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desember  
1974

# PRO VERITATE



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CHRISTELIKE MAANDBLAD  
REDAKTEUR: ROELF MEYER V.D.M.

DESEMBER 1974  
JAARGANG 13 NR. 8

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**NEDERLAND:** Zeepost f 14 50. Luchtpost-editie f 24 50. Alle Betalingen voor Pro Veritate of het Christelijk Instituut voor Z.A. kunnen geschieden op Giro 8685 t.n.v. de Generale Diaconale Raad der Ned. Herv. Kerk te Utrecht—met opgave doel der betaling.  
**PLEASE NOTE:** The Editorial Staff of Pro Veritate are not responsible for opinions and standpoints which appear in any article of this monthly other than those in the editorial statements. Printed by Zenith Printers (Pty) Ltd., 80 Jorissen Street, Braamfontein, Johannesburg.  
**PRO VERITATE** appears on the 15th of every month.

# DIE NEDERDUITSE GEREFORMEERDE KERK NOG STEEDS DUISELIG

'n Woordstryd is vanaf die sinodesitting van die N.G. Kerk aan die gang oor die vraag of die besluite van die sinode ,verlig' of ,verkramp' was, en of die sinode 'n stap vooruit gegee het en of hy maar alleenlik die status quo ondersteun het. Die een saak wat uit die oog verloor word en waarsonder 'n mens nie 'n behoorlike perspektief, van wat in die N.G. Kerk aan die gang is, kan kry nie, is die feit dat die N.G. Kerk nog steeds vuisvoos is na die gebeure van Cottesloe, reeds meer as 'n dekade gelede. In 1960 toe Sharpeville die situasie in Suid-Afrika na die krisis van die sestigerjare versnel het en die dilemma van die frustrasie wat deur apartheid vanaf 'n dekade tevore by die swartmense teweeggebring is, na vore gebring het, het die N.G. Kerk met 'n ware profetiese stem te voorskyn gekom—die stem van Cottesloe. Dit is reeds daar verklaar dat die Skrif nie 'n uitspraak teen gemengde huwelike bevat nie—om maar een saak te noem.

Die N.G. Kerk het ongelukkig nog nie verder as Cottesloe beweeg nie omdat hy nog nie van die skok, wat deur die reaksie van die kerk en die regering veroorsaak is, toe die volle impak van die boodskap van Cottesloe besef is, herstel het nie. Die lydende figure van die N.G. Kerk wat dit gewaag het om so 'n brawe stap te neem en wat sulke ,noodlottige' dinge gesê het, is nie net deur die Nasionalistiese Regering en die Afrikaanse pers afgeransel nie, maar ook deur die lidmate en die predikante in die algemeen. Gevolglik is die N.G. Kerk nog steeds besig om die skok na Cottesloe te absorbeer. Die gevolg daarvan is dat die kerk nog nie die gebeure van die Cottesloe-era verwerk het nie; bewustelik en onbewustelik is die vrees nog steeds in die harte van baie vir nog 'n ,Cottesloe' en die belangrikste leidende figure dink nog steeds in terme van daardie stadium van die geskiedenis van kerk en staat.

Die hoofprobleem van die sinode van die N.G. Kerk in 1974 is nie die dilemma van 'n ,verligtheid'

of ,verkramptheid' nie omdat die belangrikste leiersfigure nog nie daardie stadium in sy teologiese denke bereik het nie—hierdie begrippe en die werklikheid waarvoor dit staan, was nog nie in die vroeë sestigerjare bekend nie! Meeste van die leiersfigure is nog steeds ,oorlogsmat' na die dapper profetiese stand teen die ystervuis van die apartheidsideologie van die laat vyftigerjare wat Suid-Afrika van alle kante af met die mees rigoristiese opvatting van baasskap en die beleid van ,hou Suid-Afrika blank' ten alle koste, ingehok het.

Terwyl die winde van verandering ten goede oor Afrika gewaai het om hom van sy koloniale bande van onderdrukking en uitbuiting te bevry, het die regering in Suid-Afrika met die hulp en ondersteuning van die Afrikaanse Kerke, wat altyd apartheid ,in beginsel' ondersteun het, die ideale ,oplossing' in die bloudruk van die Bantustans gevind. Vir hierdie kerke het die ideale oplossing dáár gelê en dit sou net 'n kwessie van tyd en die korrekte toepassing wees om die ideale situasie in Suid-Afrika te bereik. Hierdie gedagterigting het veroorsaak dat die N.G. Kerk opgehou het om profeties-krities oor die lewe in S.A. in die algemeen, en ,bloudrukke' in die besonder, te wees. Tog was die uitsonderinge daar en die waarskuwings deur mense soos prof. Ben Marais en dr. Beyers Naudé is gehoor, maar hulle is egter as ekstremiste afge maak. Die gevolg was dat die kerk nie met die werklikheid, veral op die terreine van arbeid en die moderne stedelike probleme, tred gehou het nie.

'n Interessante aspek van die sinode was dat die enkele werklike betekenisvolle voorstel van die einste prof. Marais gekom het toe hy gevra het dat die deure van die kerk vir alle mense, afgesien van watter ras of kleur hulle ookal mag wees, oopgemaak moet word. Hierdie voorstel was deur 'n kragtige toespraak gerugsteun wat die sinode uitgedaag het om die feit in die gesig te staar dat gemeenskap wat deur allerlei rassevoorskifte bepaal word, nie die ware boodskap van Christus en



sy kerk is nie. Dit was goed om te sien dat een van die veterane—prof. Marais het die aftreestadium bereik—wat ook deel van die Cottesloe-debakel was, nog nie sy slag verloor het nie ten spyte daarvan dat daar gedurende die afgelope paar jaar genoeg druk vanuit die kerk en die sisteem op hom geplaas is om hom stil te hou.

#### die ware ,verligte' stem van 1974

Nog 'n saak wat die sinode van 1974 betref, wat van die allergrootste belang is en wat nie uit die oog verloor mag word nie, is die verhouding van die N.G. Kerk met die sogenaamde ,dogterkerke'. Toe die verteenwoordigers van al drie in S.A., die ,Bruin'-, die ,Swart'- en die ,Indiërkerk', die groete van hulle onderskeie kerke aan die sinode oorge- dra het, is 'n duidelike en onmiskenbare boodskap van verwerping van die status quo gehoor wat gemengde huwelike, gesamentlike aanbidding en die skeidende apartheidsbeleid van diskriminasie, nasionalisme en rassisme betref. Dit is natuurlik al vroeër deur 'n honderd swart leraars van die N.G. Kerk in Afrika, wat apartheid volkome verwerp het, aangedui, asook deur die onlangsgehoue Sendingkerksinode (bruin) wat besluit het dat die staat of die kerk nie enige reg het om 'n gemengde huwelik op grond van ras of kleur te verbied nie, en hy het ook vir ope deure vir alle persone, van watter ras of kleur hulle ook mag wees en by watter geleentheid ookal, gevra.

Dit is die ware verligte stem van die N.G. Kerk in die sewentigerjare! Die ,verligte' klanke in die besluite van die wit kerk was maar slegs effentjies opwindend omdat dit binne die ou raamwerk van die rigoristiese en starre apartheidsbeleid van die vyftiger- en sestigerjare geneem is. Dit is die rede waarom die besluite so versigtig bewoord en met die regte klem verskans is—die doel was om *alle Blankes* in die kerk en in S.A. te bevredig. Dit is ook die rede waarom daar in die sinode gesê is dat hy nie verder as besluite oor beginsels en teorieë wou gaan nie—dit het 'n blote woordstryd gebly wat ook die kenmerk van die vyftiger- en sestigerjare was—en hy het nie na die wrede werklikheid van die Swartman in die stad en die totale ontworteling van sy lewe deur die huidige sisteem beweeg nie, maar slegs daarvan ,kennisgeneem'.

Een van die werklike teologiese probleme van die sewentigerjare, die teologie van die revolusie, is deur die ,Landman'-kommissie aangepak en die rapport van hierdie deel van die kommissie se navorsing is deur dr. Murray Janson geskryf. Hierdie deel van die verslag is na die Breë Moderatuur terugverwys vir herformulering toe die sinodebespreking in totale verwarring geëindig het—die sinode het reeds 'n aantal punte goedgekeur na oortuigende argumente deur dr. Janson en ander, toe hy voor die *sondige* strukture in die samelewing

te staan gekom het. Dit kon moontlik vir die Blankes 'n verleentheid veroorsaak en daar is 'n floue poging aangewend om die vorige besluite om te keer.

By die sinode was dit duidelik dat die deurbraak in die wit N.G. Kerk nie sal kom voordat die invloed van die huidige leiersfigure nie verdwyn het nie. Hierdie persone het duidelik getoon dat hulle nie werklik gewillig is om vorentoe te beweeg nie, alhoewel hulle goed beseft watter weg die kerk moet opgaan met sy Christelike en profetiese boodskap, al sou hy die Duiwel kaal hande moet aanpak! *Hulle* beseft werklik wat sommige van die oplossings is, want as 'n mens na die voorstelle kyk wat deur bykans dieselfde leiersfigure by Cottesloe, alreeds veertien jaar gelede, voorgestel is, kan 'n mens skaars glo dat dit dieselfde persone is wat in 1974 so 'n ommekeer in hulle standpunte maak het. Om maar net een feit te noem: sommige van die leidende figure het politieke regte vir die ,permanente' Swartmense in die stede en gelyke regte vir Swartmense en Bruinmense op baie gebiede voorgestel.

Die sinode het ook die Christelike Instituut behandel en daarvoor besluite geneem. Dit bring die ander ,uitsondering' wat hierbo saam met prof. Marais genoem is, in gedagte, naamlik dr. Beyers Naudé. Hy het aan die boodskap van Cottesloe getrou gebly en met die ontwikkelinge tot by die huidige werklikheid voortgegaan. Dit is waarom so baie Swart en Bruin kerkmanne so baie vertrou in hom het en waarom hulle sy werk saam met dié van die Christelike Instituut steun—sy persoon en sy werk verteenwoordig 'n sprankie hoop vir die aspirasies van so baie Swartes in hierdie land, ook in die N.G. Kerk.

'n Mens moet dankbaar wees dat die N.G. Kerk die absolute streng verbod op die Christelike Instituut, wat 'n ,dwaalrigting' sou wees, opgehef het en wat dit nou slegs as 'n beweging wat aanleiding tot dwaalrigting gee, bestempel. Terwyl 'n mens skaars enige fundamentele verandering kan sien wat deur hierdie besluit sal kom, is dit tog belangrik dat 'n persoon soos ds. Dawid Beukes, die moderator, verklaar het dat dit nie bewys kan word dat die C.I. teen die beginsels van die Skrif sondig nie. Die interessante vraag is wat die sinode van 1974 aanleiding gegee het om meer toegeeflik teenoor die C.I., met sy Christelike boodskap van fundamentele verandering in die Suid-Afrikaanse situasie, te wees, aangesien dit selfs nie deur die inspanning van die verbeelding gesê kan word dat die C.I. onlangs meer ,konserwatief' in sy uitkyk geword het nie. Kan dit miskien aan die geweldige druk van die ,dogterkerke' toegeskryf word, wat met hulle volle ondersteuning na vore gekom het vir dié dinge waarvoor die C.I. staan en werk?



## sendingtaak onder blankes

By die sinode was dit duidelik dat dieselfde wat met die Nasionalistiese Regering gebeur het, ook met die Afrikaanse Kerk plaasgevind het, naamlik dat *hulle die inisiatief in die situasie prysgegee het*. Die N.G. Kerk het nog steeds die geld en die besluite-mag, maar as gevolg van die huidige politieke bestel het hy sy bewussyn met betrekking tot die sending, die profetiese taak en die inisiatief, wat die brandende vraagstukke van die dag betref, verloor. Soos op so baie terreine neem die Swartes die inisiatief en hulle ervaar 'n dringende sendinggevoel. Dit is waarom sommige van die leidende figure in die swart kerk, ook in die N.G. Kerk, van hulle sendingverantwoordelikheid teenoor die Blankes praat. Hulle wil die Blankes die inhoud van die Christelike liefde en meegevoel, wat hulle glo baie Witmense, al is dit selfs onbewus, verloor het, leer.

Alhoewel die sinode van 1974 so baie mense in hulle verwagtings teleurgestel het, moet 'n ander faktor van die uiterste belang nie oor die hoof gesien word nie. Die opkomende geslag van leidende figure in die N.G. Kerk sluit baie in wat werklike simpatie vir die aspirasies van die Swartmense openbaar. 'n Mens dink aan 'n persoon soos dr. Jaap Durand wat 'n deel van die 'Landman'-kommissie se verslag oor die probleme van die Swartman in die stad geskryf het. Hy het gesê dat as die sinode nie oor dié saak besluite sou neem nie, die teoretiese dele van die verslag feitlik nutteloos sou wees. Hy het onlangs sy identifikasie met die Bruinmense bewys deur 'n beroep na 'n profesoraat in die teologie van die wit kerk te bedank en voorkeur daaraan gegee om by die teologiese fakulteit van die Bruinkerk te bly. 'n Persoon soos prof. David Bosch, wat goed bekend is, nie net vir sy kennis in die Swart Teologie nie, maar ook vir die feit dat hy veel simpatie daarvoor het, is onlangs uitgenooi om 'n lektorspos by die teologiese fakulteit van die blanke kerk te Stellenbosch te aanvaar.

Daar mag miskien daarop gewys word dat hierdie persone en ook ander nog die uitsonderings is, maar tog is daar agter hierdie leidende figure baie jong leraars wat nie die huidige apartheidsstelsel teologies wil of sal verdedig nie. Dit kan in die algemeen gesê word dat daar 'n sterk stroom jong predikante in die agtergrond is wat gewillig sal wees om radikale veranderinge in kerk en staat te aanvaar—om die waarheid te sê, steek slegs die punt van die ysberg uit! Gewoonlik is hierdie jong predikante nie gewillig om uit te praat nie, maar as hulle die regte leiding en aanmoediging ontvang, sal hulle vir voorstelle, wat meer relevant vir die huidige situasie is, stem. Dit is egter nog die oorgrote meerderheid van die ouer geslag wat die kerk by die sinode verteenwoordig in hulle hoedanigheid as ouderlinge en predikante.

Die sinode van 1974 sal in die geskiedenis bekend staan as die sinode wat die vryheid kortgekom het en die geleentheid verloor het om ware leiding vir die deurbreking van 'n nuwe dag in Suider-Afrika te gee. Dit sal nou niks baat om die koerante vir hulle skerp kritiek te blameer, soos sommige doen nie; ook sal dit niks baat om te probeer om die sinode goed te praat deur te sê dat sommige van sy besluite nie reg begryp word nie.

Die enigste geneesmiddel sal nou wees om te beseft dat die kerk hopeloos gefaal het, maar dat daar nog tyd is, alhoewel dit kort mag wees, om die eise van die evangelie, wat die huidige kwaad in ons sosiale stelsel betref, voluit onder oë te sien. Die huidige cul-de-sac van die rigoristiese apartheidsstelsel en die moontlikheid van totale oorlog deur die omringende swart state moet veroorsaak dat die kerk die werklikheid in die gesig kyk en 'n nuwe rigting vir die lewe van die Afrikaanse kerk in S.A. uitspel.

Die N.G. Kerk het gefaal om die een fundamentele vraag en uitdaging van die dag onder oë te sien, maar dit kan nog deur die kerk as 'n geheel aangepak word:

Moet die rol van die 'Witman' en die 'wit' kerk 'n rol van onderdrukking en uitbuiting van sy swart medemens wees, of moet dit 'n rol wees wat na spoedige gemeenskap, vennootskap en diens vir die opbou van 'n toekoms van een algemene samelewing en vaderland beweeg?

### TO THE KINGDOM ON THE ROAD TO THE NEW JERUSALEM

running falling trudging  
our uniforms  
are our rickety malnutritional bodies  
the colour is black

our password is love  
our key is forgiveness  
for our enemies  
and for those who said they were  
our friends

—Phyllida Bullen-Smith



# THE NEDERDUITSE GEREFORMEERDE KERK IS STILL PUNCH-DRUNK

Since the Ned. Geref. Kerk Synod meeting a battle of words has been raging as to whether this synod's decisions have been 'verlig' or 'verkramp', and whether it has moved a step forward or only supported the status quo. The one thing which is lost sight of and without which one cannot get a true perspective of what is going on in the church, is the fact that the Ned. Geref. Kerk is still punch-drunk after the Cottesloe happenings more than a decade ago. In 1960, when Sharpeville precipitated South Africa into the crisis of the sixties and the dilemma of the impact of the frustration engendered by apartheid on the Black people a decade after it had been introduced, the N.G. Kerk came forward with a truly prophetic voice—the voice of Cottesloe. There—to mention but one matter—it was stated as early as that that the Scriptures do not give a judgment against mixed marriages.

The N.G. Kerk has unfortunately not moved beyond Cottesloe because it has not yet recovered from the shock which was caused by the reaction of the church and government when the full import of the Cottesloe message was realised. The leadership of the N.G. Kerk which 'dared' to take such a bold step and say such 'disastrous' things was thoroughly trounced not only by the Nationalist Government and the Afrikaans press, but also by the membership and clergy of the N.G. Kerk in general. The Ned. Geref. Kerk is therefore still trying to absorb the post-Cottesloe shock. The result of this is that the church has not worked through the happenings of the Cottesloe era; consciously and sub-consciously there is still fear in the hearts of many of another 'Cottesloe' and the main leadership of the church is still thinking in terms of that stage in the history of the church and state.

The main problem of the N.G. Kerk Synod in 1974 is not the dilemma of 'verligtheid' or 'verkramptheid', because the most important leadership has not yet reached that stage in its

theological thinking—these concepts and the reality for which they stood were not yet known in the early sixties! Most of the leaders are still battle-weary after the bold prophetic stand against the iron hand of the apartheid ideology of the late fifties which imprisoned South Africa and closed it in from all sides with the most rigid doctrine of baaskap and the policy of 'keep S.A. white' at all costs.

While the winds of change for the better have swept through Africa to free her from her colonial bonds of oppression and exploitation, the government in S.A. with the help and support of the Afrikaans Churches which always supported apartheid 'in principle', found the ideal 'solution' in the blueprint of the Bantustans. For these churches the ideal solution lay there and it was only a question of time and right implementation for the ideal situation in S.A. to be reached. This line of ideological thinking caused the N.G. Kerk to stop being critical of life in S.A. in general and 'blueprints' in particular. But the exceptions were there, and the alarm was raised by such people as Prof. Ben Marais and Dr. Beyers Naudé; they were however brushed off as extremists. The result was that the church did not keep pace with reality especially in the fields of labour and modern urban problems.

An interesting point of the synod meeting was that the one really significant proposal came from that very Prof. Ben Marais when he asked that the doors of the Church be opened to all people irrespective of race or colour. This proposal was backed by his powerful speech which challenged the synod to face the fact that a fellowship modified by all sorts of racial qualifications is not the true message of Christ and his church. It was good to see that one of the veterans—Prof. Marais has reached the stage of retirement—who had also participated in the Cottesloe debacle, has not lost his punch notwithstanding that during the past few years more than enough pressure to keep him down has been brought to bear from within by both the



church and the system itself.

### **the true 'verligte' voice of 1974**

Another fact with regard to the 1974 synod which is of vital importance and which must not be lost sight of, is its relationship with its so-called 'daughter churches'. When the representative of all three of them in S.A.—the 'Brown', the 'Black' and the 'Indian' churches—conveyed the greetings of their respective churches to the synod, a clear and unambiguous message of the rejection of the status quo with regard to mixed marriages, mixed worship and the divisive apartheid policy of discrimination, nationalism and racism was heard. This of course had also been pinpointed earlier by a hundred Black ministers of the N.G. Kerk in Africa who rejected apartheid totally, and by the recent synod of the N.G. Sendingkerk (Brown), which decided that neither Church nor state had any right to prohibit a mixed marriage in terms of race and colour, and asked for the opening of the doors of the white church at all times to any person regardless of race or colour.

