations do not believe in Yahweh. The prophets believe! Yahweh is the Lord of the heathen even if they do not accept Him or believe in Him. They will be

judged or saved by Him alone (Ps. 96: 10). Israel is in an even more serious position because of her privilege (Amos 2ff).

● The present **shalom** of the nations is bound up with righteousness in the life of the nation. No righteousness, no peace! (Ps. 72: 3-7; 85: 9-11; Is. 32: 17; 57: 21; Prov. 14: 34). Righteousness in the nation has to do with obedience to the Law or Rule of God, and is evident in mercy, justice, compassion. However, even though **shalom** can be present, if somewhat incomplete experience, ultimately the Old Testament defines it in eschatological and Messianic terms. The Kingdom of Righteousness and peace is still to come (Isaiah 11: 9ff; Mic. 4: 1-4).

● The New Testament proclaims that the expected Kingdom comes in Jesus Christ (Matt. 3: 2; 10: 7; Mark 1: 15). God's purpose of Salvation and Peace becomes manifest in a definitive way. Even though the Kingdom is still to be consummated at the end of the ages, the New Age with its new life (**zoé tou aiónou**), has already come and is sealed and guaranteed by the outpouring of the Holy Spirit (Acts 2: 14ff; Eph. 1: 13f).

● The coming of Christ is heralded by the prophetic proclamation of the righteousness of God and His judgment upon the sins of Israel (Luke 3: 7ff). John the Baptist makes it clear that until men repent sins which are directly related to their life in society, they will be unprepared to receive Him who come.

● Jesus comes. He identified Himself with the servant — Messiah of the Old Testament — and declares

*To be published shortly by the S.A. Council of Churches. See advertisement on page 17.

AMPTELIK VERKRAMPTELIK

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Ons kan nie die versoeking weerstaan om 'n paar onlangse juweeltjies met ons minder gebelgde lesers te deel nie:

● „Hiermee versoek ek u om onverwyld die lewering van u blad *PRO VERITATE* aan ons koshuis te staak. Ons stel nie belang in u blad of in u ideologieë nie aangesien ons **christelik-nasionaal** geïntereerd is.

„Spaar dus uself die moeite en die koste om met die lewering van u blad voort te gaan.”

● „Ek is dit self ook nie eens met die verskillende maat-

reëls wat geneem word om Suid-Afrika te bestuur nie, maar die skrywers in *PRO VERITATE* weet ook nie hoe dit moet geskied nie.

„Die spreekwoord „Die beste stuurman staan aan wal” is hier van toepassing.

„Veral die laaste artikel van dr. Engelbrecht oor die Eerste Minister is van so 'n lae gehalte dat slegs iemand met 'n teologiese opleiding so kan skrywe.”

God's rule and salvation as bound up with Himself (Lk. 4: 18-21; Matt. 12: 15-21). Jesus demonstrates that His saving work is related to all sorts of needs amongst men, to a variety of situations, and that the result of his action is peace (Mark 5: 34; Lk. 7: 50; 8: 48; 19: 9).

● In pursuing His saving ministry, however, Jesus, also reveals the judgment and wrath of God (John 3: 19f; Matt. 10: 34). His Kingdom, or Rule, stands in judgment over both men as individuals and in society. It represents God's purpose and intention for man in society, even though it is almost impossible for unbelieving man or society to be obedient, and the new Law is primarily given to the disciples (Matt. 5: 1ff). Salvation is only possible when men seek first this kingdom and the righteous purposes of God. (Matt. 6: 34).

● In His death, Jesus conclusively establishes the righteousness of God over against the sinfulness of man (Ro. 1: 17; 5: 10-21). God vindicates His Son through raising Him from the dead and establishing Him as Lord (Acts 2: 24; 36 et. al.) This is the focal point of all “Heilgeschichte,” and certifies God's ultimate victory over the principalities and powers of evil.

● This does not mean that the world is now automatically redeemed. Evil is still a powerful and rampant reality, and the creation groans and travails in the frustration of a certain but as yet unfulfilled expectation (Eph. 6: 12f; Ro. 8: 38). Nevertheless! What happened in Adam is reversed in Christ, the second Adam, a new humanity is created and man must now be seen always in relation to Christ (Ro. 5; II Cor. 5: 16ff).

● This new humanity is represented in a new community created by the Holy Spirit (Acts 2: 14-47).

This community, or Church, is successor to Israel, even though Israel continues to exist and stands in a necessary and peculiar relationship to the Church (Romans 9-11. **NB.** The phrase “New Israel” is not found in Scripture, but see “The Church” Hans Küng — p. 108ff). Thus, no nation can claim identification with the People of God and define its life accordingly. It is the Church which is the “third race” the “holy nation” and it has the same task as Israel of old — to bear witness to the Salvation of God (1 Peter 2: 9-10); Salvation now understood Christologically.

