

*BLACK  
THEOLOGY*  
*CONFERENCE*

HELD  
AT  
THE  
EDENDALE  
Y.M.C.A.

PIETERMARITZBURG

ON  
13TH - 16TH FEBRUARY, 1973

*REPORT*

Sponsored by:

Black Community Programmes

86 Beatrice Street, Durban

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REPORT OF BLACK THEOLOGY CONFERENCE  
HELD AT THE YWCA, EPENDALE,  
PIETERMARITZBURG ON 13TH-16TH  
FEBRUARY, 1973.

The main purpose of this conference was outlined in a circular bearing the title, "Black Theology Agency - A Proposal". It was also elaborated in an introductory paper to the conference, giving a brief history of the past of the Black Theology Project, and what matters led to the need to have it as an independent project, not connected with any particular organization. Thus the purpose of the conference was to form and establish some independent structure which would see to the continuation of the work of Black Theology. Most important about such a structure, a Black Theology Agency was that it would serve as an co-ordinator of all work done by various groups, while at the same time being the main body in the conducting of research and the propagation of Black Theology as a whole.

The circular also called upon various black organisations and seminaries to co-operate towards making the proposed agency a success. This could be done by undertaking to join hands in the moral and financial sponsorship of the agency, as well as being represented in the agency's management committee.

A number of consultations with these organisations indicated that, although most of them saw this as the most logical step towards the advancement of Black Theology, they were not yet ready to identify themselves fully with the requirements of the proposal. For one thing, the matter still had to be put to the annual conferences of the organisations before a final decision could be made. Most of the seminaries, however, felt that some of the requirements were in opposition to their Christian principles, e.g. sending only black delegates to the conference. All the same, they all promised to send delegates.

### THE PROGRAMME

The conference was largely devoted to considering the proposal on a Black Theology Agency. An introductory paper was read by the organiser, followed by a paper on "Black Theology: Its Scope in South Africa" by Dr. M. Durhelezi. The group discussions which followed focussed their attention on:

- The Structure and Functions of the Agency.
- Programming and Relationships with other organisations.
- Finance and Administration.
- Encounter with organisations consulted in connection with the sponsorship of the Agency.

These were followed by useful plenary sessions which culminated in the adoption of the proposal with only a few amendments, and the election of a five-man committee to work on the recommendations of the conference.

The conference closed with high hopes for the future after lunch on the 16th February, 1973.

Mokgethi Motlhabi

Organiser

## INTRODUCTORY PAPER

M. Motlhabi

### The Dissolution of the University Christian Movement and the need for an Independent Black Theology future structure.

In a brief history of the University Christian Movement, given in the Black '72 and Alternatives '72 Conference reports - Wilgespruit, July 1972 - certain matters are enumerated which led to the dissolution of UCM, and thus the need to look anew at its projects and to plan for their future. The report states that "By the time of the Eston Conference in 1971 the UCM had ..... become a federation of projects. On the white students's side emerged the Women's Liberation and the White Consciousness projects. Alongside the black student, Black Theology and Literacy projects ....." The Women's Liberation had left the UCM shortly after this (Eston) conference. The White Consciousness Project and the two black projects carried on with it until its dissolution. As the former did not intend to continue as a project after the 1972 conference, it was incumbent upon the directors of the two remaining black projects to look into the future of their own projects.

The purpose of this paper is to outline briefly what measures were taken specifically in regard to the future of Black Theology after this conference. Before I proceed to do so, however, let me explain shortly what it was that, or what prevailing attitudes, contributed to the dissolution of its sponsor-body, the University Christian Movement.

Since the formation of SASO by the black students' caucus at a UCM conference in 1969, there has always been a cry among black students for polarisation between black and white students organisations and their respective student and community projects. This was seen to be necessary and inevitable in view of the fact that the blacks involved as members of these organisations never seemed to succeed in making themselves heard as to their needs and aims, both as students and as victims of an oppressive system. In the UCM in particular, the whites were much more prone to lay stress on the religious aspect of the movement, without seriously stopping to consider the relevance of religion to the practical situation in South Africa, particularly as far as the blacks are concerned.