This is the truly enlightened voice of the N.G. Kerk in the seventies! The 'enlightened' sounds of the decisions of the white church were only mildly exciting as they were taken within the old framework of the rigid apartheid policy of the fifties and sixties. That is why these decisions were so carefully worded and protected with such careful emphasis—the purpose was to satisfy all *whites* in the church and in S.A. That is also the reason why the synod said that it did not want to move beyond decisions on principle and theory—it remained a mere battle of words which was also the characteristic of the fifties and sixties—it did not move on to the harsh reality of the Black man in the city and the total disruption of his life by the present system.

One of the real theological problems of the seventies, the theology of revolution, was tackled by the "Landman Commission", the report on this section of the commission's enquiry being written by Dr. Murray Janson. This report was referred back to the Breë Moderatuur of the Synod to be reformulated when the synod discussion of it has ended in utter confusion. The synod had accepted a number of points after convincing argument by Dr. Janson and others before it met up with the fact of *sinful* structures in society capable of causing embarrassment to the whites, whereupon they made a vain attempt to reverse previous decisions on other points.

At the synod it was clear that the breakthrough in the white N.G. Kerk would not come before the influence of the present leadership had passed away. These people have shown clearly that they are not really willing to move ahead although they know well enough which way the Church should

go with its prophetic Christian message—come hell or high water! *They* really know what some of the solutions are, because if one looks at the proposals which were recommended by virtually the same leadership at Cottesloe all of fourteen years ago, one can hardly believe that they, the same people, have in 1974 made such a vast change in their viewpoint. To mention only one fact—some of the leadership proposed political rights for 'permanent' blacks in the cities and equal rights for Blacks and Brown people in many fields.

The synod has also dealt with the Christian Institute and has taken decisions about it. This brings to mind the other 'exception' mentioned above with Prof. Ben Marais of the 'old guard', namely Dr. Beyers Naudé. He has remained true to the message of Cottesloe and has progressed from there keeping in step with developments up to the present reality. That is why so many Black and Brown churchmen have so much confidence in him and why they support and work together with the Christian Institute—his person and his work represent a ray of hope for the aspirations of so many Blacks in this country, as well as in the N.G. Kerk.

One must be thankful that the synod has lifted the absolutely strict ban on the C.I. as being a heretical movement and now merely designates it a movement which gives rise to heretical deviation. Whilst one can hardly see any fundamental change coming about after this decision, it is important to note that a person such as Rev. David Beukes, the Moderator, has stated that it cannot be proved that the C.I. sins against the principles of the Scriptures. The interesting fact here is what has caused the 1974 synod to become more lenient towards the C.I. with its Christian message of fundamental change in South African society; since it can by no stretch of imagination be said that the C.I. has become more conservative in recent times, it may perhaps be attributed to the tremendous pressure the 'Daughter Churches' who came out in full support for the things for which the C.I. stands and works?

### **mission task among whites**

It was clear at the synod meeting that the same thing which has happened to the Nationalist Government has also happened to the Afrikaner Church, namely that they have lost *the initiative in the situation*. The N.G. Kerk still has the money and the decision-making power, but because of the present political system, it has lost its sense of mission, prophetic awareness and initiative with regard to the present burning issues. As in so many other fields the Blacks are taking the initiative and they feel an urgent sense of mission. That is why some of the Black Church leaders, including those in the N.G. Kerk, speak of their responsibility of



mission among the Whites so as to teach them the contents of Christian love and compassion which they believe many whites have lost, albeit unwittingly.

Although the 1974 synod disappointed so many people in their expectations, another factor of the utmost importance must also not be overlooked. The rising generation of leaders in the N.G. Kerk includes many who are in real sympathy with Black aspirations. One thinks of a person like Dr Jaap Durand, who wrote a section of the Landman Commission's report on the problems of the Black man in the city. He said that if they were not decisive about this, the theoretical parts of the report would virtually be of no use. He has recently put his identification with the Brown people to the proof by declining a call to a professorship in theology in the white church, and preferring to remain with the theological faculty of the Brown church. A person such as Prof. David Bosch, who is not only known to be versed in Black Theology, but also to have much sympathy for it, has just been called to accept a lecturing post at the theological faculty of the White church at Stellenbosch.

It may be pointed out that these people and others are still the exception, but behind these leading figures there are many young ministers who do not and will not defend the present apartheid system theologically. In general it can be said that there is a strong undercurrent in the Church comprised of young ministers who would be willing to accept radical changes in church and state—only the tip of the iceberg is showing. Usually these younger ministers are not yet willing to speak out, but if they receive the right leadership and encouragement, they would vote for proposals more relevant to the current situation. It is still however the vast majority of the older generation which represents the church at the synod meeting in their capacity as elders and ministers.

The 1974 synod of the N.G. Kerk will go down in history as the synod which lacked freedom and lost the opportunity of giving a true lead towards the dawning of a new day in Southern Africa. Of no avail now to deny this and blame the newspapers for their harsh criticism, as some do; nor will it avail to try to cover up for the synod by saying that some of the decisions were not well understood.

The only remedy now is to realise that the church has failed dismally, but that there is still time, however short it be, to face up to the demands of the Gospel with regard to the present evil in our social system. The present cul-de-sac of rigid apartheid and the possibility of total war from the surrounding Black states must cause the church to face reality and give a new direction to the life of the Afrikaans church in S.A.

The N.G. Kerk synod failed to face and answer

the one fundamental question and challenge of the day, but it can still be tackled by the church as a whole:

Is the role of the 'White man' and the 'White church' one of dominating and exploiting his fellow Black human being, or is it to move rapidly towards fellowship, partnership and co-service, towards the building of a future of a common society and fatherland?

### SEËNBEDE

MAG DIE HERE, JESUS CHRISTUS, U RYKLIK SEËN GEAGTE LESERS, AS U MET DIE CHRISTUSFEESTYD TERUGDINK AAN DIE GEBOORTE VAN ONS VERLOSSER EN KONING.

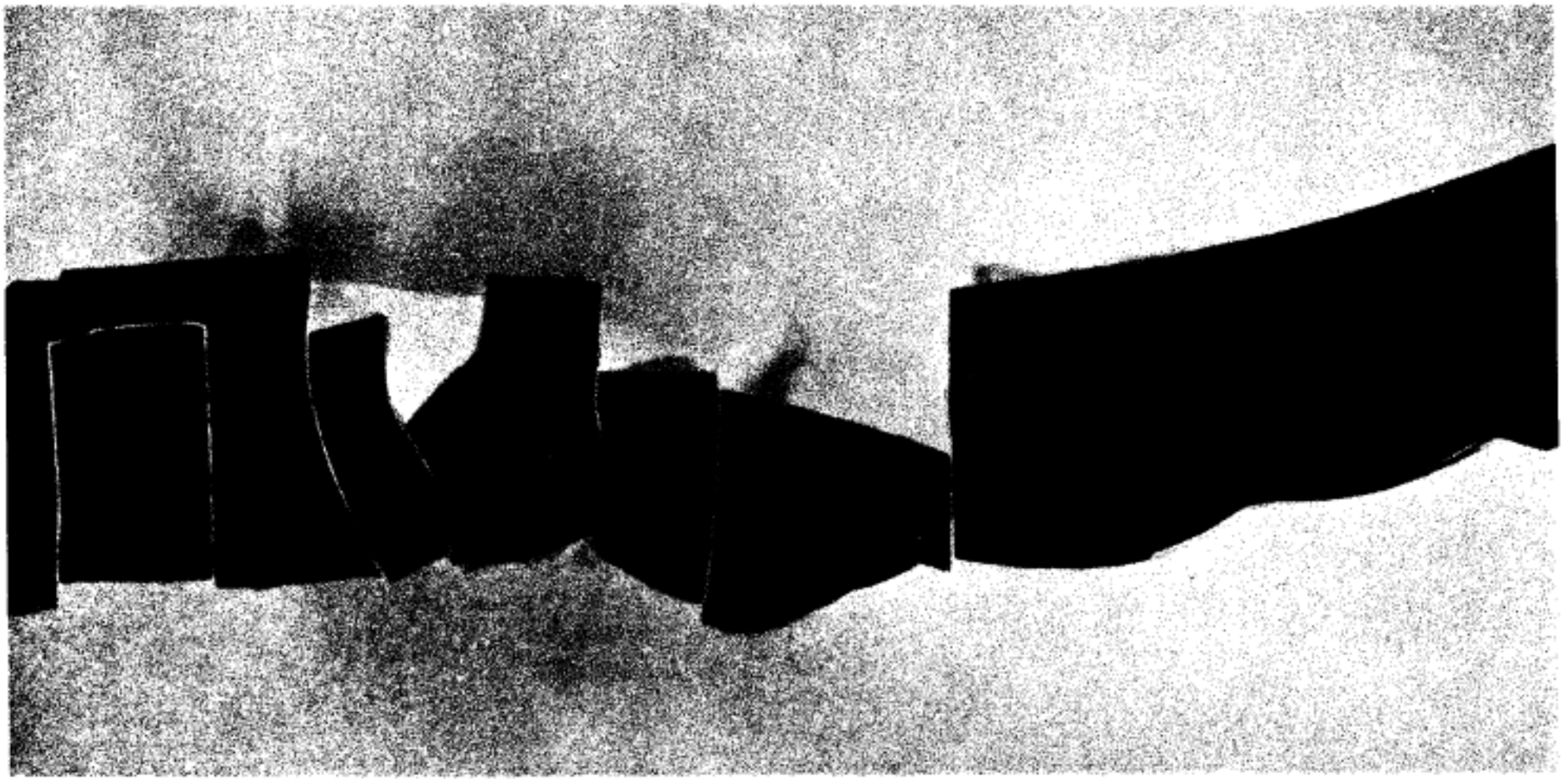
MAG U SY SEËNRYKE KRAG EN LEIDING IN DIE NUWE JAAR ONDERVIND. MAG SY KONINKRYK MET KRAG KOM, OOK DEUR DIE BESKEIE BYDRA VAN PRO VERITATE.

### BENEDICTION

MAY THE LORD, JESUS CHRIST, BLESS YOU RICHLY, DEAR READERS, AS YOU REMEMBER AT THIS CHRISTMAS TIME, THE BIRTH OF OUR SAVIOUR AND KING.

MAY YOU EXPERIENCE HIS BENEFICIAL GUIDANCE AND BLESSING IN THE NEW YEAR. MAY HIS KINGDOM COME WITH POWER AND MAY PRO VERITATE MAKE SOME CONTRIBUTION, HOWEVER HUMBLE, TOWARDS IT.





# BLACK CONSCIOUSNESS MOVEMENT CRUSHED

South African Students Organisation—SASO

Black Peoples Convention—BPC

Black Allied Workers Union—BAWU

Threatre Council of Natal—TECON

During the last days of September and the beginning of October, 1974, a large number of persons, many of whom were office bearers and supporters of the Black Consciousness movement, were arrested and are at present held under the Terrorism Act. Some others, not under detention are charged under the Riotous Assemblies Act. The penalties under both these Acts in South Africa are severe. The event which triggered off the arrests and charges, was a rally which was originally to have taken place and at which speakers both South African and members of Frelimo were to have voiced their support for Frelimo and the liberation of Mozambique.

It may be pointed out that in terms of the Terrorism Act, the legal doctrine of habeas-corpus is totally suspended. The courts may not pronounce upon the validity of the Terrorism Act, its implementation or upon the necessity for indefinite incommunicado detentions.

It is important to understand that this present wave of arrests and the clash of the police with the crowd at the proposed venue, is not an isolated incident. This present action against the organisations SASO, BPC, BAWU and TECON, the major proponents of the black consciousness movement, is the latest of a long series of confrontations over the past few years, which resulted in the leaders being banned, (see Appendix) house arrested and jailed. Many court cases have been led by the state against members of these organisations; in some, the state succeeded with convictions, but in many cases the accused were found not guilty. Another result of this situation is the growing number of black consciousness adherents who have fled across South Africa's borders to neighbouring territories to swell the already large groups of exiles.

At the time of writing, most leaders of the organisations mentioned have been held incommunicado, initially under the Criminal Procedure Act, then under the General Law Amendment Act and finally under Section 6(1) of the Terrorism Act, since the date of the proposed meeting, the 25th day of September, 1974. The Terrorism Act makes provision for the detainees to remain in this situation until the state decides to start the court cases. Experience in the past has shown that the



accused as well as state witnesses may be held in solitary confinement for many months before they may see their legal counsel, receive any visitors or before they appear in court; that is to say the detainees could be held indefinitely without access to any persons whatsoever. It has happened in the past that persons have been detained for many months without access to any person and thereafter released without any charges whatsoever.

#### **Names of the Arrested: (Detained under the Terrorism Act)**

The following were arrested in the area of Durban. The date of arrest is in brackets against the name of the accused. All are detained under Section 6(1) of the Terrorism Act (Act 83 of 1967).

1. Lindelwe Mabandla (25.9.74)—Research Officer, BAWU.
2. Brigitte Mabandla (28.9.74)—Youth Organiser, S.A. Institute of Race Relations. Wife of Lindelwe Mabandla—SASO/BPC.
3. Saths Cooper (25.9.74)—Banned, ex-PRO, BPC.
4. Vino Cooper (25.9.74)—Wife of Saths Cooper—BPC.
5. Revabalan Cooper (25.9.74)—TECON/BPC.
6. Ahmed Bawa (25.9.74)—BPC supporter.
7. Harry Singh (27.9.74)—PRO, BPC.
8. Muntu Myeza (25.9.74)—Secretary General, SASO.
9. Haroon Aziz (25.9.74)—TECON.
10. Yugen Naidoo (25.9.74)—BPC.
11. Mosioua Lekota (25.9.74)—Permanent Organiser, SASO.
12. Rev. M. Mayatula (25.9.74)—BPC, Lutheran Priest.
13. Strini Moodley (11.10.74)—Banned, ex-Administrative Assistant, SASO Editor.
14. Dr. Aubrey Mokoapa (11.10.74)—Medical Practitioner, BPC.
15. Ben Langa (11.10.74)—Banned, ex-SASO.
16. Mapetla Mohapi (11.10.74)—Youth organiser, SASO.
17. Pumzile Majeke (11.10.74)—ex SASO Administrative Assistant.
18. Pandelani Nefolovhodwe (11.10.74)—President of SASO.
19. Menziwe Mbeo (26.9.74)—BAWU organiser.

All of those who were arrested on the 25th September 1974 were held under the Criminal Procedure Act. This Act provides that the accused has to appear before a Court of law, charged with a crime, within 48 hours of his arrest or be released. However, on the 26th September those already under arrest and those who were subsequently arrested were suddenly now being held under Section 22 of the General Law Amendment Act (Act 62 of 1966). This Act makes provision for the accused to be held incommunicado for a period of 14

days. When this period expired, the detained people were suddenly being held under yet another law.

At present they are now held under Section 6(1) of the Terrorism Act (Act 83 of 1967). This Act provides that the detainees may be held indefinitely incommunicado until the State has completed its investigation and decided to take the matter to the courts and to charge some detainees and to use other detainees as witnesses against the detainees charged or to release them.

On Tuesday, 15th October, Attorney Mr. S.N. Chetty, who will probably eventually appear for most of the detainees, was informed by Col. F.A.M. Steenkamp of the Security Police, that a number of the detainees were being transferred for interrogation, to Pretoria. No reasons were given for this move. Mr. Chetty has not been allowed to see any of his clients.

#### **Names of arrested persons in other parts of South Africa (detained under the Terrorism Act)**

1. Nkwenkwe Nkomo—National organiser, BPC (Johannesburg) (7.10.74).
2. Jerry Modisane—banned, ex-SASO President (Kimberley).
3. Nyameko Pityana—ex-Secretary General (Port Elizabeth).
4. Landiwe Danile—Youth Organiser, SASO (Cape Town).
5. Mahlomola Skosana (Johannesburg) 7.10.74.
6. Buma Bukwe (Kokstad).
7. Paul Tsotetsni (Johannesburg) BPC 11.10.74. Arrested at the University of the North which is reserved for the Tswanas.
8. Kaunda Sedibe—SRC President, University of the North, where he was arrested.
9. Cyril Ramaphosa—SASO Local Chairman University of the North.

During the same time in which the above people were arrested, another 19 people in the Durban area were arrested, and most of these were kept in custody for two days but later released on bail and charged with two counts under the Riotous Assemblies Act 17 of 1956.

These charges follow as a result of their alleged presence in the crowd near the proposed venue of the intended meeting.

At present their cases are under remand until the 15th November, 1974, when they will probably be remanded again.

**Events up to arrests:** (In chronological order, from the announcement of the rally until the 15.10.74 as told to the recorder of this dossier by individuals who know the detained persons and accused and who were present at the clash with the police at Curries Fountain).

During the weekend of the 21st and 22nd of September the Executives of SASO and BPC announced the date and venue of the first of a series of rallies that were



to take place in all major centres in the country. The first rally was to take place at the Stadium at Curries Fountain on Wednesday, 25th September at 5.30 p.m. Pamphlets were issued which called on black people to show their solidarity with the people of Mozambique in attaining their freedom. SASO and BPC spokesmen, as well as Frelimo speakers, were to address the gathering.

Immediately after the publicizing of the proposed event in the press, a businessman of Durban, a certain Mr. Koekemoer, made an appeal to the Minister of Police, Mr. J. Kruger, that if the event were to take place, it would cause "Racial hostility between the various race groups in the country". The Minister of Justice promptly acted and with the powers at his disposal, laid a ban on all gatherings, throughout South Africa, which were organised by SASO or BPC. The ban was operative from the 24th day of September, 1974 to the 20th day of October 1974.

On Tuesday, 24th September 1974 some newspapers reported that they had information that the rallies would go ahead despite the imposed ban.

Police in riot vans and equipped with swagger sticks, rifles, batons and police dogs, cordoned off the area around Curries Fountain and prevented anybody from entering the Stadium. Nonetheless a crowd estimated at between 4000 and 5000 gathered on the embankment opposite the entrance to the stadium at about 5 p.m. The large police force which gathered, facing the crowd, consisted virtually entirely of white members of the force. Reinforcements continued to arrive and positioned themselves on the flanks of the crowd.

The crowd can be described by all accounts as good-humoured. There was no provocation of the police and there were no incidents until the police unleashed their dogs. The crowd had started singing national songs and in particular sang the African National anthem, *Nkosi Sikelel' i' Afrika*. Others were giving the black power salute, whilst groups chanted slogans, including "Viva Frelimo".

By 5.45 p.m. a section of the crowd attempted to move away from the centre opposite the stadium gates, but found that the police had closed in on that side. When they tried to move away to the opposite side police had closed in from there as well. It was at this juncture that the clash happened, with dogs being let loose, in some cases savagely attacking men and women.

About 14 people were arrested in the ensuing struggle. Large numbers of people were bitten by the police dogs and had to go to hospital for treatment. Police allegedly assaulted a number of people—by beating them up with swagger sticks. Subsequently, more people were picked up whilst they were being treated for their wounds in hospitals.

That evening the police raided the SASO offices and arrested a number of SASO and BPC office bearers. The police also removed typewriters, duplicating machines, files and pamphlets.

Raids were conducted on a number of homes and some people were arrested. The next day more raids and more arrests were carried out. Some people were arrested at their places of work. Whilst some were kept in detention, others were released after they had been charged under the Riotous Assemblies Act.

The offices of SASO were broken into on the night of the 28th and files and correspondence were removed.