● Whatever exalted views are given to the Church, and there are such in the New Testament (e.g. Body of Christ, Temple of the Holy Spirit), it is always **under** the Lordship of Christ, and therefore while it cannot be dissociated from it, it is not to be identified with the Kingdom of God. Rather, the Church is the first-fruits of the Kingdom and exists to proclaim the Gospel of the Kingdom (Acts 19: 8; 20: 25; Ro. 8: 23; Jas. 1: 18). The Church is not only in tension with the Kingdom, but also lives “between the times”. It is an eschatological community bearing witness to the event of Christ in terms of the ultimate coming of the Kingdom at the end of the ages.

● The proclamation of the Church is the offer of the forgiveness of sins, the life of the new age, reconciliation and peace through Jesus Christ. (Acts 13: 38; Eph. 1: 7; John 3: 16; II Cor. 5: 17). This Good News is appropriated by faith, whereby man is made righteous, and brought to new birth as part of the new humanity sanctified in Jesus Christ (Ro. 1: 16-

17; Eph. 2: 8ff; John 3: 3; I Cor. 1: 30; II Thess. 2: 13). The visible sign of this is Baptism, participation in the life of the community and the service of men.

● Thus far we have outlined the Salvation of God as revealed in the life and witness of Israel, and then above all in the life and work of Jesus Christ the true remnant and elect man. To this Salvation the Church bears witness, and it does so as the new Israel, the new People of God. We have seen that it is impossible to limit the application of God's judgment, or love and mercy to individuals alone, for it is His purpose that there be peace and reconciliation amongst all men. (Luke 2: 14).

● The Church's witness to God's Salvation within society is largely related to its continuation of the prophetic ministry of Israel amongst the nations. Christ is Prophet in the midst of the Congregation! The Church is Prophet in the midst of the World! This points to the awful responsibility of proclaiming that Jesus is Lord over all — the proclamation of Law and Gospel to every man and society. (Eph. 1: 17-23; Phil. 2: 9-11; Col. 1: 15-20). It is a proclamation which declares God's Judgment on unrighteousness and offers God's peace to those who pursue righteousness.

● This does not mean that the Church offers any Utopia to the world which men can conceive and construct. It does **not** mean building or extending the Kingdom of God as some ‘social gospel’ theologians suggested. It means that Society stands under Christ and His Kingdom, and that the believing Church must speak to it in terms of its only source and hope of peace. In the present, this must necessarily be a penultimate

(Continued on page 15)

Die Kerk Buite Suid-Afrika

Prof. Dr. B. B. KEET

Aan **Presbyterian Life** het ek die volgende verslag oor die jongste vergadering van die **Wêreldraad van Kerke** te danke. Die besluite wat daar geneem is, sal vir elkeen wat dit ernstig lees van buitengewone belang wees. Ek gee dit so vry moontlik weer:—

Ons dank God, die Heilige Gees, dat Hy ons in hierdie tyd tot 'n frisse, opgewekte begrip lei van die liggaam van Christus ter ere van God, die Vader. Hy is besig om die verhoudinge tussen Christelike, verdeelde gemeenskappe om te skep, sodat ons tans met groter wedersydse vrymoedigheid en groter hoop op versoening as ooit tevore, met mekaar kan praat.

EENHEID EN KRISIS

Maar terwyl ons sien dat die Heilige Gees sulke belowende vrugte voortbring, word ons deur die feit gekonfronteer dat die basis van ons strewe na eenheid op wye terrein in vraag gestel word. Aan baie mense in en buite die kerk kom dit voor dat die stryd om eenheid in sy teenwoordige vorm, nie saaklik is met die oog op die onmiddellike krisis van ons tyd nie. Die kerk, so sê hulle, moet sy eenheid sock deur saamhorigheid met daardie magte in die moderne lewe wat van belang is, bv. die stryd om rassegelykheid wat mense tot mekaar trek; hy moet ophou om bekommerd te wees oor sy eie in menslike twisgesprekke. Aan hierdie uitdaging moet ons aandag skenk en antwoord gee.