It was argued that as whites were by the very virtue of their colour entitled to a privileged position in the South African society, be they die-hard verkrampste or liberal, they could not really know or experience what it means to be black in this country. Thus their attitude towards blacks could not help being that of impatience or condescension and pity. A complete withdrawal of blacks from whites was, therefore, necessary as an attempt at solving their problem. By temporarily closing their ranks, the blacks would find a chance to organise themselves and to consolidate themselves in a spirit of Black Solidarity and self-assertion and identity. It was hoped that by this whites would be brought to see the point and to be able to accept the blacks as they are; not that blacks are clamouring for acceptance by whites. The policy of polarisation as adopted by blacks is not an end in itself but means to an end. Mutual relations demand that we should accept and respect one another's humanity and dignity without any feeling of coercion or condescension. Thus the door to communication would remain closed until whites were ready to negotiate with blacks on an equal platform. But whether they finally came to their senses or not, it was entirely their own 'baby'. The blacks would continue to do their own thing undeterred, whether the whites liked it or not.

This move by SASO and by some of the blacks within UCM itself did not leave most of the multi-racial organisations unaffected. But particularly the UCM was the most perceptive to the demand, as it had always been the more sympathetic of these organisations towards the black man's cause. As a result white involvement in black projects became more and more irrelevant and uncalled for. It was finally in view of this that black and white projects in UCM were polarised (cf. above). However, the fact that these projects were still run by a multi-racial organisation, with a multi-racial council and executive to determine policy, meant that these projects were still not free of white influence and tendencies, and, consequently, possible irrelevance to blacks. It also seemed illogical that the movement should still remain as multi-racial after the philosophy it had tacitly accepted and was expressing in its polarisation of projects. Furthermore, the fact that a project such as literacy was also run by SASO, UCM's continual involvement in it could only mean an unnecessary duplication of issues, which could only serve to confuse the black people.

With regard to Black Theology, at its second General Students Council (GSC) - UNB, July 1971 - SASO elected a commission on Black Theology to investigate its (BT) possible, future structure and scope of operation. This commission consisted of black ministers and theologians from various denominations. Already this was an indication that SASO considered even Black Theology's present existence under UCM as merely accidental and undesirable. In December of the same year the SASO executive met with the two Black Theology officials of UCM to discuss the future of this project. SASO's view was that it should become an independent project, run by neither of the two organisations but by a separate black commission of theologians. An agreement was reached that both SASO and the UCM would co-sponsor the forthcoming Black Theology Conference in July, 1972. Here Black Theology would probably be declared independent, and its future modus operandi determined.

Unfortunately, this did not materialise, as SASO would have preferred an exclusive Black Theology Conference, not embracing the whole of UCM. There must have been some misunderstanding regarding this conference, however. The motion of the dissolution of UCM was going to be passed at it, and so all the members were supposed to come together as a whole to discuss this issue. Only after dissolution would conference be divided into exclusive Black '72 and Alternatives '72 for blacks and whites respectively.

Accordingly, a future date was determined for another joint SASO - Black Theology Project Conference. I and Karwedzi (Permanent Organiser - SASO) were commissioned to work together on it. This conference was to take place in November 1972. However, after further consideration between me, Mr. Bennie Khoepa, representing the Black Community Programmes, and Steve Biko, in place of both SASO and BCP, it became necessary to postpone the conference to February, 1973. It had become evident during a motivation tour undertaken by me and the Rev. Tshenkeng late in August that this conference would not be fully representative as a result of other engagements on the part of most of the prospective participants. In any case, this postponement had advantages for us as well, as it meant more time for further planning, organising and motivating.



But it also meant prolonging inaction on the part of the project, the more so due to lack of funds and uncertainty regarding the future. This time Steve was asked to represent both BCP and SASO, and work with me towards this conference. This is how the proposal for a Black Theology Agency was arrived at.