On the following day more people were arrested in various centres around the country.

At other places the police merely raided offices and homes and removed various materials.

The 2 counts on which the accused have been charged are the following:

**Count 1.** Section 6(3) of the Riotous Assemblies Act which states:

"6. (3) any person who, without the permission of the police on duty, enters or remains in any place or area closed or made inaccessible under this section, while it is closed or inaccessible, shall be guilty of an offence and liable on conviction to a fine not exceeding R50.00 or to imprisonment for a period not exceeding 3 months."

This count deals with the attending by the accused of the prohibited gathering and in terms of this section the accused could be fined R50.00 or be imprisoned for a period not exceeding 3 months.

**Count 2**

The second count deals with the failure to depart after an order has been given at a prohibited gathering. Section 1(2) of the Riotous Assemblies Act deals with this count and states as follows:

"7. (2) any person who fails so to depart after an order has been given shall be guilty of an offence and liable on conviction to a fine not exceeding R400.00 or to imprisonment for a period not exceeding one year."

Of course should the accused be convicted on both counts then he could face a fine up to R450.00 or imprisonment for a period up to one year and three months, or alternatively to both fine and imprisonment.

### **Terrorism Act**

At present there are about 26 persons known to be detained in various parts of South Africa under Section 6(1) of the Terrorism Act, No. 83 of 1967.

The provisions of Section 6(1) are as follows:

"Detention of terrorists and certain other persons for interrogation. (1) Notwithstanding anything of the contrary in any law contained, any commissioned officer as defined in section 1 of the Police Act, 1958 (Act No. 7 of 1958), of or above the rank of Lieutenant-Colonel may, if he has reason to believe that any person who happens to be at any place in the Republic, is a terrorist or is withholding from the South African Police any information relating to terrorism or to offences under this Act, arrest such person or cause him to be arrested,



without warrant and detain or cause such person to be detained for interrogation at such place in the Republic and subject to such conditions as the Commissioner may, subject to the directions of the Minister, from time to time determine, until the Commissioner orders his release when satisfied that he has satisfactorily replied to all questions at the said interrogation or that no useful purpose will be served by his further detention, or until his release is ordered in terms of subsection (4)".

**Subsection 5 of Section 6 states as follows:**

"(5) no court of law shall pronounce upon the validity of any action taken under this section, or the release of any detainee".

**Subsection 6 of this Section states as follows:**

"(6) No person, other than the Minister or an Officer in the service of the State acting in the performance of his official duties, shall have access to any detainee, or shall be entitled to any official information relating to or obtained from the detainee."

It will be appreciated that in terms of Subsection (1) of Section 6 any person may be detained if the officer empowered thereto authorises his detention and that person may be held indefinitely and incommunicado.

The offence of Terrorism created by the *Terrorism Act* No. 83 of 1967 falls into three categories. A person is prima facie guilty of Terrorism if:

1. With intent to endanger the maintenance of law and order in the Republic he commits any act in the Republic or elsewhere or attempts to commit such act or incites or advises its commission or conspires with others to bring it about—Section 2,1(A);
2. He undergoes training in the Republic or else-

where which could be of use to any persons intending to endanger the maintenance of law and order, or commits or consents to undergo such training or incites or advises any persons to undergo it—Section 2(1) (b);

3. He possesses any explosives, ammunition, firearm or weapon—Section 2(1) (c).

(These sections have been abbreviated)

The word "act" under Section 2(1) (A) is unqualified. It has been suggested that it covers any action whatsoever including the acts of speaking and writing. Any act may therefore constitute "terroristic activities" provided that it is committed with the intention of endangering the maintenance of law and order in the Republic.

In order to prove that an accused person had this intention the State is assisted by a number of presumptions.

These presumptions operate in this way:

If the State can prove that the act committed by the accused person is an act which has or is likely to have one of a series of "results", then the accused is presumed to have had the necessary guilty intention unless he can prove that he did not intend to bring about that "result". These "results" are listed in Section 2(2) in categories (a) to (1) and many of them would not ordinarily be associated with "terrorism" for example:

- "(b) to promote by intimidation the achievement of any object"
- "(g) to cause serious bodily injury to or endanger the safety of any person"
- "(h) to cause substantial financial loss to any person or the State"
- "(k) to obstruct or endanger the free movement of any



traffic on land, at sea or in the air”.

With regard to the question of the sentences on convictions of any of the provisions of the Terrorism Act it may be mentioned that the penalties are the same as for treason, the highest penalty being the sentence of death. Except, however, where a death penalty is imposed, the imposition of a *prison sentence for a period of not less than 5 years shall be compulsory* whether or not any other penalties are imposed. This is in terms of subsection 2(e) of the Terrorism Act.

### Attitudes of the press

The big newspapers and the radio in South Africa—the most important news media—are all white-controlled and tend to reflect white concerns and white interests more than they do black. This has been clearly seen in the coverage given to the Curries Fountain gathering and to the subsequent arrests and detentions. The government-controlled South African Broadcasting Corporation as usual acted unashamedly as apologist of the government's actions.

The English press, often lauded for its opposition to government policies, is currently threatened by the government with more stringent controls and it is clear that the “bosses” (as represented by the NPU) have decided it to be in their interests to apply their own curbs in the hope of buying off further government action against the press.

This could be an explanation for the relative lack of coverage given to the actions against SASO, BPC, BAWU and TECON, and to the lack of any real editorial concern being expressed about the fate of the detainees.

There have been suggestions that when reporters have attempted to produce detailed follow-up stories on the matter, their stories have either been heavily cut or else totally ignored.

In striking contrast was the splash treatment accorded to the arrest and subsequent release on bail of the (white) editor and deputy editor of the *Natal Daily News* for having allegedly contravened the Riotous Assemblies Act by reporting that the Curries Fountain rally would proceed despite the ban placed on it. Editorial after editorial attacked the government on this issue, and the opposition parties debated it rigorously in Parliament.

In contrast the arrest of nearly 30 people to date and their detention incommunicado under sweeping laws which viciously subvert basic human rights and the Rule of Law, hardly raised a whisper of protest in parliament, and has gained only perfunctory coverage in the newspapers.

### Conclusions

It is abundantly clear that the proposed Frelimo rallies have *unleashed full-scale harassment of the entire Black consciousness movement*. The rally has served as the peg to hang the investigation on, a convenient excuse for the

attack. The avowed intention of most white politicians and the vast security apparatus of the government, is *to crush and destroy the Black movement*.

It should be noted that the present group of people who have been arrested and charged, constitutes most of the leadership of SASO, BPC and BAWU, both past and present. Many of the leaders have already been banned, house arrested or jailed over the past three years and the present action can only be seen as a further attempt to cripple the organisations.

The present wave of action against the Black consciousness movement goes far beyond matters relating to the rally at Curries Fountain.

One of the problems arising from the attitude of the news media and their subservience to the government has been the difficulty of communicating the real facts of the situation and the desperate needs, for example, of the families and dependants of some of those detained. It is important that the position be kept before the world and that support and assistance be given to those in need.

## APPENDIX

### RESTRICTIONS PLACED ON BANNED PERSONS

Banning in South Africa in terms of Section 29(F) of the Suppression of Communism Act (Act No. 144 of 1950) includes inter alia the prohibition imposed on the banned person:

1. From attending any social or political gathering or any gathering of pupils or students assembled for the purpose of being trained, instructed or addressed by him;
2. From being within any Bantu area; or factory; or premises on which any publication is prepared, compiled, printed or published; or any educational institution; or any place mentioned in Government Notice No. G. 2312, of 28.12.62 as amended; or any place which constitutes premises on which any organization specified is situated; or any superior or lower court;
3. From communicating with any other banned person;
4. From preparing, publishing and disseminating any publication;
5. From being absent from the magisterial district to which he is confined;
6. From receiving at his residence any visitor other than a medical practitioner for the purposes of medical attention; or his parents.

—*The Program for Social Change, 25.10.74*

## DETAINEES ALLEGE BRUTALITY

Families of detainees held by the Security Police under the Terrorism Act this week asked the Pretoria Supreme Court to restrain the police from assaulting the detainees.

The court will give its judgment on this plea on Monday.

In an affidavit, a Durban attorney, Mr S.N. Chetty, said that when he visited Mr Saths Cooper, who is being held under the Terrorism Act, he was told of brutal assaults by members of the Special Branch.

On Wednesday afternoon Mr Justice Trengove was asked to:

- Restrain the police from assaulting the five detainees for the duration of their detention.
- Stop them interrogating detainees in any manner other than that prescribed or permitted by law.
- Prevent the police from employing any undue or unlawful pressure on them.
- Stop the police from using any unlawful form of duress.

Those named in order are Lindiwe Mabandla, Sathasivan Cooper, Revabalan Cooper, Mosiona Lekota and Muntu Myeza.

Pending the hearing of the replies by the police, the application also seeks a temporary court order until judgment is given.

The five who are at present being detained by the police were among the large group who were arrested after the pro-Frelimo rally at Durban on September 25.

Mr Chetty said he had seen Mr Cooper in connection with another matter in the presence of a police major and another man.

During the interview Mr Cooper told him that there were brutal assaults of detainees and alleged that Lindiwe Mabandla and Revalaban Cooper were most severely assaulted.

Mr Menziwe Mbeo "could not take it any longer and was cracking up", Mr Cooper alleged, and he himself was assaulted by the police who wanted him to make a statement.

The Security Police denied assaulting any detainees and in his replying affidavit the head of the Security Police, Brigadier Mike Geldenhuys, said he had stressed to his men that detainees in this kind of case were wont to accuse the police of assaulting them.

—*Rand Daily Mail*, 8.11.74

## DETAINEE TELLS OF BRUTAL ASSAULTS

A man who is being held under the Terrorism Act, told of brutal assaults by members of the Special Branch.

This was said in an affidavit before the Pretoria Supreme Court yesterday by a Durban attorney who had visited Mr S. Cooper in detention.

The attorney, Mr S.N. Chetty, in his affidavit before Mr Justice Trengove, said that on October 22 he was advised by a certain Major Stadler that he would be allowed to see Mr S. Cooper. This was after Mr Cooper had instructed him to prosecute an appeal against a conviction against him of assault.

"It was agreed that I would be allowed to see the detainee on condition that only the appeal would be discussed."

Mr Chetty said he saw Mr Cooper for about 2½ hours. The major and another man, believed to be a policeman, were present.

He said the major had to leave the room where the interview was taking place "occasionally" and that during the periods when they were alone Mr Cooper said to him: "There are many detainees who are being brutally assaulted by members of the Special Branch."

He told me the ones most severely assaulted were Lindiwe and R. Cooper, his brother. He said these two men could not walk. Cooper's knee was 'busted'; that pencils had been inserted between the joints of his fingers and that his hands had been squeezed.

Mr Chetty said that Mr S. Cooper had told him that a tennis ball had been pressed with force on the stitches of a wound on R. Cooper's leg and that Manziwe Mbewa was 'cracking up' and could not 'take it much longer'.

Mr Chetty said Mr S. Cooper had told him he had also been assaulted in Pretoria by members of the Security Police.

### Punched

They punched him severely whilst he was against a wall. They also grabbed him by the lapels of his jacket and had shaken him. He was severely punched in the region of his abdomen and chest and that he had been kicked when he was on the floor of the room in which he was being interrogated, Mr Chetty said.

He said Mr Cooper told him he believed he was being assaulted because the police wanted him to make a statement. He had made two statements which he had not signed and which were rejected.

Mr Cooper said they wanted him to make a third statement and he feared they would continue to assault him. He also believed the others would also be assaulted until they made such statements.

In another affidavit, Mr Z. Mabandla, a Cabinet Minister of the Transkei Parliament, said both his son and daughter-in-law Lindewe and Sylvia Mabandla, had been detained by police in Durban under the Terrorism Act.

"I telephoned the head of the Security Police in Durban, Colonel Steenkamp, and requested that I be permitted to see the children. I was informed that they had been transferred to Pretoria and that I should attempt to contact Major Stadler.

"I made three telephone calls to the Security Police in Pretoria, but I was unable to speak to the major. On November 4, I sent a reply-paid telegram addressed to the head of security, Pretoria, asking permission to see my children, but at the time of making this affidavit no reply has been received."

Mr Mabandla said that when he contacted his attorney he was told that they had heard from a reliable source that some of the detainees were being physically assaulted by the Security Police.



"My immediate reaction was one of fear for the safety of my children. I respectfully submit that if my children are being assaulted and maltreated it is unlawful and that the police ought to be restrained from using any unlawful methods in interrogating my children."

The fiancée of Mosiuao Lekota, Miss N.C. Shange, a final-year student studying for a B.Sc. degree, said in her affidavit that she and Mosiuao had planned to marry this month.

"Mosiuao was arrested on September 25 and has been held under the Terrorism Act by the Security Police. I believe he has been removed from Durban and is at present at Pretoria."

Miss Shange said she was told by her attorneys that her fiancée, together with other detainees, were being 'beaten up and maltreated by the Security Branch of the SAP in Pretoria.

—*Rand Daily Mail*, 8.11.74

## **POLICE SWOOP AGAIN**

### **9 held in new raids**

At least nine more young Black men were detained by the Security Police yesterday.

The new country-wide swoops brought to almost 40 the number of people now being held under the Terrorism Act and the related laws since the present spate of raids started six weeks ago.

In yesterday's raid the police arrested three men in Johannesburg and at least six in Cape Town.

Arrested in Johannesburg were: Mr Madikwe Manthata, former vice-president of Saso; Mr Drake Koka, banned member of BPC, and Mr Aubrey Mokoena, who is in charge of the Black Community Programmes in Johannesburg. Mr Mokoena was also organiser of the Home Education Scheme which runs classes for adults after work.

### **Rallies**

Those arrested in Cape Town were Mr Rubin Hare, vice-president of Saso; Steve Carolus, Harold Dixon, Johnny Issel, banned member of Saso, Nicky Titus, a former publications director of Saso, and Albert Beukes.

Fourteen people were arrested when police broke up a pro-Frelimo rally outside Curries Fountain Stadium on the afternoon of September 25.

During the struggle large numbers of people were bitten by police dogs. Some were arrested while they were being treated for their wounds in hospitals.

That evening the police raided the Saso office in Beatrice Street, Durban, and arrested a number of Saso and BPC office-bearers who were in the office. The police also removed typewriters, duplicating machines, files and pamphlets.

Saso offices were allegedly raided on the night of September 28 and files and correspondence were removed. This was the start of a country-wide swoop in which at least 29 people were arrested before yesterday in various parts of the country.

—*Rand Daily Mail*, 8.11.74

## **JUDGE SAYS EVIDENCE INSUFFICIENT**

All points of an application against the Minister and Commissioner of Police, based on allegations of police assault of detainees under the Terrorism Act, were dismissed in the Supreme Court, Pretoria, yesterday.

Mr Justice Trengove said he found no evidence to warrant the granting of an interdict, sought by the fathers of four men and fiancée of a fifth, restraining the police from assaulting the detainees or interrogating them unlawfully.

He did not find it reasonable to order that the detainees themselves be interviewed by a person appointed by the court. Section 6 of the Terrorism Act made it clear that, even if such an interview took place, the courts were precluded from being told what the detainees had said.

The judge said he had grave doubts and serious reservations about the possibility of Mr Cooper having been able to pass on the information in the circumstances.

### **Doubts**

The judge found that the evidence by affidavit of a magistrate and doctor who had seen the detainees even before the proceedings against the police had started, cast very serious doubts on the allegations.

It was possible these allegations might be substantiated after a full investigation, though he stressed he was expressing no opinion on this.

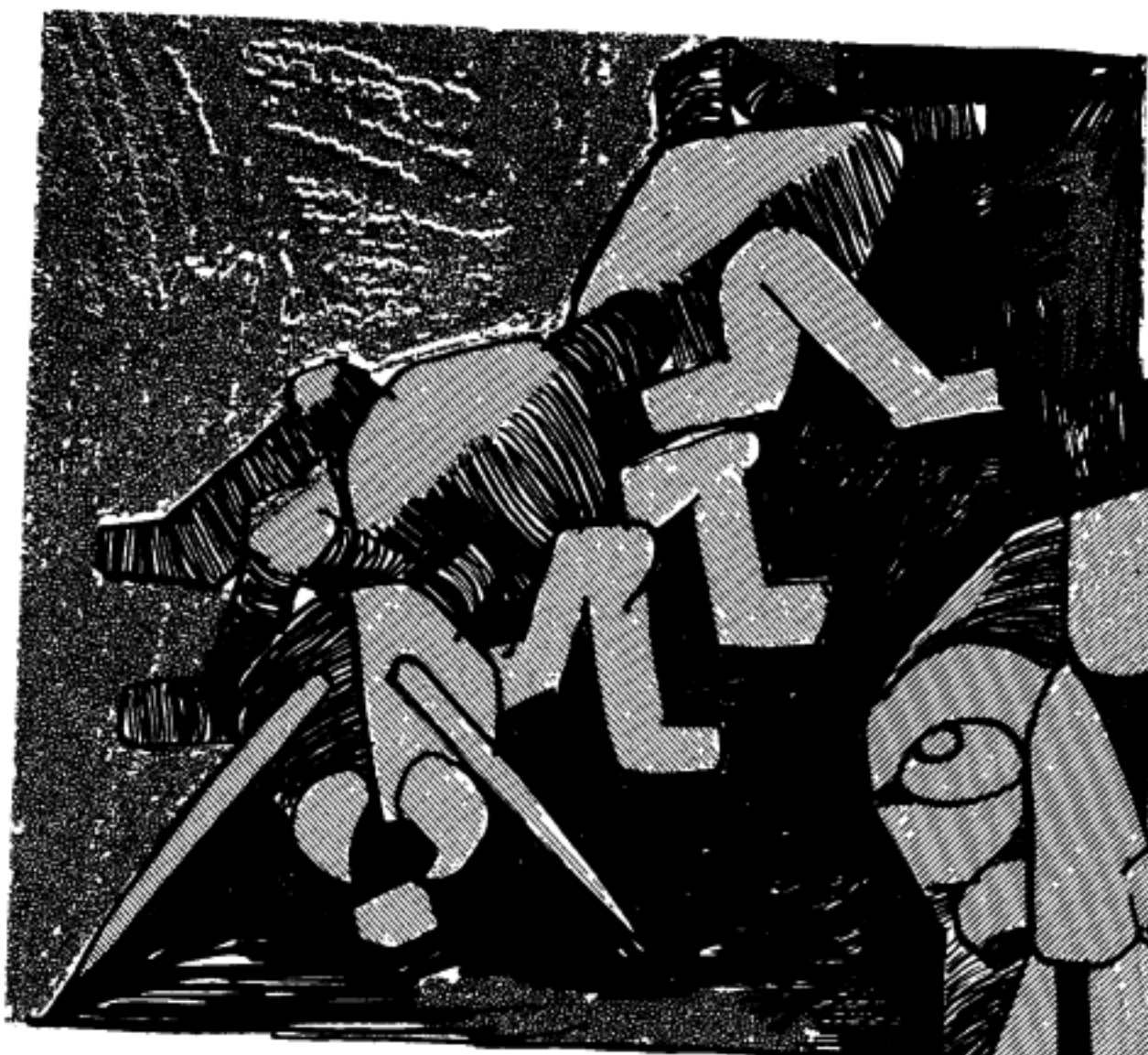
He rejected all points of the application, and ordered that the applicants pay the costs of the Minister and Commissioner of Police.

—*The Star*, 12.11.74

## **PRISON ASSAULT**

Nobody will contest a Nigel magistrate's view that prison warders are expected to show more than the normal level of patience and self-control in their work. But when that magistrate finds a prison warder guilty of hitting a prisoner with his fist and fracturing his jaw and then fines him only R40, he clearly devalues his own sentiments. And he equates a serious assault by a prison warder with a minor contravention of the speed restrictions.