Dieselfde Gees wat ons saambring in die kerk, maak ons ook bewus van die wêreldnood en van ons saamhorigheid met 'n skepping wat „in barensnood tot nou toe” (Rom. 8: 22) verkeer. Ons kan nie geïsoleer word van die skokke en beroering van ons tyd nie, waarin konflikte tussen nasies en rasse ons gemeenskaplike lewensnorme uitmekaar ruk, waar ontwikkelde en onontwikkelde lande meer en meer van mekaar vervreem word en in kruistogte om voortbestaan mekaar aanval. Die ellende van die mensdom word altyd meer. In so 'n tyd is dit die Heilige Gees wat ons roep om

die onbeperkte liefde van Christus te deel, sy veroordeling van ons vrees en verraad te aanvaar en om sy ontwil skande en onderdrukking en blykbare neerlaag te verduur. Die doel van Christus is om alle mense, van alle tye en alle plekke, van alle omstandighede, in 'n organiese, lewende eenheid in Christus deur die Heilige Gees, onder die Vaderskap van God te bring. Hierdie eenheid is nie slegs uiterlik nie; dit het 'n dieper, innerlike vlak, wat onder die term katolisiteit bekend staan. Katolisiteit bereik sy vervulling wanneer God dit wat Hy in die geskiedenis reeds begin het, finaal tot stand bring.

KATOLISITEIT

Daar is twee faktore wat hier in aanmerking kom: die eenheidbewerkende genade van die Gees en die nederige poginge van die gelowiges wat nie hul eie soek nie, maar vernig is in aanbidding en 'n liefdediens van Christus ten bate van die wêreld. Katolisiteit is 'n gawe van die Gees, maar dit is ook 'n roeping, 'n taak en 'n verpligting.

Gods gawe van katolisiteit word in geloofsgehoorsaamheid ontvang. Die kerk moet daaraan uitdrukking gee in sy aanbidding deur 'n tuiste te gee aan alle soorte mans en vroue, en deur sy getuienis en dank, om so mee te werk tot die verwerkliking van 'n egte menslikheid. Die kerk staan in die weg van die openbaring van sy katolisiteit as hy op een van dié punte faal.

God bied hierdie gawe aan mense in hul vryheid. Die werksaamheid van die Gees dwing geen mens nie, maar open die deure van Gods liefde en gee hulle die mag om saam te werk in Sy skeppende en versoenende werksaamheid. Sulke mag is nodig om individuele en gemeenskaplike egoïsme te oorwin, vyande te versoen en slawe van hulle kettings te bevry. Maar die mens misbruik hierdie vryheid, en weier om die gawe van katolisiteit individueel en korporatief te aanvaar. Dit gebeur altyd wanneer Christene die eenheid en katolisiteit van die kerk

verwar met ander solidariteite en gemeenskappe.

SIGBARE BANDE

Die vergadering van Nu-Delhi het tereg die nadruk gelê op die behoefte van alle Christene op alle plekke om hul eenheid te openbaar. Maar daar bly nog soveel oor om verdeelde gemeentes saam te bring en te laat deel in gesamentlike aanbidding, Bybelstudie, ekumeniese offers en gesamentlike reaksie op menslike behoeftes. Ons moet aanhou om aan te dring op die vereniging van alle Christene deur 'n gesamentlike belydenis van die geloof, die erkenning van die doop en Nagmaal en die preekamp van die hele kerk.

So kan die nadruk wat gelê word op almal op elke plek uitgebrei word tot die eenheid van alle Christene in alle plekke. In 'n tyd wanneer die menslike onderlinge afhanklikheid so duidelik is, is dit soveel nodiger om die bande wat Christene in universele gemeenskap verbind, sigbaar te maak.

SALVATION

(Continued from page 14)

word, but it cannot avoid this word until the end of the ages.

● The final word is one of hope (Ro. 8: 24). We believe that the end is sure. We believe that every evidence of God's **shalom** amongst men points to the perfect Sabbath **shalom** of the consummation when war and enmity is no more. What was disrupted in the Garden is restored in the City of the new Foundation of Peace. The whole earth is full of the Glory of God and all things are summed up in Christ and Christ in God.

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Letters—Briewe

CUSHION OR LAUNCHING-PAD?

Joy Clutton, East Drift Farm, Addo, C.P.

In reply to the letters of the Rev. Steward and R. Elliott regarding church buildings: the latter now seems to have shifted her ground from church buildings to church organization. I just don't see how we can do without either; and the 'God-men-love' message she speaks of surely is, and must be, the message of the church. And how is it to be taken to "the factories, the dirty over-crowded slums"? By this very organization — the church: by people being "rooted and grounded" in the Christian faith carrying the good news to all the world, as Christ commanded. At the present time it seems as if the Holy Spirit is guiding the church in a process of renewal, and we must be thankful for this. But *renewal not rejection*.

The Rev. Steward fears that his beautiful church might become a "cushion"; why can it not become a launching-pad?

DRIE REËLS

Mev. Corrie van den Bos, Hagenweg 9, Greenside, Johannesburg.

Die hele wêreld is in 'n wantoestand en dis veral die jong mense wat nie die pad kan vind nie waarna die diepste van hul wese eintlik snak: 'n veilige anker wat hulle kan aangryp as hulle in gevaar is om as 'n „vir niks nuttige mens" op te groei.