Several reasons made this proposal necessary, or the need to look at some similar structure for the development and propagation of Black Theology. Whereas at its infant stages in South Africa Black Theology was solely dependent on UCM's sponsorship for its work, by 1972 there were already a number of bodies interested in it, discussing it at their conferences and setting up special commissions for it. In most cases these bodies had no links whatsoever with the founder and chief sponsor-body - The Black Theology Project of the University Christian Movement. As a result a lot of random and unco-ordinated research was going on. The danger posed by this multiplicity of work and approach was that there would soon be rivalry and a lot of confusion and contradiction; and this was sure to lead to the discrediting of the whole attempt at Black Theology. It was with a view to combatting this, and the desire for a more co-ordinated and extensive attempt at research, that this proposal for a Black Theology Agency was arrived at. Its functions were envisaged to be:-

1. the co-ordination of all work done in the field of Black Theology.
2. to provide some background material relating to Black Theology in South Africa.
3. to conduct whatever research is necessary in this field, viz.
  - a. biblical interpretation by theologians
  - b. ways and means of simplifying the idea for the ordinary man in the street.
  - c. compilation of courses for incorporation into theological training
  - d. etc. etc.

4. to plan courses for refresher seminars
5. to plan Black Theology publications
6. to maintain the necessary high academic standard in Black Theology. (cf. the Proposal).

It is expected that this proposal will have been read and studied during the last three months that went before this conference. We have now reached the stage where we are to look seriously into the future of Black Theology in its light. Needless to say, Black Theology is here to stay, and there is no need to start asking ourselves now whether it is worth the trouble we are taking or not. So, rather than treat it lightly, and perhaps scornfully, as the normal fashion of the day, or engage in squabbles as to which of the organisations that have taken part in it has the rightful claim to it, let us formulate constructive suggestions with a view to joining hands together towards the success of its quest: the black man's true understanding of God's revelation, which will liberate him from his present plight.

The responsibility of theologians in this regard is well noted, and it is for this conference to determine how it sees their part in the rest of this quest. In the past, students who have shown interest in Black Theology have been accused of interfering in a field which is not theirs. But it is useless to blame a young man who is keen for the truth and understanding if you are not able to help him out. Are we not accused, all the same, if we stay clear of the Church for lack of this self-same understanding? Further, this keenness only serves to confirm that theologising arises from practical experience, not only from mere theorising and the conservatism and pedantry of some of our present day ministers and theologians. Here, now, is an opportunity for our theologians to prove themselves, and to help restore God to our people, who died with the coming of the missionary and is still being crucified in the hands of some of our own black brothers.

The responsibility of the now-defunct UCM in Black Theology ends at this conference, and, it is hoped, not for the worse but for the better.

You will appreciate that this proposal is only a point of view and expresses only one of the many ways towards a sound solution. However, we would like to assure you that after consideration of several solutions, we arrived at the conclusion that it appeared to be the most suitable. As you have also had enough time to consider it, we do hope that you have been able to patch up where we have left out something, or to think of a much better solution.

Among the organisations we have written to and approached in connection with this proposal none have committed themselves or fully identified themselves with it. A number have, nevertheless, agreed to its part-sponsorship. It is our hope that most of them have sent representatives and that, after what is going to pass at this conference, will reconsider their position even more seriously.

In conclusion, I wish to thank and welcome you all for the pains you have taken to be with us in these few days. It is my hope that everyone of you will enjoy his stay, and will be able to contribute and achieve from this conference what he is hoping for.

Truth and Understanding be our motto.

Black Theology - Its Scope in S.A.Dr. M. Buthelezi

Unfortunately, this brilliant exposition could not be available to the conference, as Dr. Buthelezi was condensing a series of lectures he gave whilst overseas. He divided his field into 3 categories, viz. Religious, Political and Economic. He had intended dealing with the social aspect as well, but ran out of time.