—*Editorial, The Star*, 12.11.74



NOK9051



# torture in secret?

robert wood

In a recent Cape Town criminal court case involving the burning of a school building, a 17 year-old youth, a member of the gang which started the fire, turned state-witness. Under cross-examination he told the court that when the police interrogated him they hit him. He said they picked him up while a pick-handle was pressed under his arms and then hit him under his feet. He then admitted setting fire to the school. (*Cape Herald*, June 22, 1974).

Recently, public attention was once again drawn to the question of what happens when South African police are interrogating suspects, particularly in political cases. Mr Justice van Heerden of the Cape Town Supreme Court called for an investigation into police methods of interrogation following claims in a court case that an accused person had been beaten until he had made a confession.

Incidents of this nature force one to recall the deaths of some 20 people detained between 1963 and 1972 under South Africa's "Security" Laws. The Minister of Justice has since revealed the names of 19 of these unfortunate people: Ngudle, Tyitya, Saloojee, Goga, Hoyo, Hamakwayo, Mayekiso, Shonyeka, Pin, Ah Yan, Madiba, Tubakwe, Kgoathe, Haron, Lenkoe, Shityuvete, Monakgotla, Modipane, Cuthsela and Timol. The twentieth victim was an "unknown" man who had died of "unknown" causes, the Minister said.

During the same period at least 50 people made sworn affidavits that they had been tortured during detention. Some alleged being:

- Kept in solitary confinement for unlimited periods;
- Made to stand for long periods, without sleep or opportunity to visit the lavatory;
- Struck, and struck while blindfolded;



- Deprived of sleep coupled with third-degree methods of interrogation, threats of assault and death;
- Given electric shock treatment, sometimes applied to genitals;
- Forced to stand barefoot on the edges of bricks for hours;
- Compelled to lift weights above the head for long periods, and this sometimes while wearing shoes containing pebbles;
- Handcuffed to a tree all night;
- Forced to squat on an imaginary chair for long periods;
- Tied upside down, with hands handcuffed through legs;
- Struck on the genitals, hit across the legs, kicked and punched;
- Tied by the hands above the head with feet barely touching the ground.

In the inquest proceedings on Imam Haron's death, several interesting statements were made. Counsel, questioning a Sgt. van Wyk about bruises alleged to have been received by the Imam when he fell down a flight of stairs, asked whether it was not a coincidence that Mr Alan K. Brooks was alleged to have broken his ankle on the stairs.

*Counsel:* "There was also another case in which you were involved—Stephanie Kemp's case. There was an allegation that you assaulted her."

*Sgt. van Wyk:* "Yes, there was an allegation."

*Counsel:* "In that case the Minister of Justice paid her one thousand rand."

*Sgt. van Wyk:* "Yes, I Was Not Charged."

The state has in fact paid several amounts in compensation or made *out-of-court* settlements.

In the Pietermaritzburg Terrorism Trial of 1971, 12 men, who were convicted, claimed a total of R120 000 on the grounds of torture while in detention. For undisclosed reasons they have since dropped their claims.

Last month, the self-exiled Johannesburg Lawyer, Joel Carlson, challenged the Minister of Justice to allow him to return to South Africa, to investigate and prove that "torture forms an integral part of the South African legal process".

Appeals for a public inquiry—judicial or otherwise—into police practices in detention have been consistently refused by the government. With floggings in South West Africa and the now publicised atrocities by the Portuguese secret police in Mocambique still fresh in memory, these appeals have added weight.

#### **courts unable to protect individual?**

South Africa's security legislation—detention without trial, powers vested in the police to detain in secret for

interrogation purposes, broadly phrased laws defining "terrorism" and "communism"—make apprehension about what happens in our prisons and police stations inevitable. With such loosely defined, almost absolute, powers available to policemen, a well-meaning person cannot help but wonder what happens when they are vested in an irresponsible, sadistic or malicious person. A cursory glance through the statute books since 1909, show a progressive erosion of the rights of the individual so that today even the courts are unable to protect the individual fully.

It is not in question that a state should have the power to protect the public interest by seeing to the smooth running of affairs, the preservation and maintenance of government and other matters pertaining to state security. At no stage, however, should the law become subservient to the State.

Arthur Larson of Duke University, who attended the Terrorism Trial of the then Dean of Johannesburg in Pretoria, as observer for the Lutheran World Federation and the World Council of Churches, told the American Bar Association at Philadelphia in 1968: "*If you pass a statute which gives the police and the executive authorities free rein to do almost anything they please in the way of violation of human rights, and then excuse this by saying that you will of course rely on the discretion of the authorities not to abuse this power, you have for all practical purposes thrown away law and substituted unlimited personal tyranny*".

Citizen seeking justice must therefore weigh the laws of South Africa against the infliction of violence and the curtailment of the rights of the individual. Are we in the process still able to say that our laws are a true reflection of the democracy we claim to be? Before the premature elections of April, the Prime Minister said he wanted "a free hand and public confidence to deal with the dangerous and difficult days that lie ahead".

It is an indisputable fact that as long as apartheid is maintained as the cornerstone of South Africa's politics, repressive laws will remain in order to suppress the emergence of any black aspirations towards equality and a sharing of power. Acts of police brutality would therefore seem to be here to stay, until some change of government takes place. \*



# gemengde huwelike

DAVID BOTHA

Die Nederduitse Gereformeerde Sendingkerk in Suid-Afrika, wat hoofsaaklik uit Kleurlinglidmate bestaan, het hom in die verlede nie oor die kwessie van gemengde huwelike tussen mense van verskillende rasse of kleure uitgespreek nie, omdat die saak nie as besonder aktueel aangevoel is nie. Maar met die kerk se toetrede tot die ekumeniese lewe het hy in aanraking gekom met al die heersende vrae en strominge in die teologie en by name die vrae wat opkom uit die soeke na 'n oplossing van rassesspanninge. Die kerk is geroep om hom te verantwoord en sy standpunte duidelik in die ekumeniese raadsale te stel. Dit was gevolglik onmoontlik om 'n eie verantwoording ten opsigte van die wet teen gemengde huwelike vry te spring.

Die Sinode van 1970 was nie bereid om 'n haastige uitspraak te waag nie. Dus is die formulering van 'n standpunt aan 'n kommissie opgedra, wat met sy ontwerp na die volgende sinode in 1974 vir oorweging en beslissing moes terugkom. Intussen moes afvaardigings van die kerk egter standpunt inneem by Pretoria en Sydney, en dit sonder 'n duidelike uitspraak van hulle sinode. Hulle moes dus maar, afgesien van hulle persoonlike oortuigings, op hulle aanvoeling van hoe die lidmate van die kerk oor die saak van gemengde huwelike voel, handel. Uit wat bekend is van die gevoelens van predikante, onderwysers en lidmate van alle range van die kerk trek die probleme in verband met die wet op gemengde huwelike hulle veral rondom vier aspekte saam, te wete:

## 1. Die Ontiese aspek:

Hierdie vreemde woord wil maar net aandui dat die Kleurlinge mense van gemengde bloed is en dat die lidmate van die Ned. Geref. Sendingkerk ook nie iets anders kan of wil wees as wat hulle is nie. Hulle is die produk van rassevermenging tussen blankes, inheemse Suid-Afrikaanse rasse en Suid-Oos-Asiatiese rasse. Hierdie vermenging het helaas in die geval van groot getalle buite-egtelik plaasgevind, maar aan die ander kant was daar voor 1949 jaarliks meer as honderd huwelike tussen blankes en kleurlinge en 'n onbekende aantal huwelike tussen Kleurlinge en Asiërs en Kleurlinge en Bantoes.

Kleurlinge begin die wet op gemengde huwelike al hoe meer sien as 'n ernstige en kwaadwillige refleksie op hulle bestaan as sodanig, as sou hulle 'n ongewenste bevolkingsgroep wees, wat die vrug van ongewenste bloedvermenging is. Nog veel heftiger is hulle reaksie teen verkondigers van die stelling dat bloedvermenging eintlik teen die Skrif indruis en dus sondig is, sodat hulle blote bestaan die vrug van die sonde is. Die grootste meerderheid van die Kleurlinge is daarvan oortuig dat laasgenoemde teologiese siening die regering geïnspireer het om die wet op gemengde huwelike aan te neem.

Hier is 'n duidelike dilemma in die situasie. Hoe meer die Kleurlinge bewus gemaak word van hulle menswaardigheid, deur die positiewe ontwikkelingsprogramme van die regeringsbeleid, hoe 'n groter steen des



aanstoots word een van die hoekstene van die beleid, naamlik die wet op gemengde huwelike vir hulle. Die Ned. Geref. Sendingkerk word stelselmatig oorgeneem deur kleurlingleierskap en hoe sterker hierdie leierskap na vore kom, hoe sterker sal die protes opklink teen 'n wet wat deur groot getalle Kleurlinge beskou word as 'n beledigende refleksie op hulle „ontos”, d.w.s. *wat hulle is*—mense van gemengde afkoms. Hierdie protes is beslis nie 'n bedenkte pleidooi vir rassevermenging voor die voet nie, want die Kleurlinge ken en aanvaar die krag van ongeskrewe sanksies. Dit is 'n protes teen die staats-regtelike refleksie op hulle menswaardigheid en dit word grootliks gemotiveer deur hulle drang tot volle gelykberegting voor die wet van hulle vaderland. Die Sendingkerk sal dus, om hierdie rede alleenlik, nooit sy steun kan gee aan enige standpunt wat die wet op gemengde huwelike wil regverdig nie.

### 2. *Die morele aspek:*

Die wet op gemengde huwelike verbied slegs huwelike tussen blankes en alle nie-blankes. Dit is 'n duidelike beskermmaatreeël vir die rassuiwerheid van die blankes. Geen nie-blanke ras word op dieselfde manier teen vermenging met ander nie-blanke rasse beskerm nie. Sonder om toe te gee dat sodanige beskerming nodig of wenslik is, kom die vraag baie sterk na vore, waarom dan slegs die Blankes deur wetgewing beskerm moet word. In die verlede het daar van tyd tot tyd stemme uit Kleurlinggeledere opgegaan ten gunste van die uitbreiding van die wet op gemengde huwelike om ook huwelike tussen Kleurlinge en Bantoes te verbied. Vandag egter word sulke stemme dadelik stilgemaak, omdat die hele morele basis van die wet op gemengde huwelike in twyfel getrek word. As so 'n wet hoegenaamd moreel te regverdig is, so word geredeneer, moet dit van toepassing gemaak word op alle bevolkingsgroepe (Kleurgroepe). So nie, is dit blatante diskriminasie en moet dit laat vaar word.

'n Tweede morele beswaar is dat die individu se belange volkome opgeoffer word aan die belange van 'n bepaalde groep. In die Kleurlinggemeenskap, waar sterk groepsgevoelens as gevolg van die groot heterogeniteit van die bevolkingsgroep opvallend afwesig is, word vanselfsprekend baie klem gelê op die regte en die belange van die individu.

### 3. *Die teologiese aspek:*

Die Ned. Geref. Sendingkerk aanvaar sonder enige twyfel dat die Skrif geen uitspraak ten gunste van of teen die aangaan van 'n gemengde huwelik op die gronde van ras of kleur gee nie. Waar die gebod aan Israel opgelê is om nie met die volke van die land te vermeng nie en om nie met heidense vroue te trou nie, gaan dit om godsdienstige en geloofsoorwegings. Daar is talle voorbeelde in die Skrif, waar mense van ander rasse by Israel ingelyf is, nadat aan die geloofseise voldoen is.

Maar al sal die Skrif ook geen direkte uitspraak gee oor die saak nie, is dit van die grootste belang om te weet

wat die Skrif se prioriteite vir die huwelik is. Of 'n egpaar aan dieselfde ras of kleurgroep behoort of nie, behoort nie tot die wese van die huwelik nie, alhoewel dit 'n invloed op die welwese van die huwelik mag hê. Die huwelik word egter in sy wese bedreig en die doel daarvan verydel as die egliede nie op dieselfde geloofsgrondslag staan nie. Die sin van die huwelik kan ook nie begryp word nie as dit nie vanuit die verhouding van God tot sy volk (Christus tot sy gemeente) benader word nie. Die huwelik kan slegs in Christus sy ware eenheids-gestalte vind en slegs binne daardie geloofsverhouding kan kinders as verbondskinders beskou en opgevoed word. Daarom lê die Skrif dit as grondslag neer dat die gelowiges slegs in die Here mag trou.

Die probleem vir die Sendingkerk kan miskien ten beste verduidelik word met 'n hipotetiese geval. As 'n Christen voor die enkelvoudige keuse gestel word van 'n huwelik met 'n rasgenoot wat 'n ongelowige is, en iemand van 'n ander ras of kleur wat 'n gelowige is, wat sou die prioriteit van die Skrif wees? Soos die kerk die Skrif verstaan, sal die huwelik met die gelowige, al is dit iemand van 'n ander ras of kleur, voorrang moet geniet. Die saak is natuurlik baie meer gekompliseerd en genuanseerd as dit wat die voorbeeld inhou, maar daar kan geen twyfel oor die prioriteite self bestaan nie. Waar die staat ander prioriteite stel as die Skrif, het die Sendingkerk geen keuse nie. As kerk moet hy die Skrif volgens sy gewete handhaaf.

### 4. *Die pastorale aspek:*

Die Sendingkerk aanvaar dit as deel van sy pastorale taak om mense te help met hulle lewensaanpassings. Daarom beskou hy dit as sy plig om voornemende huwelikspartjies te adviseer, asook om in die algemeen jongmense te bedien met gesonde riglyne vir suksesvolle huweliksluitings. In hierdie pastorale bedrywigheid hou die kerk terdeë rekening met die vooroordele en sanksies van die gemeenskap. Hy hou dus ook rekening met die besondere opset van die Suid-Afrikaanse samelewing en al sy strukture, gebruike en kodes wat ras en kleur betref.

Tot betreklik onlangs het die kerk dit dan ook as sy enigste pastorale taak in hierdie verband gesien om te waarsku teen die sosiale implikasies verbonde aan die aangaan van gemengde huwelike (met Bantoes, Asiërs, en andere). Maar in die jongste tyd word die vraag al meer gevra of die kerk dan nie ook 'n pastorale roeping het teenoor die pare wat gemengde huwelike aangegaan het en ook hulle kinders, het nie. Deur slegs teen gemengde huwelike te adviseer weens die nadelige sosiale implikasies vir die egpare en hulle kinders, wek die kerk die skyn dat hy die vooroordele en sanksies sonder meer sanksioneer. Die kerk begin al meer besef dat hy ook 'n roeping het om die gesinne uit gemengde huwelike by te staan om deur die gemeenskap as menswaardige en volwaardige medemense (naastes) opgeneem te word en om vooroordele en sanksies, wat die benadeling van die naaste as direkte gevolg het, pastoraal en deur Skrif-verkondiging te bestry. \*



**the root of the matter**

**THE  
IMMIGRANT  
PARADISE**

**brian brown**

“Dear Joan,

It's six months since we arrived in Oz and you must forgive this delay in writing.

Oz is even more beautiful than the posters we saw back home, and the Government has done everything to keep its promises to us and other immigrant friends. Do

tell the Lloyds (our West Indian neighbours back home) that all their concerns for us have been unfounded. I only wish they could come and discover the wonder of Oz for themselves, but then that's not possible.

The hotel in which we spent our first month was splendid and comparable with the best back home. None of the black people (they are about three-quarters of the population) can stay at these hotels, but they have their hotels in their own areas. At least, I think Soweto has a hotel—that's the place for blacks which John and I haven't discovered yet.

Night-life is outstanding. Would you believe it—fourteen live theatres in Johannesburg alone! We recently saw that divine Negro singer, Lovelace Watkins, and the audience went crazy. All whites of course, but then perhaps the blacks don't like music or the arts as we do. The church does its bit for them and our minister started a film show in the hall for servants in our area. Sadly the Government closed it down last week. Seems a bit unfair but one soon learns that they know so much more as to what's really going on.

'Telly' we miss terribly, but when it comes it will be nothing but the best. Probably because it's so expensive the programs will be for whites, but there's nothing to stop blacks looking or anything like that. Radio is outstanding, and I only wish you could listen to the factual and informative programs we receive. It's sinful the way the news media back home distort the picture of Oz.

John is well settled in his job. Would you believe it, he now receives nearly twice the salary he got back home, and he has lots of hands to help with the manual. Twice he's changed jobs and I get quite embarrassed with him always reading the situations vacant. Not that John's gone money mad, rather he feels that the faster whites can rise, the quicker blacks can take our former positions. But enough of moralising.

Blacks are not allowed to do John's work, so it's none of the cut-throat business we knew back home. In fact, John tells me that blacks don't even have the training facilities so the future looks well secured too. Not that the Government is against higher education for blacks, but the universities are no sooner re-opened than the communists and agitators conspire to close them down.

My kitchen is a dream, and my servant Nellie a wonderful girl. We certainly overpaid that lazy char Mrs. Jenkins back home—four times the money and one quarter the work I say!

My only complaint is that John's job sometimes takes him away for a few days. What with the children missing him and a woman not really safe on the large lonely stands we have, it's a worry. Our Nellie doesn't help by having strange men in her room at the back. It's not right I tell her, but then the morality of the blacks is not the same as ours. I can't imagine what her husband and children in their 'homeland' must think of her.

We try to keep out of politics. Nothing like deportation fears, but the Government has been so good to us



it seems ungrateful to bite the hand that feeds you.

Would you believe it, but some so-called Christian group has published a booklet attacking white immigration. They don't call us evil or tell us to go home, but they have the nerve to say we contribute to the guilt of Oz or something like that. Can you believe it? We've only been in the country six months, never done no harm to a black (we don't even *know* any of them) and they are saying we all share in a guilt! John says if the system is all that bad it could hardly have treated us so good.

Tell Rev. Jones back home that we are only now appreciating his Easter sermons. At least he talked about heaven and not politics. The Minister of Immigration has properly put these people in their place by saying that they even serve the blacks badly by saying these things. He must know, and I'll send with this the press cuttings of the blacks who attack this stupid immigration statement.

Lovingly,  
Jess."

P.S. It is already three weeks since I started and no enclosures yet, and I simply *must* post this letter now. \*

## the root of the matter

WHEN IS CHANGE  
NOT IDLE TALK?

**peter randall**

South Africa becomes more like Alice's Wonderland every day—or should it be every 180 days? Words like "change", "detente" and "adjustment" are ringing through the land. Political commentators are in a fair state of euphoria. The "opposition" parties and all sections of the press are supportive and enthusiastic about the government's "initiatives" in race relations. The mad hatters pop up all over the place, in New York and Cape Town, promising this and promising that: "South Africa is moving away from racial discrimination", "just give us six months and then you'll see the

difference ..." And so on and so on.

In the midst of all this, let us bear a few cardinal things in mind.

- \* Promises and five words ('just give us six months') are one thing. Effective change is another. So far, we have plenty of the former and virtually nothing of the latter.
- \* Such changes as there have been and such further changes as are being promised are being forced on the white power structure and are not the result of altruism, or a sudden onrush of Christian love.
- \* The euphoria and the enthusiasm are almost completely confined to whites. Blacks are bearing it all with their customary fortitude and with understandable scepticism.
- \* For the majority of blacks their daily lot has not improved. The daily human loads of "pass offenders" are still being carted through the streets to court and, possibly, prison. Inflation and price rises which benefit the already wealthy are hitting blacks hardest. There is still no effective participation in decision-making.
- \* Forty blacks are being held incommunicado without being brought to trial or allowed access by family or legal representatives.
- \* Fundamental change requires no less than (in the words of the Spro-cas Economics Report): *only* through a fundamental redistribution of power, for which the following are the most important pre-conditions:
  1. The right of all people to effective political power.
  2. The right of all workers to belong to legally recognised trade unions.
  3. A significant redistribution of land.
  4. A significant redistribution of wealth and income.
  5. Radical changes to the existing educational system, and the right of all to equal access to the educational system.
  6. The right of all people to effective social security benefits.