Dis nie net in één land nie, nie net onder dié wat aan 'n spesiale godsdiensige gemeenskap behoort nie; dis wêreldwyd.

Ek is een van die ouere geslag en ek voel dat my geslag oor die algemeen die meeste skuld het. Ons het twee wêreld-oorloë meegemaak. Ons staan vandag, soos Toynbee gesê het, in die middel van 'n derde wêreldoorlog. Dit is een van 'n geheel ander aard as die eerste of die tweede een. Daar is vier eienskappe wat by hierdie oorlog sterk op die voorgrond kom: selfsug, jaloesie, onkunde en geweld, i.p.v. te redeneer om tot 'n verstandige en logiese oplossing te kom.

Ek het kontak met baie mense — jonk, ouer en oud — oor feitlik die hele wêreld. Hulle is van allerlei nasies, van allerlei godsdienste. En in my het gegroei die manier waarop ons hulp kan verleen om aan die wêreld vrede te gee en aan die jong mense die krag en die wil om daaraan saam te werk.

Dis net maar drie reëls wat ons vol-doende leiding gee om hierdie doel te bereik.

1. Doen aan andere . . .
2. Daar is nie regte sonder pligte nie.
3. Daar is nie vryheid sonder dissipline nie.

Probeer om elke oggend en elke aand 'n bietjie tyd daaraan te bestee en — veral in die aand — die feit te aanvaar as u foute gemaak het en dié oplossing te vind om die herhaling daarvan te voorkom.

En as dit 'n „goeie dag" was, laat dan die oë skitter en laat u gesig die vrede weergee wat ons voel as ons regtig God gedien het.

Van die hele skepping is dit tog die mens wat die meeste ontvang het. Is dit dan nie ons plig nie om al ons gawes te gebruik om ons deel van die geheel so goed as maar moontlik is te dien?

HERESY

Mr. V. G. Davies, 89 Kloof Road, Sea Point, Cape Town.

I refer to Dr. Marie-Louise Martin's most interesting article "Some causes of separation in the Church according to the New Testament." (January issue).

Among other things, Dr. Martin deals with the question of heresy, but how do we know for certain what is heresy and what true belief? If, for example, it is said that Roman Catholics have misinterpreted certain passages of Scripture, and therefore to that extent teach error, by what *authority* is the assertion made? Is not the authority appealed to mere fallible human opinion, and therefore itself liable to error? The salient question is: Has Christ established on earth a living and visible teaching authority as a means of ensuring that at all times the essentials of Christian truth will be proclaimed to mankind? As a Catholic, I believe He has, and therefore I can logically talk about heresy and truth. But what of those Christians who do not accept the Catholic belief about a living and visible teaching authority on earth; how can they logically talk about heresy and truth?

LUTHER SE KLAP

Mnr. J. A. Duigan, Privaatsak 175, Pretoria.

Waar kry ds. Van Loggerenberg sy ideë oor die Rooms Katholieke Kerk? Miskien van Maria Monk, Chiniguy en soortgelyke mense. Met my brief van Oktober 1968 het ek vir hom gevra „wie is reg, die apostels deur Jesus Christus geleer, of Martin Luther met sy eie uit-legging?" Maar in Desember antwoord hy „Ek verkies om nie te reageer nie". Ek het hom na Titus 2: 13-15, Matt. 16: 27, Jak. 2: 24 verwys, maar daar is ook Jak. 2: 14, 17, 20, 22: „... maar wil jy weet o' nietige mens dat die geloof sonder werke dood is . . ."; Rom. 2: 6-7: „God, wat elkeen sal vergeld na sy werke"; 1

Kor. 13: 2, 13; Hebr. 10: 24: „laat ons op mekaar ag gee om tot liefde en goeie werke aan te spoor"; Matt. 5: 16: „Laat julle lig so skyn voor die mense dat hulle julle goeie werke kan sien en julle Vader wat in die hemel is, verheerlik"; Openb. 22: 12 „en kyk, Ek kom gou, en my loon is by my om elkeen te vergeld soos sy werk sal wees".

Is dié tekste nie genoeg om bewys te lewer dat Martin Luther verkeerd geleer het nie? Hy het Rom. 3: 28 en 5: 1 gebruik „ons neem dus aan dat die mens geregtig word deur die geloof sonder die werke van die wet", maar hy het die woord „alleen" foutief na „geloof" bygevoeg ten spyte van Jesus Christus se waarskuwing (sien Openb. 22: 18). Martin Luther het met die verandering gespog en gesê: „Ek doen dit om die Pous 'n klap te gee": dus kom „geloof sonder werke".

Net so gou as ds. Van Loggerenberg my uitdaging van Oktober antwoord, sal ek sy brief van Desember 1968 beantwoord.

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