In the Religious sphere he emphasised the "goodness" of things which he explained was given to all creation. Apparently in today's interpretation theologians dwell much in the goodness of things, that is why people have less regard for human life and more for material things. Another point he brought up was the point of "wholesomeness" of life and how Black people believed in this concept. It is why, he says, there were no set days of worship; no distinction between "secular" and "religious", and between "church" and the "world". Blacks looked at life in its totality and wholesomeness.

On the political front the paper dealt with the realities of the powerlessness of Blacks, though man had been given dominion over creation. Being dominated, the Black man found it difficult to exercise his dominion over creation - this being the reason for the apparent "backwardness" of the Blacks in technology. Also coming out of the paper was the fact of the missionary idea of conquest. They might not have sought political conquest, but it became an important and vital cog in their Christian mission.

The question of providence came out in the light of the abject poverty of blacks in this country. This was an illustration of the economic irrelevance of theology as practiced now. God took an active interest in man's welfare, and communalism is found practiced in the Bible. Dr. Manas mentioned that labour was dignified but in our country black labour was being exploited.

After this paper groups were set up to discuss three questions, viz.:

1. Why is there a need for Black Theology.
2. How does your Blackness affect your Christian experience.
3. Do you think the sermons preached in the Church relate to the problems people experience in daily life?

The groups were almost all agreed on the need for Black Theology seeing that we need a theology relevant to our situation and not a "transplant". It was felt Black Theology was needed to make religion keep abreast with the reawakening of the Black people. Other spheres, e.g. political and educational had been taken care of by bodies like B.P.C. and SASO etc.

On the question of Black experience the groups felt that their Blackness enhances their Christian faith in that it makes them grapple with the day to day problems accordingly. Blackness does not alienate people from God, but draws them even nearer. It was largely felt that sermons do not relate to our life experiences because they tended to be abstract and highly historical. White domination in theological institutions was seen as stifling free theological thinking. Ministers were accused of having a highly professional approach to their congregations.

BLACK THEOLOGY AGENCY - A PROPOSALIntroduction:

Black Theology is now a topic which has been on the agenda of many theological discussion groups for the past two years in this country. In a sense, Black Theology perhaps more than any innovation in our times has been subject to the greatest criticism predictably from the multiracial churches in South Africa and yet to the young blacks, to the black priest and minister with a genuine social conscience, to those in bondage and to the present theological student, Black Theology offers an attraction that can only be explained in terms of its immediate appeal to relevance to affairs not only of the soul but also of the body in which that soul is encased. This, beyond anything else makes it absolutely necessary for us to investigate further the true meaning and significance of Black Theology.

Scope of Interest in Black Theology

Black Theology is a world-wide phenomenon. Its essence finds expression throughout the world where there are black people. Like in so many other fields, in the field of religion, black people are beginning to ask rather embarrassing questions to their former tutors about the message that the Bible has for them. Black people are generally rejecting authoritarian interpretations meant for them and are busy looking for answers using their own interpretation.

Throughout Africa, African theological concepts are being re-examined to find out if in fact they were not hastily discarded in favour of a new approach backed up by guns. Theologians are finding it embarrassingly difficult to explain the ease with which some religious beliefs and practises were dismissed as superstition especially in the light of what they know about Christianity. Hence they are involved in a huge operation - to eradicate imprisoning notions from the Christian religion so that its message for them in their situation can be discovered.

The same is the case with the United States where great theologians are beginning to emerge from the ranks of the black people. These are people of great stature in the eyes of the black world because for once they are dealing with the hitherto unexplained ground of the relationship between the black man and God. They are talking about an oppressed man in this world and how God relates to him. Black people have heard enough of the world beyond. Christ never said "man does not live by bread". Instead it was, "Man does not live by bread alone". Black Theology then seeks also to provide the body with the bread so that it may be nourished well enough to be a suitable residence for a proper soul.

In South Africa this reawakening, this call for Black Theology was initially , sounded by the University Christian Movement. UCM noted that there was a need for a special portfolio to popularise the idea amongst ministers and theological students. To date this topic has been touched on by so many organisations that some sort of co-ordination is needed to achieve progress.