Until meaningful progress is made towards these objectives it is premature even to begin to talk about change in this country.

And while all the talk goes on, and as the inevitable changes are forced on the white power structure, one must remember the wasted years, the quarter century or more, which have seen the creation of an unparalleled system of racial discrimination and systematic denial of human rights.

Many have seen that system as evil and doomed from the start. Their pleas and their urgings have gone unheeded. If only South Africa had taken a different road after the second World War ... If only ... It is enough to make a hyena cry. \*

# WHY THE HAMMANSKRAAL RESOLUTION IS REJECTED

1. No constructive solution is advanced to solve our social problems. It generates hate. It encourages subversion. It fails to acknowledge the contribution of the White minority towards the advancement of the Black majority.
2. It ignores the disturbing fact that, as the White minority gives way to the Black majority in other parts of Africa, the Christian influence diminishes and is replaced by unrestrained Dictatorship.
3. Massacres, wars (even religious wars!), blackmail, anarchy, strikes, corruption, starvation, kidnapping, hi-jacking abound throughout the world to-day. Let us be truly thankful that South Africa has been comparatively free from the misery of these conflicts.
4. South Africans have the same duty to defend that which is right and good in South Africa as those of other countries have to defend that which is right and good in theirs.
5. South Africa is trying to solve her—historically and unique—racial problems in a manner more acceptable than other countries have done, and are doing. The preparation of a backward and undeveloped people to assimilate the advanced standards of the sophisticated modern World requires time and patience. We would be failing in our duty, and committing a disservice to the majority, if we abrogated our responsibilities of administration.
6. No child born of Man is equal. By the process of civilisation, tradition and heredity some are born into more favoured and privileged classes of society. God, alone, is the Ultimate Judge as to how we direct our gifts and privileges.
7. Extreme tolerance, acquiescence and guilt-complexes lead to a deterioration of standards the weakening of the will to surmount difficulties. Social inequalities in the World are created, in the main, by those who have not the will nor the desire to improve their circumstances.
8. Those of us who have been personally involved in events leading to the withdrawal of White rule in Africa have listened with infinite sadness to the fears expressed by our employees at what will happen to them if the White employer does not remain to look after and protect them. They distrust and fear Black power and authority.
9. Let us remember, with pride and thanksgiving, the courage and perseverance of the foreign Missionaries, Explorers and Settlers who opened up new vistas for the heathen, primitive tribes of Africa.
10. The introduction of change due to the threat of violence has no Christian foundation and relegates the supporters of this reasoning into the category of cowards and blackmailers. No Government can ignore the "danger signals" emanating from a nationally representative body such as the South African Council of Churches.
11. If the function of the S.A.C.C. is to emphasise the anomalies within our Society, let them first devote their deliberations to the alarming problem of the consequences of an ever-increasing birthrate which, according to the Sociologists, "is nullifying every economic improvement that has been, and is being, developed on the African continent..."
12. By approving the Hammanskraal resolution, the S.A.C.C. must accept responsibility for having aggravated Church disunity, increased racial tensions and promoted suspicion as to the Council's "bona fides".
13. If ever there was a time and place in African history to stand firm and present a united front against the tide of atheism and political instability that is sweeping down the continent, that time is Now; that Place is South Africa.

—(Mrs.) A.M. Stanton, Port St. Johns.

## A STATEMENT OF FEAR

*Pro Veritate has asked Mr. Randall to reply to Mrs. Stanton.*

Mrs Stanton's response can hardly be considered a

constructive contribution to the debate on the Hammanskraal resolution and to the whole issue of the Christian's responsibility to the question of taking up



arms to defend an unjust society.

It does, however, typify much of the reaction of white South Africans and hence it may be of some value to make an analysis of it.

In the first place, Mrs. Stanton makes use of many of the stock techniques used by propagandists and apologists.

For example:

1. The red herring: Mrs. Stanton accuses the Hammanskraal resolution of failing "to acknowledge the contribution of the white minority towards the advancement of the black majority." This is hardly the issue, it is a highly debatable question anyway, and it seems to suggest that any pronouncement about South Africa should start with a pious expression of gratitude to the white minority for what they have "done for the blacks".
2. Shifting the target: instead of dealing with the subject of conscientious objection, says Mrs. Stanton, the SACC should have dealt with birth control instead (No. 11). This is a patently absurd manner of arguing.
3. Suggestions that white South Africa does more for its blacks than any other country: see No. 1,5,9. Such claims are unprovable and ignore the obvious exploitation of black by white in this country. It might be just as true to claim that white South Africans benefit more than any other group in the world from their systematic discrimination against and exploitation of blacks.
4. The claim that South Africa's problems are uniquely complex and that the whites have a monopoly of wisdom and goodness when it comes to trying to solve them (See No. 5).
5. Paternalism: the suggestion in No. 5, for example, that the whites have a special task to "prepare" a "backward and undeveloped people etc". The offensiveness of the assumption for blacks hardly needs stating.
6. Sweeping generalisations: See No. 2, 3, 6 etc.
7. Emotive value judgments unsubstantiated by any evidence: See almost every point made by Mrs. Stanton.
8. It is the fault of the poor and the oppressed that they are poor and oppressed: See No. 7. ("Social inequalities are created by those who have not the will nor the desire to improve their circumstances"). This is precisely the argument used by the ruling classes in Victorian times to justify their own privileges, and is so patently absurd that it need not be laboriously refuted.
9. I know what blacks "really" think because my servant told me: See No. 8.
10. South Africa is an island of sanity and peace in a world beset by "massacres, wars, blackmail, anarchy, strikes, starvation etc. etc."—See No. 3.

It all depends on one's perspective: What about Sharpeville, Carletonville, Limehill, Faros, the Leeuwkop Case, Agliotti, the malnutrition and starving babies in the homelands, the Immorality Act, the migrant labour system, single-sex hostels, detention without trial, the break-up of family life, and the current wave of strikes by black workers? Not to mention brothel cases, massage parlours and other unsavoury manifestations of the sickness of our society.

11. We must defend our way of life at all costs: See, e.g., No. 4, 5, 10, 13. How this can be reconciled with Christ's teachings, Mrs. Stanton omits to tell us.
12. The scare bogey: "the tide of atheism and political instability", "extreme tolerance, acquiescence and guilt-complexes" (this is very close to the language used by Current Affairs in its attempts to frighten unthinking whites into the laager).

Like many white South Africans, Mrs. Stanton has not really considered what the Hammanskraal resolution is saying to our society, but she has reacted emotively on the basis of her own fears, hostilities, assumptions and prejudices. By spelling them out so clearly, she may in fact have done us a service.

—Peter Randall.

\*

### PASTORS DEPLORE VIOLENCE OF GOVERNMENT

81 Pastors of the 200 000 strong Evangelical Lutheran Church, one of the large FELCSA member churches, have announced their support-of the resolution of the SACC on conscientious objection taken at the recent Hammanskraal meeting. The statement issued reads as follows:

"The Pastors of the Evangelical Lutheran Church (Transvaal Region) held their convention at Lobethal Conference Centre in Sekhukhuniland from the 23rd to the 26th September 1974.

The Convention strongly identifies itself with the Hammanskraal Resolution of the SACC on 'conscientious objection' to military service.

The Convention expresses its concern over the recruitment of black men into military service; and takes a stand with all those who want to solve the problems of this country in a peaceful manner, and that is non-violence. The Convention deplores the acts of violence which the Government takes particularly against the blacks in this country; and calls upon the Government to reconsider its steps of enforcing humiliating laws (removal of people, etc.) upon its citizens." \*

# SOUTH AFRICA'S SYSTEM IS BASED ON DISCRIMINATION

## pik botha and john vorster's 180 days

*'He must be kidding. Not only does the S.A. government condone racism, it systematically practises and enforces it. Or was he looking ahead?'*

There must surely be few U.N. ambassadors whose very first speech to the Security Council is worthy to go down in history. Mr Pik Botha looks destined to be one of those few. His memorable statement that discrimination in South Africa is not condoned by government and must not be equated with racialism has already reverberated around the globe.

Sadly, however, his words will be immortalised not because of noble sentiments or shining truth, but because they will surely rank among the most breathtaking falsifications ever presented to the world body. Unless they are followed by, and were intended to presage, some real action at home—and fast.

Discrimination is at the very heart of our society. It governs every facet of our lives from the cradle to the grave—and even beyond, since even our cemeteries are racially segregated. It is enforced where we live, where we work, where we play, where we learn, where we go when sick, and on the transport we use.

Not only does government condone it; it systematically pursues it, preaches it, practises it, and enforces it.

It is enshrined in our Constitution, written into our laws, and enforced by our Courts.

There was a time when our Courts insisted that if racial segregation was enforced by public authorities, then equal facilities had to be provided. Government got round that one by passing the Reservation of Separate Amenities Act in 1953, providing explicitly that separate facilities could be unequal.

Natal University's Professor Barend van Niekerk has calculated that, statistically speaking, something like one out of every four adult Africans is arrested each year for infringements of laws applicable only to Blacks.

How would Mr Botha explain the following to the world?

- Africans, Coloureds, and Asians have no vote where it really counts—for the White Parliament which makes the laws governing every aspect of their lives.

The limited powers given to the Bantustans, the SA Indian Council, and the Coloured Persons' Representative Council do not begin to compensate for the political say Blacks lost when Parliament removed them from the common voters' roll;

- With justification, SA has been called a labour "repressive" economy.

A keystone of apartheid is that Africans will be allowed into the so-called White cities and towns only so long as they are required there "to minister to the needs" of White employers. This doctrine is enforced in a number of laws, and there are no signs that government plans any policy change in this area.

Indeed, the migratory labour system is being systematically extended. UCT's Francis Wilson calculates that half of the registered African workers in the "White" areas are migrants.

While other races (as well as foreign immigrants from Europe), are allowed to bring their families to their places of work, hundreds of thousands of African workers are denied this elementary right;

- In the year ended June 1973, according to figures in the latest police report, an average of 1 370 Africans were prosecuted each day for pass and influx control offences. Only Africans are subjected to the pass law;

- SA law does not accord African workers the status of "employee". So, unlike other workers, they have no right to bargain over their wages in industrial council meetings, and they have no right to join registered trade unions;

—Rand Daily Mail, 16.11.74

smith & abbot ink





- Job reservation, both statutory and customary, excludes Africans from skilled jobs. Only a month ago, three employers in Pretoria were fined for employing Africans in skilled jobs. The Mines and Works Act, which prevents Africans from obtaining blasting certificates, is only one of a host of discriminatory labour laws;

- Minister of Police, Jimmy Kruger, says, and rightly, about SA policemen serving on Rhodesia's borders: "The men who are engaged in defending our land outside our borders will be compensated to a greater extent for the patriotism displayed by them."

But while a White married man on duty gets R7,50 daily in extra allowance and a bonus of R1 200 if he completes a 12-month stint of continuous voluntary service at the Rhodesian border, the figures for a Black married man are R4,50 and R900 respectively;

- When the Transvaal Provincial Council took over the running of Soweto clinics in April this year from the Johannesburg City Council it reintroduced racial salary scales for doctors. The Council had been paying Black and White doctors equally, but the Province docked R2 000 from the Black doctors' pay.

Transvaal Administrator, Sybrand van Niekerk, railed at the City Council for having done a "dangerous thing" in upping the pay of Black doctors to White levels;

- Government has decreed that "trading by Bantu in White areas is not an inherent primary opportunity for them." So would-be African entrepreneurs who want a share of the hundreds of millions of rands spent each year by African consumers cannot run more than one business in a township or sell anything except "essential domestic requirements". They

also cannot form trading companies, partnerships, financial institutions, or wholesale concerns.

- When new State social pensions come into effect in December, the basic payments to Whites will be R57 a month; to Coloureds and Indians, R29,50; and to Africans, R11,25;

- Africans are not allowed to own land in most areas where they live and work. White foreigners, even if they are not SA citizens, are;

- By the time Homelands consolidation has been completed, "Black spots" removed from "White" areas, and labour tenants and squatters cleared off White farms, something like 2 million Africans will have been evicted from their homes. The number of Whites removed in terms of Homelands consolidation is infinitesimal by comparison.

- Under the Native Administration Act of 1927, the State President may order any African tribe, section of a tribe or individual African to move to any place in the Republic and to remain there. The Natives (Prohibition of Interdicts) Act of 1956, prohibits any Court of Law from issuing an interdict to stay the execution of any order issued under any law requiring an African to leave any place.

The list is endless. If Botha thinks he can get away with bluffing the UN that discrimination based on the principle of different ethnic groups is not the same thing as discrimination based on race and colour, he might just as well pack his diplomatic bag and get on the next plane to Pretoria.

So let's hope he wasn't bluffing; let's pray his speech, which must have had Cabinet approval, means that better things lie ahead for SA's Blacks.

—Financial Mail, 1.11.74

**briewe aan die redakteur:**

**bruinmense is ons mense**

Geagte Redakteur,

Graag wil ek my skaar aan die kant van die skrywe van dr. Beyers Naudé, Pro Veritate, Oktober 1974, bl. 7. „NIE MEER ONS MENSE NIE". Ek wil dr. Naudé gelukwens met hierdie bydrae in Pro Veritate. Jammer dat ons regering so swaar afsien van sy, byna kan ons sê, bese planne: As hulle tog maar na sulke verstandige en vërsiende raad wou luister.

Hierdie „ons mense" (Bruinmense) is tereg, soos dr. Naudé dit stel, Suid-Afrikaners en ons kan net bid dat dit God mag behaag dat hierdie volksdeel wat nog altyd getoon het dat hulle Suid-Afrikaners is en wil wees, by ons ingeskakel word.

Moet nou net nie hieruit aflei dat my skrywe gemengde huwelike beoog nie, al is dit 'n skepping van die Blankes.

A.J.J. BURGER

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# WEIGHED AND ...?

## DR. NAUDÉ SOOS HELD ONTVANG

AMSTERDAM. — Dr. Beyers Naudé, hoof van die Christelike Instituut, is Saterdagmiddag soos 'n held op die lughawe Schipol naby Amsterdam ontvang. Hy het op 'n besoek van tien dae in Nederland aangekom.

Die Nederlandse televisiediens het by sy aankoms 'n vraaggesprek met hom opgeneem, en die gesprek is nog dieselfde aand oor die Nederlandse televisie vertoon. Gister is 'n radio-program van 'n halfuur aan sy koms gewy. Daarin het hy 'n soort debat gevoer met verskillende S.A. kerkleiers wie se standpunte spesiaal vir die program op band opgeneem is.

In die televisie-uitsending het dr. Naudé gesê dat hy die indruk het dat daar groot veranderinge in S.A. op koms is. Volgens die Eerste Minister, mnr. B.J. Vorster, sal die volgende ses maande 'n beslissende aanpassing in die rassepolitiek bring.

Dr. Naudé het gesê dat die grootste probleem met 'n radikale verandering in Suid-Afrika die houding van die blankes sal wees.

### Leer

Vir 25 jaar is hulle geleer om in terme van apartheid te dink, en die regering sal hulle nou in 'n kort tyd moet leer om presies in die teenoorgestelde rigting te dink.

Die radiodebat het veral bestaan uit 'n soort tweegesprek tussen dr. Koot Vorster en dr. Naudé. Dr. Vorster het gesê die N.G. Kerk steun afsonderlike ontwikkeling, omdat die bybel oral die beginsels van die verskeidenheid van volke en mense erken. Die geskiedenis van Babel en die geskiedenis van die vreemde tale wat Jesus se dissipels ná sy kruisdood kon praat, toon dat God die verskeidenheid van mense ingestel het om die sonde te bestry.

Ná die skermutseling tussen die blanke dominees het 'n aantal nie-blanke dominees hul mening gegee. Hulle is ds. J.C. Adonis, ds. E.D.J. Jacobs, ds. E.T.S. Buti en ds. J.J.F. Mettler.

Die nie-blanke geestelikes het hulle in die debat soos een man agter dr. Naudé geskaar. Hulle het almal gesê dat 'n

politieke oplossing vir Suid-Afrika waarin die nie-blankes nie as volwaardige gespreksgenote geraadpleeg word nie, vir hulle nie aanvaarbaar sou wees nie. Geen kompromis by gracie van die blanke regering sou hulle paai nie.

### Vrede

Ds. Sem Buti van die N.G. Bantoekekerk het gesê die Bantoekekerk het sy vertrouwe in die blanke Moederkerk verloor. Nou beteken die Christelike Instituut vir baie swart Christene veel meer. Hy het gesê as Suid-Afrika bevry is, die blankes miskien sal ly onder die wyse waarop hulle die nie-blankes in die verlede behandel het. Maar aan die ander kant is dit die enigste oplossing wat op die lang duur vrede en harmonie tussen die rasse in Suid-Afrika sal bring.

Ds. Mettler het gesê die Kleurlinge sal nooit kan verstaan waarom hulle nie mag woon waar hulle wil nie, waarom hulle nie in alle omstandighede die werk mag doen wat hulle ten beste voor aangelê en opgelei is nie, en waarom hulle nie van alle sosiaal-kultureel geriewe soos teaters gebruik mag maak as hulle dit verkies nie—altans nie—solank dié dinge vir die blankes wel vryelik beskikbaar is nie.

—Die Beeld, 11.11.74

## QUESTIONS TO GOVERNMENT ON MILITARY SERVICE

We are tired of hearing lectures on patriotism from Prominent Nationalists.

Particularly since they don't appear to know what real patriotism is.

But seeing they, and particularly Defence Minister P.W. Botha, have chosen to link the ideal of patriotism to a readiness to serve in the South African Army in a war decided on by the South African Government, we address the following questions to Mr. Botha:

1. Has he ever been eligible to serve in the South African Army during any war declared by a South African Government?

# GEWEEG EN ...?



# NEDERDUITSE GEREFORMEERDE KERKSINODE OCTOBER 1974

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BYLAAG TOT PRO VERITATE, DESEMBER 1974

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## wat het in die kerk gebeur?

ROELF MEYER

Die N.G. Kerksinode, wat vanaf 16-25 Oktober in Kaapstad vergader het en wat meer as 'n 1000 gemeentes, wat deur 1400 predikante bearbei word, verteenwoordig het, het 'n groot geleentheid gehad om aan Suid-Afrika leiding op veel gebiede te gee. Die groot vraag is of dit wel gebeur het. Die oorweldigende indruk wat 'n mens na die sinode bybly, is dat die grootste kerk in Suid-Afrika diep teleurgestel het omdat hy nie 'n relevante woord vir ons dag gesprek het nie.

Die meeste besluite wat oor kontensieuse sake geneem is, het eintlik maar die gewoontes of gebruike, wat reeds in die kerk aan die gang was, onder woorde gebring. Die besluit van die sinode wat bv. toelaat dat kerksale vir Swartmense beskikbaar gestel mag word, is 'n bevestiging van 'n gebruik wat reeds al jare in sommige gemeentes gehandhaaf is.

Die N.G. Kerk het gevolglik onomwonde besluit om die status quo in Suid-Afrika te steun en dit nog meer ferm as ooit tevore te doen. Erger nog, in sommige opsigte het die kerk probeer om die lewe in trurat te plaas, soos bv. met die besluit oor gemengde huwelik, nl. dat dié wet na alle bevolkings-groepe uitgebrei moet word indien hulle daarom sou vra.

Hier is die groot vraag weereens: Waarom doen die kerk dit? Die antwoord lê daarin opgesluit dat die blanke Afrikaner glo dat hy die roeping het om die probleme op 'n „Christelike” wyse in Suid-Afrika op te los en dat hy dit reeds al 'n geruime tyd doen deur middel ook van sy ondersteuning van „apartheid”. Die groot gevaar wat die kerk nou sien, is dat dié oplossing waaraan hy ook gewerk het, tot iets in die teenoorgestelde rigting kan beweeg na 'n moontlike lewenswyse wat met „apartheid” in stryd is. Gevolglik moet die N.G. Kerk nie net die huidige sisteem van Afsonderlike Ontwikkeling steun nie,

maar moet hy daarteen waak dat dit nie sou „ontaard” nie en in sommige gevalle moet hy selfs meer „verkramp” as die huidige bestel wees.

### Die „Landman”-Verslag was nie van veel praktiese waarde nie

Veel is van die sg. Landmanverslag oor rasse- en ekumeniese aangeleenthede verwag en daar is veel en sinvolle arbeid deur talle teoloë verrig, maar die uiteindelijke indruk wat 'n mens met die finale besluite deur die sinode gekry het, was dat die besluite in talle opsigte nie relevant vir die brandende probleme van die dag was nie, of dat dit so deur amendamente gewysig is dat dit net sowel vir Suid-Afrika 'n dertig jaar terug besluit kon gewees het. Die feit dat die oorheersende probleem, waarvoor baie vinnig 'n oplossing gevind móét word, nl. die Swartman in die stad, ontwyk is deur slegs van dié deel van die verslag kennis te neem, toon dat die kerk nie gewillig is om die evangelie van Christus as 'n profetiese woord op die situasie toe te pas as dit werklik moed vereis nie.

Weereens knaag die vraag waarom die kerk nie gewillig is om dit te doen nie. Daar is redes verstrekkend waarom die kerk nie oor dié praktyk van die lewe in Suid-Afrika besluit wou neem nie. Daar is gesê dat die kerk hom nie met 'n praktiese werk-program moet besig hou en daarvoor uitsprake lewer nie. Daar is ook beweer dat die kerk, in hierdie geval as 'n beleidsinode, slegs besluite in beginsel moet neem en dat individue in die praktyk dan dié riglyne moet navolg. Maar die dieperliggende oorsake lê tog anders.

Dit is duidelik dat die kerk nie die bogenoemde redes ernstig bedoel het nie, omdat daar in sommige gevalle wel besluite vir die praktyk geneem is, soos bv. dat die loongaping tussen die

Bruinmense en die Blankes verklein behoort te word.

Die eintlike rede waarom die kerk in sommige gevalle geskerm het vir die besluit oor sekere sake, is dat daar 'n vrees was dat sommige mense dalk van die kerk vervreem sou word, of dat die kerk moontlik beskuldig kon word dat hy nie so „nasionaal” soos die regering sou wees nie, of dat hy on-Afrikaans en on-„Suid-Afrikaans” sou geword het.

Die mense wat hartstogtelik gepleit het dat die kerk met besluite wat slegs oor beginsels gaan, moet volstaan, het die debat gewen en die sinode oorheers, maar daarin lê 'n diepe teologiese dwaling, wat die kerk miskien tot sy eie groot skade te laat mag agterkom. Dit is naamlik dat die evangelie wel deeglik ook 'n woord tot die praktiese lewe te sê het. Die evangelie behels nie net sogenaamde ewige beginsels nie. Die uitsprake oor die praktyk van die lewe en die probleme daaromheen is nie maar 'n vreemde toevoegsel tot die evangelie nie; dit is ook wel deeglik deel van die evangelie. By die kerk moet dit ook gevolglik dieselfde wees. Dit baat weinig vir die kerk om maar net in vae algemeenhede en stelling, soos bv. dat die Blanke die Swartman in die stad moet „liefhê”, te volstaan. Daar moet ook praktiese besluit oor die situasie van bv. gesinsverbroekeling en die wette, wat onder andere daarvoor verantwoordelik is, geneem word.

Die indruk oor dié aangeleentheid bly 'n mens by dat die kerk dit eintlik ten diepste ervaar het dat dit 'n gerieflike uitvlugkans was om in sekere gevalle slegs sogenaamde beginselbesluite te neem.

#### **Apartheidsraamheid bly laaste norm**

Baie sê tog agterna dat baie van die Landmankommissie-verslag se besluite „verlig” en 'n stap voorwaarts was. Dit moet ten diepste bevraagteken word. Al hierdie besluite word gekwalifiseer in die raamwerk waarin dit geneem is, nl. 'n apartheidsamelewing, waar die Blanke *vir* en *namens* die Swartman besluite neem, of hy daarmee sou instem of nie. Met ander woorde dié besluite, al sou sommige daarvan Skrifuitleg bevat, word tog in laaste instansie kragteloos gemaak omdat dit deur die politieke raamwerk, wat deur die kerk ondersteun word, *beheer* en ten diepste *gekwalfiseer* word.

Waar besluite dan oor bv. geregtigheid, wat moet geskied, of oor naasteliefde, geneem is, word dié Bybelse „beginsels” dan weer gerelativeer deur die status quo, waar die Blanke alleenlik die mag en voorreg in laaste instansie in die hande hou, en wat as sodanig deur die kerk ondersteun word.

Wat nou noodsaaklik geword het, is dat die N.G. Kerk met die vraag uitgedaag moet word of die evangelie van Jesus Christus sy finale norm en gesag is en of *die Blanke voortgestaan in die apartheidsraamwerk* eintlik die hoogste gesag is waaraan alles tog in die praktyk onderworpe gemaak moet word, al word mooiklinkende „beginsel”-besluite oor die evangelie geneem.

'n Mens kan nie van die feit wegkom dat die besluite, wat as stappe vooruit beskou word, tog maar onbelangrik vir die basiese probleme van die Swartman is nie. Wat het die kerk eintlik vir sy nood op politieke gebied, sy lyding op die gebied van gesinsontwrigting, armoede, diskriminasie op soveel lewensgebiede en die onteiening van sy geboorteregte in sy land gedoen? Die besluite wat as stappe voorwaarts gesien word, moet miskien nie verwerp word nie, maar in 'n mate gewaardeer word:

Dit is soos 'n Swartman wat deur die Witman in 'n tronk gevangene gehou word. Die tronk was in 'n haglike toestand

sodat daar iets gedoen móés word. Die Witman besluit toe om positiewe stappe met betrekking tot die saak te neem. Hy besluit om 'n baie beter dieet vir die Swartman in die tronk te voorsien sodat hy nie so erg moet honger ly nie; hy besluit om groter vensters in die tronk te plaas sodat hy meer lig kan hê; hy besluit om beter slaapperiewe te voorsien sodat die Swartman nie so erg in die koue moet ly nie, ens.

Die feit bly egter staan dat die swartman wesenlik in die gevangenis *gehou* word. Daarom loop die N.G. Kerk ook nou die gevaar, as dit nie alreeds so is nie, dat ook die ander N.G. Kerke, (Bruin, Swart en Indiër), die wit N.G. Kerk as doelbewus onbelangrik vir die praktiese probleme sal waardeer.

#### **Konfrontasie tussen wit en swart kerke?**

Erger nog, die konfrontasie tussen die swart N.G. Kerke en die wit N.G. Kerke kan nie uitbly nou dat die N.G. Kerk met die Landmanverslag, waarna lank uitgesien is, tog maar weer „apartheid” in wese met sy besluite ondersteun het nie. Sommige verwyf selfs die kerk dat hulle die regering van voorwaartse stappe terughou! Die verklaring van die groep swart predikante van die N.G. Kerk in Afrika dat hulle „apartheid” verwerp omdat dit wesenlik in stryd met die evangelie is, en die besluit van die Sendingkerk wat daarop neerkom dat hulle apartheid in staat sowel as in kerk verwerp, kan nie anders as dat die wit kerk deur die swart kerke met die evangelie gekonfronteer word nie. Die N.G. Kerk het tot op die huidige nog altyd probeer om gehoorsaamheid van die sogenaamde dogterkerke te vereis met betrekking tot die leiding wat die wit kerk in sy besluite en reglemente gegee het. Hierdie gehoorsaamheid is van die swart kerke verwag omdat hulle dankbaar behoort te wees vir die ondersteuning van die wit kerk deur middel van finansiële bydraes en ander hulp.

Wat die toekoms betrek, sal dit vir die N.G. Kerk 'n geweldige uitdaging wees wat sy houding teenoor die swart kerke gaan wees as hulle 'n heel ander pad, wat nie in die raamwerk van apartheid pas nie, opgaan.

Indien hulle toelaat dat 'n breuk tussen hulle en die ander N.G. Kerke ontstaan, sou hulle nie meer op hulle groot sendinggawes kon roem nie. Indien hulle onwillig sou wees om nog die swart kerke finansiële en andersins te steun indien dié kerke radikaal optree en volgens die evangelie menseregte, wat die Blankes vryelik geniet, eis, sal dit vir almal duidelik wees dat die N.G. Kerk in elk geval maar net die Swartman wou „omkoop” met sy hulp om die status quo te steun.

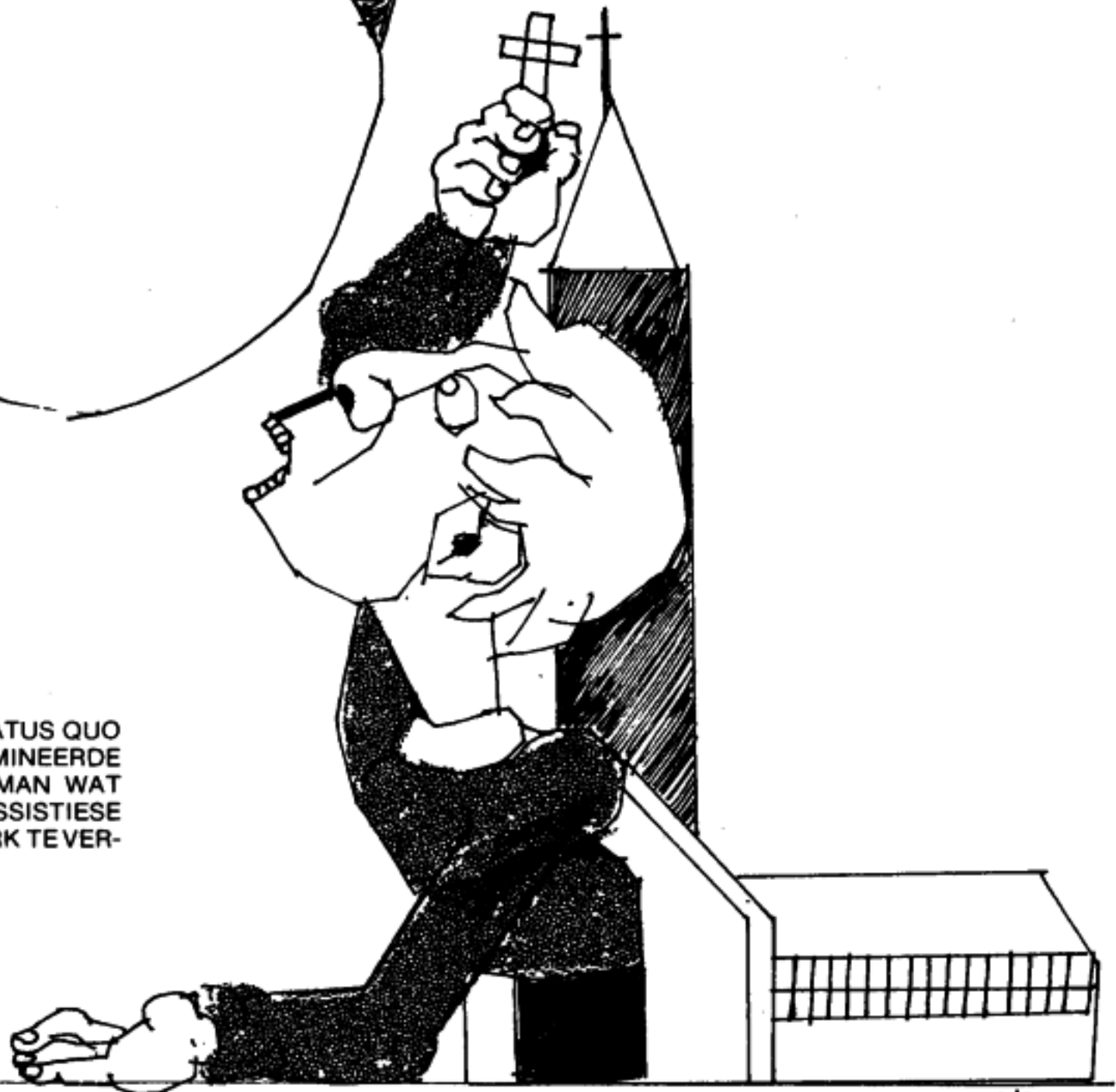
Die diepe teologiese vraag waarvoor die kerk in elk geval nou so duidelik gestel is, is wie die stem van die Here en die leiding van die Heilige Gees reg vertolk het. Die wit N.G. Kerk wat Afsonderlike Ontwikkeling steun as sou dit die wil van God wees, of die swart N.G. Kerke, met presies dieselfde kerkleer, wat dit wesenlik as oncristelike afwys?

Dit is duidelik dat die N.G. Kerk, met sy besluit oor kontensieuse sake, albei kante, die „verkrampes” en die „verligtes” in die kerk, wou probeer bevredig en daarom is daar op punte dan ook verwarrende besluite geneem sodat 'n mens nie seker is of dit met mekaar in konflik is nie. Die presiese teks sal eers noukeurig bestudeer moet word. Die groot vraag en probleem vir die denkkendes in die kerk is nou of dit werklik die weg is wat die kerk van Christus in 'n noodsituasie, waar geweld op die grense plaasvind en moontlik ook in die stede dreig, moet opgaan. *Rome-brand terwyl die kerk mooiklinkende „beginselbesluite” neem wat daarop neerkom dat die praktyk met al sy onreg, diskriminasie en lyding eintlik gesteun word.\**





WITMAN VEG VIR DIE STATUS QUO  
VAN 'N BLANKGEDOMINEERDE  
KERK TEEN DIE SWARTMAN WAT  
PROBEER OM DIE RASSISTIESE  
STRUKTUUR VAN DIE KERK TE VER-  
BRYSEL—N. MGOSI



N. MGOSI  
1974

# general disappointment over nederduitse gereformeerde sinode

CAPE TOWN — October 29: First reactions to the crucial four-yearly Synod of the N.G. Kerk which ended on October 25, indicated deep disappointment. The 500-member Synod is the supreme council in the N.G. Kerk which, with over a million members, is the most powerful and possibly the most influential White church in South Africa. High hopes were expressed before the Synod met for its ten-day session that it would provide strong new leads for South Africa, which is facing an increasingly urgent situation both internally and internationally.

While other churches and organisations—which have to be more diplomatic towards the N.G. Kerk, have not yet come out openly with their feelings on the Synod—the Press was practically unanimous in stating that the N.G. Kerk had not only failed to provide the lead desired, but had actually taken several backward steps. This has led to the Synod and Church being described as *verkramp* (obscurantist).

The general feeling that the N.G. Kerk has moved in a *verkramp* direction is not altogether justified. Nonetheless, decisions in four crucial areas have given the Synod an overall *verkramp* image. These are:

- The ultimatum directed to the Reformed Churches of the Netherlands to withdraw the approval of grants to the WCC's Programme to Combat Racism, or to face the breaking of links between itself and the N.G. Kerk;
- the decision by the Synod merely to note several passages in the "Landman Report" on Racial and Ecumenical Questions, dealing with the effects of migrant labour on African family life. This means that these sections will not appear in the final report;
- the acceptance by the Synod that racially mixed marriages are undesirable and that the Immorality Act, which makes sexual relations across the colour line illegal, should be extended to all races in South Africa "if they desire it";
- the overwhelming rejection by the Synod of a move, introduced by Prof. Ben Marais of Pretoria, to urge all church councils to open their doors to people of all races. In the end the Synod resolved to leave it to local churches to decide on whether to permit Blacks to use their buildings.

The evidence of a powerful bloc of deeply conservative thinking on these and other issues resulted in several English-language newspapers bluntly describing the N.G. Kerk as *verkramp*. However since the English-language Press is more often than not hostile to the N.G. Kerk, this reaction was not altogether unpredictable.

Of more significance was the criticism of the Synod by the Afrikaans Press, which is generally friendly to the Church. Several Afrikaans newspapers, including Johannesburg's

*Vaderland, Transvaler* and *Beeld*, Pretoria's *Hoofstad* and Bloemfontein's *Volksblad*, were scarcely less critical than their English-language counterparts.

One of the sharpest reactions came at the weekend from *Rapport*, the largest-circulating newspaper in South Africa. One of its leading commentators, Mr. Schalk Pienaar, wrote: "Judging from its official decisions, the new world in which it is living has passed the N.G. Kerk by."

That it has been so severely criticised in the Afrikaans Press in particular, means that the N.G. Kerk has been tagged with a *verkramp* label from which it will be able to free itself with difficulty.

This could have the effect of placing the N.G. Kerk in a position of isolation both within and outside South Africa, which in turn could severely diminish its influence in national and ecumenical affairs.

## SACC, WCC membership "not an issue" at Methodist Conference

CAPE TOWN — October 22: The question of membership of the S.A. Council of Churches and the World Council of Churches had ceased to be an issue at the Annual Conference of the Methodist Church of South Africa, said SACC general secretary, Mr. John Rees. He was commenting on the approval by the Conference, without debate and without any contrary votes being recorded, of a resolution to continue in membership of the two bodies.

Earlier this year, the Synod of the Northern Transvaal, Botswana and Mozambique district of the Church requested the Church to withdraw from both the SACC and the WCC. Since then, the conservative Christian League of South Africa, in which a Methodist minister, the Rev. Fred Shaw, is a leading member, has circulated forms to local Methodist circuits asking them to support the Northern Transvaal move.

The general secretary of the Methodist Church, the Rev. Cyril Wilkens, reported that only two circuits had responded to the Christian League's request. The lack of support for any withdrawal move was underlined by the fact that not even the representatives of the Northern Transvaal Synod who were at the Methodist Conference, supported it.

Another indication of the support given by the Methodist Conference to the SACC was the "thanks and encouragement" it officially expressed to Mr. John Rees "for the strong stand he has taken in the interests of the Church in his representations to the WCC and as Secretary of the SACC, often in very difficult and embarrassing situations."

## Growing "English-Church" call for dialogue with Afrikaans Churches

CAPE TOWN — October 22: A decision by the Annual



Conference of the Methodist Church of South Africa to approach Afrikaans churches about dialogue on questions of common interest, meant that a third important English-language church body had taken a similar decision within a week.

Only days previously, the Executive of the S.A. Council of Churches had resolved to go ahead with attempts to initiate dialogue with the N.G. Kerk which had been taking place over the previous two years. Then on the weekend of October 19-20, the synod of the Anglican diocese of Cape Town heard a report on efforts at dialogue with the N.G. Kerk and the Brown "Sendingkerk" over the previous two years, and also decided to go ahead with moves for further dialogue.

At the Methodist Conference it was decided to approach the Ecumenical Commission of the N.G. Kerk, the Hervormde Kerk and the Gereformeerde Kerk to attempt to initiate consultations.

There appear to be no new factors in the desire for dialogue expressed by the three bodies. Both in the SACC and the Anglican synod difficulties in the dialogue attempts were noted: The Anglican committee reported that from its contacts "it has become clear that although there is a willingness on the part of certain members of the N.G. Kerk to seek ecumenical contact, this is going to be no easy task as there are many misunderstandings on both sides".