Organisations like the Interdenominational African Ministers' Association of Southern Africa (IDAMASA), African Independent Churches Association of S.A. (AICA), South African Students' Organisation (SASO) and Black Community Programmes, are all interested in the field of Black Theology and some have put aside research funds to look further into the nature of need and scope for Black Theology. Latest additions to those interested are the theological colleges and seminaries as evidenced by the week long discussions held at Mapumulo in September, 1972.

#### Need for a Black Theology Agency

Because of the rather haphazard fashion in which the idea of Black Theology is being handled in South Africa, it has often been difficult to use a uniform barometer by which to measure the progress made in this field. Then also, a danger exists that people may lose the all-important proper relation to a sound scriptural basis. Moreover one feels that if all the energies and finances now being debited to research by each organisation were to be summated and put towards a common effort, a lot more ground could be covered and better results achieved.

Envisaged structure of agency

The structure being described here is purely a suggestion and any final decisions will be arrived at by the conference that shall discuss the establishment of the agency. Briefly it is suggested that there should be the following broad divisions:-

- an honorary management committee
- a permanently employed staff
- an academic/research team (also honorary)

The management committee shall consist of:

- (a) representatives from each of the sponsoring bodies (one each)
- (b) representatives elected at conference on merit basis. Out of these 4 an executive shall be create'
- (c) the Director of the staff who shall act as ex officio secretary to the management committee.

The staff of the agency shall consist initially of two people - a Director and an assistant. The staff will be in charge of the functional aspects of the agency including planning and implementation of programmes as decided upon by conference. They will be free to act on any recommendations made by one or the other of the sponsoring bodies and also by the academic study group.

The academic/research team will consist of a permanent theological study group appointed by conference. The conference will suggest a list of names to be approached by the staff. All replacements will be made by the management committee subject to ratification by conference. The participants will come from black theological authorities together with any other lay persons that the conference approves of.



The supreme policy making body for the Agency will be the Black Theology Conference which shall meet once a year. Representation at the conference will be as follows:-

- (a) 5 representatives from each of the sponsoring bodies
- (b) associate members (i.e. those prepared to sponsor the programme on a personal basis).
- (c) representatives of other non-sponsor interested organisations (no vote)
- (d) other observers (no vote)

Sponsorship of the programme

It has been decided to approach the following groups to sponsor the project:-

VARIOUS CHURCHES  
 IDAMASA  
 AICA  
 LUTHERAN THEOLOGICAL SEMINARY  
 FEDERAL THEOLOGICAL SEMINARY  
 ST. BEDES COLLEGE  
 ST. PETERS COLLEGE  
 OTHER SEMINARIES  
 SOUTH AFRICAN STUDENTS' ORGANISATION  
 BLACK COMMUNITY PROGRAMMES  
 Y.W.C.A.  
 Y.M.C.A.  
 LAY ECUMENICAL CENTRE  
 S.P.O.B.A.  
 ASSECA

The sponsorship will involve the following points:

- financial backing on a basis decided upon by conference
- co-operation with programmes designed by the staff of the agency i.e. in the case of refresher courses, symposia, discussion groups, seminars, establishment of libraries etc.

It is for this reason therefore that a permanent Black Theology Agency is being suggested. The functions of this agency would be:-

- to co-ordinate all work done in the field of Black Theology in South Africa.
- to provide all interested people with background material relating to the field of Black Theology.
- to conduct whatever research that may be necessary in this field i.e. (a) biblical interpretation by experts  
(b) ways and means of simplifying the idea for popular mass understanding  
(c) compilation of courses for incorporation into theological training  
(d) etc.
- to plan courses for refresher seminars.
- to plan publications relevant to the field of Black Theology.
- to maintain the necessary high academic standards relating to definitions, propagation etc. of Black Theology.

#### Relationship of Proposed Agency to Organisations

It is envisaged that all black organisations that are interested in Black Theology as a study and project will relinquish their interests to this new agency. It is also envisaged that the agency will be run completely by black people and sponsored morally and financially by all the organisations mentioned here i.e. IDAMASA, AICA, SEMINARIES, SASO, ASSECA, BLACK COMMUNITY PROGRAMMES, LAY. ECUMENICAL CENTRE and others that may express interest. The details of structural relationships will be dealt with below but the point here to be made is to state that this is a field in which black people are interested and therefore as wide a representation of black interests as possible should be solicited in the governing bodies of this project.

It is suggested that each of the sponsoring organisations should vote no less than R100 (preferably much more) towards the project each year. No ceiling should be placed on the contribution. Those who can are encouraged to vote much more towards maintenance of the project.

#### Plans towards the project

The present plans for the project are calculated to culminate in a conference to be held at Edendale on the 13th to 16th February, 1973.

Each organisation is asked to discuss the proposal and to arrive at certain conclusions so as to be able to participate fully and positively at the conference. All the organisations being approached to be co-sponsors to the project will be invited to the conference to help establish the agency.

Two men will undertake a tour of the country to discuss the setting of the project with the organisations mentioned here and with other individual theologians who are being approached to attend the conference.

It must be understood that this is a project for black people. All the seminaries that train black clergy which are now being asked to be part sponsors of the project are requested to send to the conference only representatives from their black staff.

#### Conclusions

These suggestions incorporated in this document are a result of consultations amongst a number of organisations and individuals who are concerned with the growth and spread of Black Theology in South Africa. Notably Black Theology Project as set up by the now defunct UCH has made the greatest contribution in this area.

Out of their discussions with individual theologians, with the South African Students' Organisation and with the Black Community Programmes who have recently held two conferences of Church leaders, it became clear that the need now being expressed in this document was most acute.

Black Church leaders throughout the country are requested to heed this call and to be positive in their reaction.

NOW IS THE MOMENT FOR US TO ACT!!

Mokgethi Motlhabi

Steve Biko

Following this paper, the following three questions were dealt with in group discussions.

1. The rationale behind the proposal
2. The Structure of the Agency
3. The functions of the Agency

GROUP 1 - The Rationale behind the Proposal

Rev. M. Makhaye presented the report for Group 1. He started by explaining what the group understood by the phrase "the rationale behind the proposal". For the group this meant the purpose and philosophy underlying the whole outlay of the proposal. This was found to be:-

1. to co-ordinate, command and control the various efforts made by many groups towards the thriving and propagation of Black Theology.
2. to maintain continuity in the quest for liberation.
3. to avert the danger of losing the scriptural basis of life which is the natural result of false and irrelevant interpretations of the Word of God.
4. The pooling of all our resources, viz. personal, intellectual, financial, etc. for the better understanding of the Gospel.
5. focussing and planning for the future of Black Theology.

At the plenary session serious attention was paid to the first point, which impressed some members by suggesting "censorship" even of personal opinion. It was felt that people must not be hampered from doing their own thing as long as the Agency was there to keep the message in check. Various explanations indicated that this is exactly what was meant.

GROUP 2 - The Structure of the Agency

The group generally agreed with the structure laid out by the proposal with the following recommendation:

That theological colleges be used as seed-beds in which Black Theology is to thrive, i.e. the students there are to have an open mind and keep themselves as much informed as possible about what is going on in the field of Black Theology.

GROUP 3 - The Functions of the Agency

The group adopted the functions as given in the proposal and suggested the following amendments:-

- that the phrase "in South Africa" be deleted from the clause, "to co-ordinate all work done in the field of Black Theology in South Africa."
- that to the phrase "biblical interpretation by experts be added", "in ecumenism".

With regard to the first amendment the house felt that it was quite proper to say that co-ordination must be done of all work in S. Africa. This was more so in view of the fact that our situation is quite unique and, although other work in Black Theology may be used to help and improve it, they cannot truly be made part of our situation.

The second amendment was not properly understood, though it was generally felt to be limiting.