In this regard, the decision by the N.G. Kerk synod in Cape Town last week to appoint a full-time Public Relations Officer who would also have the responsibility of conducting all correspondence and liaison with other churches, could help to clear the way for dialogue between the N.G. Kerk and the English-language churches.

—*Ecunews*, 30.10.74.

## the 'landman' report - victory for 'verligtes'

DAVID THOMAS

The 1974 Synod of the N.G. Kerk will be remembered mainly for the Landman report on racial and ecumenical affairs; the Landman report, unfortunately, will be remembered for what it omits, rather than for what it contains. The refusal of the synod to approve of vital sections dealing with the living conditions of urban Blacks and with the catastrophic effects of migrant labour—which means that these sections will not appear in the report when it is published—is likely to give it an eternally conservative and timid stigma.

That reaction is already evident. One Afrikaans newspaper last weekend went to the length of reprinting the whole of the portion to be excised, thus indicating its strong disapproval of what is seen as a very *verkramp* move.

Yet, looked at within the context of the N.G. Kerk, the Landman report represents an overall, strategic victory for the more enlightened thinkers in that church. Not surprisingly, for many members of the "Ad-Hoc Commission on Racial and Ecumenical Affairs" are very enlightened men. Its chairman the Rev. W.A. Landman, Information Officer of the Church in the Cape, is widely renowned as a *verligte*; so are members like Prof. P.A. Verhoef of Stellenbosch University, Dr. F.E. O'Brien Geldenhuys, actuary of the Breë Moderatuur Dr. J.J.F. Durand of the University of the Western Cape and Dr. A.J. van Wijk of the University of the North.

These *verligtes* did suffer tactical defeats—some of them pretty devastating—at the hands of more conservative or *verkramp* elements. Nonetheless, the *verkrampes* by no means won every point which they contested; in fact, they were very much on the defensive. The *verligtes*, as the main presenters of the report, held the initiative and that they succeeded in getting

80% of the report through meant that the weight of victory was on their side.

Among the advances they chalked up were the burying, once and for all, of attempts to justify racism on grounds of Scripture. Thus, the Synod approved statements such as: "Scripture teaches and maintains the essential unity of mankind, together with the primal solidarity and the equality of all peoples as a principle."

Another ghost laid was that of the "Hamitic curse". The idea that Black races are condemned to perpetual servitude by virtue of the curse pronounced by Noah on their progenitor Ham, was categorically rejected in the report.

The report emphasised that Scripture never uses the term "race" in its modern, scientific sense, that there is no parallel between the situation of Israel in the Old Testament and modern racial questions, and that the Old Testament knows of no superior or inferior races.

The New Testament too, "maintains the unity and solidarity of mankind," while the command to love your neighbour as yourself is the ethical norm for relations between peoples. Further on in the report this command is seen as something "which must always be applied in concrete terms in every particular political, social and economic situation. The social justice of the New Testament thus also includes practical questions such as fair wages and humanitarian working conditions".

The report also contained paragraphs such as the following: "The Church must serve as the conscience of the people to bring to the light poverty, low wages, poor housing and other

socio-economic problems in under-privileged groups. There is a great danger that Christians can become used to the suffering and poverty around them and the Church must therefore strive to educate its members to live in a moderate and sober style and to avoid unnecessary luxuries that greater aid can be extended to less privileged groups".

This sort of concept is sufficiently advanced for some to have expressed surprise at their having been approved by the Synod at all, let alone being allowed to go through without any discussion, as many paragraphs of this nature were. Still, the Synod was anything but consistent. Every now and then, it would slam on the brakes and set its face against other points which were far less "revolutionary". One of the paragraphs on migrant labour which it refused to approve merely urged attention being given to pension and provident funds for migrant labourers "from which they can live in their old age".

The lack of consistency points to a considerable amount of confusion in the Synod. Indeed, sitting in its sessions one did get the impression that between the *verligte* and *verkramp* wings there was a large amorphous mass of delegates (as is the case in most church assemblies) not quite sure of what was happening and glad of a lead. Mostly, they took their lead from the report; on occasion the *verkramp*es were able to persuade them to do otherwise. On other occasions however, it was clear that they were thinking with their guts rather than with their hands.

This applied particularly where points might have been construed as being critical of Government policy. Some *verkramp*es did not hesitate to openly express this view. Among them was Dr. Hennie Terblanche, a well-known rightist, who argued that if the Synod accepted the points of migratory labour "we will be putting the Government in a very difficult position".

The general argument however, was that in considering these points, the Synod would be moving in a sphere that was not that of the Church—in other words, that the Synod was moving into a "political sphere".

This was strongly contested by *verligte* speakers like Dr. A.J. van Wijk, who said that one of the biggest reproaches against the N.G. Kerk was that while it took beautiful, resounding resolutions, it did not come anywhere near to the reality of the South African situation. The report was not a political analysis of the situation, he insisted.

These arguments did not make much headway with the majority, and *verligte* frustration was evident in the bitterness of clashes over these points which reached a climax when Dr. J. Muller of Stellenbosch and Dr. "Koot" Vorster (who although being a signatory to the report, voted against several of its recommendations) had an altercation on the floor of the Synod.

To an observer from the English-language churches, this argument had a familiar ring. Time and again dialogue attempts between English-and-Afrikaans-speaking churchmen have broken down on the question of what constitutes "politics", with the latter holding that the Church must confine itself to theological matters when the former brought up matters of practical concern for discussion. That the majority in the N.G. Kerk still think in this way bodes ill for future dialogue attempts between the "English" churches and the N.G. Kerk.

The *verligte* failure to move the N.G. Kerk on this point is being interpreted in the outside world as an indication that the

Church has not moved at all. But as has been pointed out above, in fact there was considerable movement in the Landman Report.

Yet it must also be conceded that the words "considerable movement" are applicable only within the N.G. Kerk itself. In terms relative to the outside church, social and political world, the movement is tiny.

And this is an indication that by outside standards, the *verligtes* in the N.G. Kerk appear to be pretty conservative. Over against statements on the essential unity of the human race in the Landman Report must be placed its very strong emphasis on the "God-given diversity" of mankind which, it is argued, was present even before the scattering of mankind at the Tower of Babel (which the N.G. Kerk accepts as historical fact).

Thus one finds the unique argument that in the scattering of Babel "there is not only curse, but also blessing, there is not only judgment on the sinful pride of the builders of Babel, but also an act of grace whereby humanity is not destroyed, but "all men seek the Lord" (Acts 17:27) and thus fulfil God's purpose."

This theology of differentiation leads to the conclusion that "under certain circumstances and conditions, the New Testament allows for the ordering of existence between different peoples living in one land by means of separate development". Thus, while the Report has knocked out any Scriptural foundation for racism, it still finds a Scriptural basis for apartheid—and that certainly constitutes one of the most conservative theologies around today.

Moreover, on the question of practical application of theological principles, there is only a difference of degree between *verligtes* and *verkramp*es. Introducing the report, Dr. W.A. Landman, insisted that the Church had a strictly limited field of action. "It is unfortunate (that) ... so many churches, including the World Council of Churches, go beyond their limits and occupy themselves with matters which lie outside their field of action and knowledge."

When even its enlightened thinkers show this kind of conservatism, inevitably the whole Church gets a conservative stamp. In the Landman Report, the *verligtes* may have won their strategic victory. But that the report is being interpreted as *verkramp* is not solely due to the activities of the *verkramp*es.

One observation might be made in conclusion, and that is that its theological conservatism has isolated the N.G. Kerk not only from the "English" churches in South Africa, but is also isolating it increasingly from its own Black "daughter churches". Representatives of those churches were notably critical of the "Mother Church" when they extended official greetings during the Synod.

One highly placed official (who is White) in the Coloured "daughter church" underlined this estrangement when he told another highly placed official of the N.G. Kerk after the debate on migrant labour: "Our Black and Brown people are turning to the S.A. Council of Churches because they feel that there they find more concern about their existential situation than they find among their own people in the N.G. Kerk."

What has happened is that the carefully nurtured "differentiation between White and Black N.G. churches, has cut the White Church off from hearing what the blacks are saying, and has made them largely blind to and unconscious of Black aspirations. This contributes strongly to deep and pre-



vailing conservatism of the N.G. Kerk. That conservatism has proved a great source of strength in the past. Today it could prove one of the most serious weaknesses in the most powerful

church in South Africa.

—*Ecunews*, 30.10.74.

# GEWEEG EN ...?

## NET 'N STEM

In die mate waarin die Algemene Sinode van die N.G. Kerk die aktuele Suid-Afrikaanse toneel betree het, was hy ontoepaslik en dus betekenisloos. Hy het hom bewys buitekant die heersende ernstige Suid-Afrikaanse debat te wees, en ongelukkig nie bo daardie debat nie.

Die Sinode het met homself te doen gehad, nie met die Suid-Afrika waarin hy staan nie. Selfs nie met die dogter-kerke nie, tussen wie en homself daar groeiende spanning is wat deur die verrigtinge in Kaapstad onafwendbaar verskerp sal word.

Vir almal wat na hom opgesien het om leiding, vir lig in 'n tyd wat donker word, was die sitting 'n pynlike teleurstelling.

Daar was 'n stem, en verder niks.

—*Inleidingsartikel, Die Beeld, 24.10.74*

## SINODE: TE VERSIGTIG OM TE LEI

Het die Algemene Sinode van die N.G. Kerk werklik 'n bydrae tot beter rassebetrekkinge gemaak?

*Het dit met sy uitsprake die Dogter-vleuels (Nie-Blanke kerke) van die N.G. Kerk nader aan die Blanke getrek?*

Het die Sinode inderdaad leiding aan sy Afrikaanse lidmate gegee in hierdie krisistydperk van sy bestaan, hom geestelik voorberei vir noodsaaklike aanpassings in menseverhoudinge?

Hoewel die Sinodesitting nog nie ten tye van dié skrywe verstreke is nie, ly daar min twyfel dat die antwoord op al drie vrae 'n klein ja, maar 'n baie groot Nee is.

Daar is die gunstige (hoewel versigtige) besluit oor Wit kerkgeboue en Swart lidmate.

Maar daarenteen is hierdie punt geskrap: „Die Kerk moet Christene lei, opvoed en toerus om die eise van die Skrif ook in die verandering te verstaan en gehoorsaam.”

Ewe verstommend is die hoofstuk in die verslag gesystap wat handel oor die knelpunte van die Swartman in Blanke gebiede. Omdat dit „buite die terrein van die kerk val”, is dit toe uit die Landman-verslag verwyder!

Wat wel bemoedigend is, is dat 'n skerp debat oor die saak plaasgevind en dat 149 afgevaardigdes teen die skraping-mosie gestem het.

—*Die Vaderland, 24.10.74*

## BEGINSEL REG, MAAR PRAKTYK SKRIK SINODE AF

Baie mense het reikhalend na die verslag van die Landman-kommissie uitgesien. En met reg het dit toe geblyk, want in die verslag is riglyne en maatstawwe waarmee bitter min mense sekerlik sou kon verskil, gegee.

Oggendblad het selfs 'n berig geplaas met die opskrif Kerk word versigtig verligter en 'n hoofartikel geskryf om sy steun te betuig.

Maar die rolperse het nie eens behoorlik met daardie uitgawe tot stilstand gekom nie, of die Algemene Sinode bereik daardie blaai van die Landman-verslag waar die prinsipiële stelling op die praktyk toegepas moet word.

En toe slaan alles toe en vas.

Die sinode het dus oor die brandendste vraagstukke tot geen slotsom gekom nie. Maar dit is 'n nul wat sy negatiewe uitwerking sal hê.

Goed, daar is op die sinode gesê dit gaan om die beginsel en nie om wat mense daarvan maak nie. Nou kyk, as dit waarlik so is, waarom dan nie sê dat gesinsverbrokkeling, losse geslagtelike verkeer en wat dies meer die kerk se aandag verg nie?

Of is dit dalk moontlik dat die grootste meerderheid van die kerkvaders se denke oor maatskaplike geregtigheid gekondisioneer is deur landsbeleid en politiek?

• 'n Klein naskriffie: Aangesien die Algemene Sinode dit nie nodig gevind het om na probleme soos gesinsverbrokkeling en losse geslagtelike verkeer te kyk nie, sal ons enige toekomstige brief van 'n kerkraad oor 'n foto van 'n meisie in 'n bikini gooi waar die sinode die Landman-verslag oor hierdie saak gegooi het—in die snippermandjie.

—*H. Pakendorf, Oggendblad, 25.10.74*

## ONMIN OOR 'N MANK SINODE

KAAPSTAD. — Skerp teleurstelling is uitgespreek oor die rigting waarin die Algemene Sinode van die NG Kerk ontwikkel. Veral vooraanstaande teoloë is omgekrap oor die besluite wat geneem word aan die hand van die Landman-verslag.

Dr G.J. Swart van Johannesburg het aan *Beeld* gesê: „Teologies is ons sterk, maar moreel is ons mank. Ons stuur af op 'n konfrontasie met die jonger Kerke en sal op die ou end

hulle én die Regering ,verloor'. Die Regering het al baie verder en vinniger gevorder as die Kerk."

Etlike Sinodegangers bestempel die algemene rigting as „'n tragedie." Prof. A.J. (Lex) van Wyk van die Universiteit van die Noorde meen: „As die konserwatiewe alarm lui, dan reageer die Sinode. Die Sinode is baie konserwatief ingestel en baie onwillig om kontensieuse sake aan te roer. Daar word met alle geweld weggeskram om uitsprake te lewer oor feitlike toestande."

### **Delikaat**

„Die jonger Kerke het ander menings oor die saak, en die verhouding tussen ons Kerk en hulle word al hoe meer delikaat."

Prof. J.J.F. Durand van die Universiteit van Wes-Kaapland, is baie jammer dat die Sinode hom nie uitgespreek het oor sake soos die Bantoes in die blanke gebied en die aanbevelinge oor trekarbeid nie.

„As die Kerk 'n profetiese roeping het en hy spreek hom in beginsels uit oor 'n saak, dan help dit weinig as hy hom nie oor die praktyk uitlaat nie. Dan verkry sy uitsprake nooit 'n konkrete gestelde nie." 'n Afgevaardigde het gesê die Nasionale Party is ontslae van Hertzogiete, maar die NG Kerk sit nog met hulle in sy geledere.

Prof. Jac. J. Müller van Stellenbosch het gesê: Ons skrik vir konkrete dinge. Die Sinode het „die kommissie" se werk van baie jare van die tafel gevee."

Prof. I.H. Eybers van Unisa sê dit is jammer dat die Sinode vinnig geformuleer het oor sake waarvoor die kommissie lank besin het. Enkele beter formuleringe het in die slag gebly. „Dit bring mee dat daar nie 'n logiese gang in die Sinodebesluite is nie, en selfs effens weersprekings voorkom."

—Die Beeld, 23.10.74

### **DS. BUTI BRING GROETE EN KRITIEK**

Ds. A. Buti, assessor van die NG Kerk in Afrika (vir swartmense) het in sy boodskap daarop gewys dat sy kerk die reg tot vrye keuse in die huwelik en tot gesamentlike aanbidding as 'n kwessie van vanselfsprekendheid verlang.

Ds Buti het gesê wat die NG Kerk in Afrika betref, is die huwelik 'n saak net tussen twee mense. Nogtans is die swartman nie voornemens om met die blanke te ondertrou nie, net so min as met byvoorbeeld die Indiër.

'n Kerkgebou kan nie net vir een volk opsy gesit word nie—dan het dit 'n volkskerk geword en s'aan dit nie in diens van God nie, maar van die volk.

Dit is vir die NG Kerk in Afrika vreemd dat die NG-Sinode so lank oor hierdie sake as „probleme" gesels het. Dit maak hom seer dat die kerk waaruit hy gegroei het, hom as 'n probleem beskou.

Die feit dat die swartman in die stede sy politieke situasie bevraagteken en die NG Kerk met die Regering vereenselwig word, maak die groei van die NG Kerk in Afrika 'n groot probleem. „Ons is nie opstandig nie. Ons is net 'n kind wat volwasse geword het."

—Die Transvaler, 24.10.74

### **BLACK CHURCHMEN HIT OUT AT NGK**

Leading Black figures in the Nederduitse Gereformeerde Kerk's "daughter" churches yesterday voiced clear disagreement with the "mother church" on important aspects of policy.

Most outspoken among the Black ministers at yesterday's sitting of the NGK general synod was the Rev. E.G. Mannikam, assessor of the Indian Reformed Church.

In an interview yesterday he expressed disappointment with the NGK's stand on mixed worship, mixed marriage and the church's threat to break ties with the Netherlands Reformed Church over support for Southern African guerilla movements.

On the mixed worship issue he told me: "My view is that it is strange that in 1974 any church should need to discuss it."

His standpoint on racially mixed marriages was that neither the church nor the state had a right to interfere— "What God has joined together, let no man put asunder."

He felt too, that the synod ultimatum to the Netherlands Reformed Church was "too hasty". As far as his own church was concerned, he believed that bonds with other churches should be strengthened rather than severed.

The Rev. E.T.S. Buti, assessor of the general synod of the NG Kerk in Africa, told the synod that his church might take decisions which clashed with those taken by the NGK.

"You talk of mixed worship. We cannot understand how this can be a problem. A Christian church cannot be a 'volk church.' If it is a 'volk church' we would not go into it whether its doors were open to us or not."

—Rand Daily Mail, 24.10.74

### **... IS DIT KERK SE STANDPUNT?**

Nadat die Algemene Sinode van die NG Kerk reeds byna die helfte van 'n verslag aanvaar het, het die afgevaardigdes ontdek dat hulle nie weet of dit darem nou die kerk se standpunte is nie.

Die verslag is daarna na 'n kommissie terugverwys.

Die hele aangeleentheid het ontstaan tydens die bespreking van die verslag oor die teologie van rewolusie.

'n Aanbeveling het gelui dat sonde nie net 'n individuele aangeleentheid is nie, maar ook in strukture en institute geobjektiveer is.

„Laat die kommissie asseblief verduidelik wat hierdie strukture is waarin die sonde is," wou ds. M.J.P. Olivier van Potchefstroom weet.

In die verduidelikings wat dr. Murray-Janson en ander kommissielede gegee het, het die broeders net meer verstrengel geraak. Niemand wis toe later meer of dit nou die kerk se standpunte is wat hulle aanvaar nie.

Ten einde laas is daar besluit om die verslag liever na 'n kommissie terug te verwys.

Die Vaderland, 22.10.74



## Verbod moet uitgebrei word

### WARM DEBAT OOR ONTUG, HUWELIKE

Die verbod op gemengde huwelike en ontug behoort in Suid-Afrika uitgebrei te word. Hierdie bepaling moet ook op ander bevolkingsgroepe toegepas word, indien hulle dit verkies.

*Só het die Algemene Sinode van die NG Kerk ná 'n warm beraad besluit.*

Die Bybel spreek hom letterlik nie vir of teen sodanige huwelike uit nie. Die verbod op gemengde huwelike is egter in die Skrif oorwegend godsdienstig gemotiveerd.

'n Huwelik is in die eerste plek 'n persoonlike en familie-aangeleentheid, maar dit het ook sosiale en maatskaplike implikasies.

Die Kerk het wel deeglik 'n pastorale roeping om, met die oog op sekere sosiale strukture, teen die aangaan van gemengde huwelike te waarsku.

Die Sinode het egter besluit dat dit denkbaar is dat die owerheid in bepaalde omstandighede gemengde huwelike kan verbied.

—*Die Vaderland, 22.10.74*

### SO 'N GEMENGDE HUWELIK BLY ONGEWENS

'n Belangrike aanbeveling van die Landman-kommissie in verband met gemengde huwelike is gisteraand deur die Algemene Sinode van die NG Kerk ingrypend gewysig.