#### PROGRAMMING AND RELATIONSHIPS WITH OTHER ORGANISATIONS

##### GROUP 1

1. The Black Theology Agency must organise seminars at national and/or regional level.
2. It must keep and maintain contact with young people. There must be student representation in the Agency.
3. It must give attention to publications.
4. It must run projects like literacy.
5. It must also organise fund-raising so that it can be independent.
6. It must also give attention to worship, e.g. the liturgy.
7. It must also establish workshops.

##### GROUP 2

The group dealt in passing with the fields that the Agency should cover i.e. it must cover all walks of man's life (social, religious, political, economic educational etc.) It was felt that the Agency should engage in long and short term programs.

##### Short term

1. Seminars and Conferences: Black Theology Agency must organise at least two regional seminars, 1 national seminar and one national conference per year.
2. Publications: Under publications come things like pamphlets, tapes, slides etc. It was agreed that Agency must organise a quarterly magazine and occasional books from papers delivered at seminars and/or conference.
3. The agency should interest itself in Literacy.

4. Lectures: Prominent speakers and knowledgeable people should be invited to address seminars, conferences and congregations.
5. Theatre: The agency should encourage the spread of Black theology by making use of church drama groups etc.

The meeting generally agreed on many of these points but some people voiced misgivings at having the programme more "action" - inclined than "research" inclined. This, it was felt, would place limitations on the Agency and also that there were other "action" organisations who were doing this properly. Group 2 had found that their programme was governed by the fact that Black people wanted Liberation, and therefore Black theology should answer to this need. It was agreed Blacks wanted to shake off the psychological and physical oppression, and in the true Christ mould, Black Theology should address this need.

The one long term item, educational tours, did not come out clearly and was not ventilated enough.

#### Relationships

There was healthy disagreement on the point of spelling out attitudes to other organisations, as this had a tendency of alienating other people even before much ground had been covered. Others felt it was more advantageous to spell out your stand as this had the effect of giving respectability to the organisations, and also helped in determining policy. But all in all the groups were agreed that the Agency would co-operate with any organisation having similar ideals and objectives.

FINANCE AND ADMINISTRATION

There were two groups to discuss finance and administration. These were not done in detail, as the groups were already pressed for time. The greater part of the work was relegated to consideration by the interim committee.

Finance

Only the question of the salary for the director was treated. The annual salary for the Director was estimated at R3,600, on which was to be added fringe benefits to be considered by the committee. At this stage the following motion was passed:-

That this House noting:-

1. the immensity of the task facing the Black Theology Agency
2. the fluidity of the position in that it is for three years, subject to review at the end of the term.
3. the high qualifications and obligations facing the Director,

Therefore resolves:-

1. to make his basic salary R3,600 p.a.
2. that benefits be excluded from this amount.
3. that the executive be charged with the duty of finding out how much, and paying out fringe benefits of the Director.

Mover: Ben J. Langa

Seconder: C. Mokoditso

Administration

The groups adopted what is said in the proposal and recommended further examination and the finishing touches to the interim committee.



To round off Conference an Interim Committee was set up. Election was by secret ballot for the five-man committee consisting of:-

Dr. M. Buthelezi  
Rev. M.M. Mkhaye  
Rev. M. Xundu  
Rev. R.N. Maqina  
Mr. B. Khoopa

The following were strongly recommended as the chief tasks of the interim committee

1. the interviewing of possible candidates to serve as full time staff of the Agency.
2. consultation of possible local sponsoring bodies for the Agency.
3. to organise regional seminars with a view to calling a national conference within 6 months.
4. to look seriously into the question of finding funds to pay out salaries and to maintain an office. They must draw an operational budget for the year.
5. arrange for the final national conference where the Agency will finally be launched and office bearers elected.

Mr. M. Motlhabi was appointed as Acting Director for the Agency until the next national conference.

The Conference came to a close on Friday 16th February, 1973 after lunch.

All in all, it was a fulfilling experience for many of the delegates present. As the saying goes, Black Theology is here to say: The Conference has set the ball rolling, and from here there can be no looking back.

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