Terwyl in die oorspronklike aanbeveling gesê word dat sekere omstandighede gemengde huwelike uiters ongewens maak, maar dat sulke omstandighede nie vir alle tye en alle situasies normatief is nie, het die Sinode nou besluit dat sulke huwelike ongewens bly solank die belemmerende faktore bestaan.

So 'n huwelik is ook nie net ongewens nie, maar ongeoorloof. Daarby word biologiese afstamming in die finale besluit ook ingevoeg as een van die belemmerende faktore.

Ds. W.A. Landman, voorsitter van die kommissie, prof. J.A. van Wyk van die Teologiese Skool aan die Universiteit van die Noorde en prof. I.H. Eybers van die Universiteit van Suid-Afrika het hul name daarteen laat notuleer.

—*Die Beeld, 22.10.74*

### DIS PROBLEME SOEK, SÊ BRUIN LERAARS

Vier predikante van die NG Sendingkerk—wat die Algemene Sinode van die NG Kerk as besoekers bywoon—het die Sinode se besluit dat die verbodsbepaling ten opsigte van gemengde huwelike en ontug uitgebrei moet word, eenparig verwerp.

Hulle het ook skerp gereageer op 'n bepaling in die besluit dat die uitbreiding van die verbod ook op ander bevolkings-

groepe van toepassing gemaak moet word indien die ander bevolkingsgroepe dit sou vra.

Ds. Alan Boesak, wat nou aan die Universiteit van Kampen in Nederland studeer en voorheen predikant van die gemeente Immanuel, Paarl, was, sê hy sien al hoe meer 'n groot konfrontasie tussen die NG Kerk van Afrika, die NG Sendingkerk en die NG Kerk kom. Dit is die sogenaamde swart/bruin en wit NG Kerke.

Vir die komende konfrontasie is hy nie bang nie, sê hy. „Solank dit 'n eerlike konfrontasie is, want net 'n eerlike konfrontasie kan 'n eerlike versoening bring. Ons sal mekaar eenvoudig hard moet aanspreek.”

„Dit word vir wit predikante al hoe moeiliker om vir bruin gemeentes dit wil sê vir die NG Sendingkerk se gemeentes, te preek.

„Noudat die NG Kerk 'n ultimatum aan Nederland gestuur het, kan ek net sê dat ek nie aan ultimatus glo nie,” het ds. Boesak gesê, „maar as daar dan ultimatus moet wees, dan moet die NG Sendingkerk lankal aan die wit NG Kerk 'n ultimatum oor hulle onchristelike beleid gestuur het.

„By die volgende byeenkoms van die NG Kerke se federale raad sal sekerlik hieroor gepraat word. Ons as NG Sendingkerk sal beslis nie bande met die Nederlandse Gereformeerde Kerke breek nie, veral nie nou dat drie van ons mense daar studeer nie.”

Ds. Adriaan Louw, huidige predikant van die gemeente Immanuel sê die Algemene Sinode se besluit gister oor gemengde huwelike en ontug is teen die Bybel. „Ons wil die Sydney-standpunt gehanfhaaf sien,” sê hy.

Ds. Johannes Adonis, predikant van die gemeente Philippi, het gesê, hy kan hom nie met die Algemene Sinode se besluit vereenselwig nie.

Hy was die predikant wat by die NG Sendingsinode 'n voorstel ingedien het dat die Regering die wet op gemengde huwelike moet skrap.

Sy voorstel is nie aanvaar nie. Maar die Sydney-formulering is wel aanvaar, naamlik dat die aangaan van huwelike 'n persoonlike saak is, sê hy.

Ds. Jan Mettler, sekretaris van evangelisasie van die NG Sendingkerk, sê hy is baie teleurgesteld oor die Sinode se besluit, „want dit is nog steeds op kleur gegrond.” 'n Brit mag nog altyd met 'n Afrikaner trou.

—*Die Beeld, 22.10.74*

### Uitbreiding van verbod op gemengde huwelike en ontug

#### NIE-BLANKES SE NG KERKBESLUIT IS BELEDIGING

Nie-blanke leiers is eenparig gekant teen die uitbreiding van die verbod op gemengde huwelike en ontug na ander bevolkingsgroepe. Die Algemene Sinode van die NG Kerk het so 'n besluit aanvaar. (Dit was onderhewig daaraan dat die ander bevolkingsgroepe daarom vra.)

Die Nie-blankes voel so 'n besluit is 'n belediging vir hulle. Die wette moet eerder afgeskaf word.

'n Lid van die Landman-kommissie het aan ons die rede vir die besluit verduidelik. Dit is om die stigma te verwyder dat net die Blanke deur die wette beskerm word. Wat die ander kant van die kleurgrens gebeur, het die witmense mee vrede.

Die Kleurlinge sou waarskynlik tien jaar gelede so 'n onderskeid tussen hulle en die Bantoe verwelkom het. Nou word die sinodale besluit vierkantig verwerp. Die besluit is dus 'n mistasting in die doelwit om menseverhoudinge te verbeter.

#### **Swartz: Skrap die wette**

Mnr. Tom Swartz, leier van die Kleurling Federale Volksparty, sê hy en sy mense is absoluut gekant teen die verbod, laat staan dat dit uitgebrei word. Dit moet van die wetsboeke geskrap word.

Die verbod kan nie skriftuurlik geregverdig word nie. Hy kan nie verstaan dat die sinodale kongresgangers so 'n besluit geneem het nie, want hulle is immers Bybelse mense, het mnr. Swartz aangevoer.

#### **Kwade dag: Indiër dominee**

As die verbod op gemengde huwelike en ontug na ander bevolkingsgroepe uitgebrei word, sal dit 'n kwade dag wees. Dit beteken dat ons die klok terugdraai. Ons moet ons eerder daarvoor beywer om die verbod as sulks afgeskaf te kry.

Dit is die oorwoë mening van ds. E.J. Manikkam, 'n NG-predikant van die Indiër Gereformeerde Kerk. Hy sê dit is sy oortuiging dat die oorgrote meerderheid van die Nie-blanke leiers—Bruin en Swart—net so daaroor voel.

*Die Vaderland, 23.10.74*

### **KERKRADE BESLUIT SELF OOR SAAMBID**

Kerkrade van die NG Kerk sal voortaan self mag besluit oor gesamentlike aanbidding, het die Algemene Sinode in Kaapstad besluit. 'n Voorstel deur prof. dr. Ben Marais dat die Sinode by kerkrade aanbeveel om hul deure vir alle groepe oop te maak, is egter verwerp.

Dr. Frans Geldenhuys (Actuarius) het gesê as daar één aanbeveling van die Landman-kommissie is waar oor deeglik besin is, met inagneming van alle standpunte, dan is dit hierdie een. Hy het dit weer aan die Sinode voorgelees:

#### **Gemeenskap**

„Geestelike gemeenskap word daar beleef waar gelowiges in gemeenskap met Christus deur Sy Woord en Gees bymekaar is. Hierdie gemeenskap kan ook beoefen word waar gelowiges uit verskillende Kerke by geleentheid saam aanbid. Die wyse waarop dit in die Kerk sal plaasvind, is nie verantwoordelikheid van die plaaslike Kerkraad.”

Dr. Geldenhuys het gesê dit bevat geen voorskrifte nie. Hy glo die Sinode kan dit met vrymoedigheid ondersteun.

*—Die Beeld, 23.10.74*

### **KERKRADE SAL SELF OOR SALE BESLUIT**

Die Algemene Sinode van die NG Kerk het gisteraand besluit dat kerkrade en gemeentes self moet besluit of hulle geboue aan bediendes in blanke woonbuurte beskikbaar wil stel vir eredienste en bidure. Die Sinode het ook geen beswaar dat kerkgeboue daarvoor gebruik word nie.

*—Die Beeld, 24.10.74.*

### **„DOGTERS' GROTER AS MOEDERKERK**

Die totale sieletal van die NG Kerk se dogterkerke is reeds groter as dié van die moederkerk self.

*—Oggendblad, 24.10.74*

### **HOËR LONE VIR SWART WERKERS VOORGESTEL**

Lidmate van die NG Kerk moet die loonstrukture van hulle swart werknemers hersien en aanpas by die verhoogde lewensduurte, het die Sinode gister aanbeveel.

Dié aanbeveling volg op 'n versoek van die NG Kerk in Afrika, soos vervat in die verslag van die algemene sending-kommissie.

Die kommissie beveel ook aan dat die ouderdoms- en ongeschiktheidspensioen van R6,50 per maand vir swartmense verhoog word.

*—Oggendblad, 24.10.74*

### **TUISLANDE VIR ALMAL VERWERP**

'n Voorstel dat tuislande vir alle bevolkingsgroepe—by implikasie ook vir die Kleurlinge en Asiërs—volgens die Bybel verantwoord word, is deur die Algemene Sinode van die NG Kerk verwerp.

*—Die Beeld, 23.10.74*

### **HARDE WOORDE VAL OOR ARBEIDERS**

Harde woorde is gister in die Algemene Sinode van die NG Kerk gewissel toe die trekarbeidstelsel bespreek is. Dit het op 'n openlike botsing tussen 'n teoloog van Stellenbosch en die assessor van die Sinode uitgeloop.

In 'n emosiebelaaide toespraak het prof. Joe Muller die assessor, dr. Koot Vorster, van verdagmakery beskuldig. Hierteen het dr. Vorster ernstig beswaar aangeteken.



Die moderator, ds. D.P.M. Beukes, moes inderhaas in gryp om die „vrede” te handhaaf.

Die argument het ontstaan toe voorgestel is dat 'n deel van die verslag net kennis van geneem word.

Dit was 'n „oomblik van groot smart” vir die kommissie dat die Sinode so 'n maklike uitweg wou kies. Die Sinode moet ook onthou dat die Kerk nie net vir die siel nie, maar ook vir die liggaam sorg, het prof. Muller gesê.

Kort hierna het die Sinode besluit om slegs kennis te neem van 'n deel van die verslag. Dit was minute nadat 'n soortgelyke voorstel oor die vraagstuk van die Bantoe in Blanke gebiede aanvaar is.

Oor trekarbeid het die Sinode slegs kennis geneem van nuwe arbeidersreëlings.

—*Die Vaderland*, 23.10.74

### GERICKE HET 3 KEER GEDAAG—KRUYSWIJK

Dr. A. Kruyswijk, Moderator van die Sinode van die Gereformeerde Kerke in Nederland (GKN), het gister 'n preek aan Beeld oorhandig. Die preek het hy voorberei om in Suid-Afrika te lewer, maar daar is geen geleentheid vir hom om dit te lewer nie.

Dr. Kruyswijk het aan Beeld gesê dat hy drie keer deur dr. J.A. Gericke uitgedaag is om 'n preek te lewer oor Sagaria 4 vers 6: „Nie deur krag of deur geweld nie, maar deur my Gees, sê die Here van die leërskaar”.

Ondanks sy aanvaarding van die uitdaging, is daar nou nie vir hom 'n kans geskep om die preek te lewer nie.

—*Die Beeld*, 23.10.74

### SINODE SKRAM NIE WEG VAN SYDNEY

Die besluite van die Algemene NG Sinode oor omstrede sake soos gemengde huwelike en gesamentlike aanbidding het te doen met die besluite wat in 1972 in Sydney deur die Gereformeerde Ekumeniese Sinode gemeen is. Dit is dus vals om te beweer dat die Sinode van Sydney wegvlug.

Só het dr. J.S. Gericke, wat 'n afgevaardigde in Sydney was, en ds. W.A. Landman, voorsitter van die Landman-kommissie, gister aan Beeld gesê.

Ds. Landman het gesê al die besluite van Sydney is deur sy kommissie oorweeg toe die groot aantal aanbevelinge opgestel is. Saam met elke aanbeveling is daar 'n uitvoeriger motivering. Die Sydney-besluite is sonder motivering gepubliseer. Lidmate van die NG Kerke sal nou beter in staat wees om die besluite van die Algemene Sinode te begryp.

—*Die Beeld*, 24.10.74.

### MENSEREGTE: woord vir woord aanvaar

Die Algemene Sinode van die N.G. Kerk het die Landman-kommissie se aanbeveling oor die belangrike kwessie van menseregte woord vir woord aanvaar.

Dit word in die kommissie se verslag voor die Sinode soos volg geformuleer:

„Op grond van die Skrif kan ons regte as aansprake wat die mens uit homself sou besit, soos die begrip vandag algemeen gebruik word, nie aanvaar nie.

„Menseregte is daardie regte wat God aan die mens as sy beeldraer geskenk het ten einde sy pligte en roeping as mens te kan nakom.

„Om aan sy roeping as mens te kan beantwoord, het die mens reg op sy lewe en die voortsetting daarvan deur huwelik en gemeenskapsvorming, op besit en op godsdiens- en gewetensvryheid.

„Dit spreek vanself dat die uitoefening van hierdie regte nooit op 'n individualistiese wyse losgemaak kan word van die gemeenskap waarbinne die enkeling sy lewensruimte vind nie, want ook die gemeenskap het, as gemeenskap van mense, kollektiewe regte op grond waarvan hy sy roeping van Godswê kan nakom.

„By die erkenning van regte moet voorregte gepaard gaan met verantwoordelikheid. Regte en voorregte mag nie weerhou word wanneer daar 'n regmatige aanspraak op is nie.”

—*Die Burger*, 23.10.74.

### G.K.N.-leiers kap terug:

#### „N.G. KERK STREM DIE REGERING IN S.A.’

Die leiers van die Gereformeerde Kerke in Nederland het die N.G. Kerk gister daarvan beskuldig dat hy 'n „pressiegroep” is wat die Regering strem in die veranderinge wat hy in Suid-Afrika teweeg wil bring.

Hulle sien die inisiatief wat dr. J.D. Vorster in die Algemene Sinode geneem het met die voorstel dat 'n ultimatum tot die Nederlandse Kerke gerig word, as die begin van 'n proses wat tot die verbreking van die bande tussen die Kerke sal lei. Die Regering beur voorentoe, maar die Kerk hou hom terug, sê hulle.

Dr. Adriaan Kruyswijk, Moderator van die Sinode van die Gereformeerde Kerk in Nederland, het aan Die Burger gesê hy was die afgelope vyf jaar drie keer in Suid-Afrika. Hy het geweldige veranderinge hier gesien. Maar ná die besluit van die Algemene Sinode kry hulle die indruk dat die N.G. Kerk in Suid-Afrika hom onnodig met die staat se sake bemoei en dat hy as pressiegroep teen die Regering optree. Dit is in stryd met die N.G. Kerk se opvattinge insake die verhouding tussen Kerk en Staat.

Hy het gesê hy en die twee ander Nederlandse afgevaardigdes betreur die ultimatum-besluit van die Algemene Sinode.

Hy het gesê sekere linkse elemente in Nederland sal oor die verbreking van bande juig en sê: „Laat die Boere maar in hul eie graf rol.” Daarenteen sal andere dit betreur, maar baie sal

nie begryp hoekom die Nederlanders se steun aan die Programme to Combat Racism gelykgestel word met blatante steun aan terrorisme nie.

Dr. Kruyswijk het gesê die Gereformeerde Sinode in Nederland het anderhalf dag afgestaan aan die bespreking van hul aan die Programme to Combat Racism. Die drie Suid-Afrikaanse afgevaardigdes, dr. J.S. Gericke, dr. Frans Geldenhuys en prof. T. van der Walt, het volle geleentheid gehad om alles te sê wat hulle wou sê.

Daarteenoor het dr. Ridderbos eergister tien minute gehad om sy saak te stel. Hy meen die Suid-Afrikaners het in Nederland baie beter behandeling gekry.

Prof. Herman Ridderbos van die Universiteit van Kampen, wat as lid van die Nederlandse Gereformeerde Sinode belas is met buitelandse ekumeniese sake, het gister gesê:

„Ons twee lande sal mekaar nog buite die Sinode wel kan vind, maar binne die Sinode is emosies te veel opgesweepte weens dr. Vorster se optrede.

Wat die ekonomie en die politiek in Suid-Afrika vermag, kan die godsdiens blykbaar nie regkry nie.

Dr. Kruyswijk was juis gister besig om telefonies met die Kerke in Nederland te skakel om hul mening te verneem.

„Ek het die indruk dat daar in Suid-Afrika heelwat veranderinge in die gesindheid en gedagtes van mense gekom het, maar weinig hiervan blyk uit gister se Sinode-besluit.” Hy het bygevoeg: „Ek sien in Suid-Afrika ook ongetwyfeld positiewe veranderinge in die gesindhede van die bruin- en die swartman. Dit wys dat in 'n bepaalde rigting gevorder word.”

Syns insiens het dit in die Sinode nie tot uitdrukking gekom nie, want dr. Vorster het sake verkeerd gehanteer. Daar was gevolglik geen begrip vir die Nederlandse standpunt en geen vernuwing nie. Die Kerk bly op 'n belangrike punt vassteek.

Oor die rasseverhoudinge in Suid-Afrika voel hy dat dit 'n onhoudbare posisie is dat die regte van alle nie-blankes so lank in die hande van blankes is. Hy sien die probleme van afsonderlike ontwikkeling, veral in die posisie van die duisende Bantoes in die stedelike gebiede. Tog het hy die gevoel dat die Regering vorentoe beur, maar die Kerk hou hom terug.

—Die Burger, 18.10.74.

### MARXISTIES? DINAMIES, SE VERHOEF

Beswaar teen die gebruik van die woord „verandering” in die heel eerste aanbeveling van die verslag van die ad hoc studie-kommissie oor rasse- en ekumeniese vraagstukke (die Landman-kommissie) wat voor die Algemene Sinode dien, het gister getoon dat daar 'n aantal afgevaardigdes is wat hulle wil verset teen vernuwing.

Van die beswaarmakers het gesê „verandering” is 'n Marxistiese term, en dat die verandering wat gesoek word, verandering na links is.

Prof. P.A. Verhoef van die Kweekskool op Stellenbosch, lid van die subkommissie oor die onderwerp Ras en Volk in die Lig van die Skrif, het gewaarsku: „As ons so aangaan, sal ons net niksseggende uitsprake kry. Dit sou jammer wees as die

aanbevelinge van die kommissie almal op hierdie manier ‚verminder’ word”.

Ds. Olivier het hierop gesê daar is mos verandering as die Kerk opnuut besin, maar die term „verandering” wat gebruik word, is oorspronklik 'n Marxistiese term, wat ook deur Pro Veritate gebruik word. „Dit kan ons in 'n ding laat beland wat fataal kan blyk te wees.”

—Die Beeld, 22.10.74

### Uittreksels uit die

#### GROETE VAN DIE N.G. SENDINGKERK AAN DIE N.G. KERK BY DIE ALGEMENE SINODE

„Benewens al die baie dinge waarvoor die N.G. Sendingkerk u wil bedank soos bv. u ruim finansiële ondersteuning, u voorsiening van arbeiders en u voorbidding is daar veral drie sake waarin u ons besondere dank verdien.

Eerstens betuig ons opregte dank vir die deeglike akademiese en teologiese opleiding wat deur die voorsiening van die N.G. Kerk aan leraars uit die N.G. Sendingkerk gegee word.

Die afgelope sinode het duidelik bewys hiervan gelewer. Die aandrang op die daarstelling van 'n kerkorde vir die N.G. Sendingkerk waarin beliggaam word dat ook blanke leraars wat diens doen in die Sendingkerk lidmate van daardie kerk sal wees, onderworpe aan sy opsig en tug, spruit onmiskenbaar en onafwendbaar voort uit 'n suiwer gereformeerde denke wat aan die teologiese skool gevorm is.

Tweedens betuig ons ons dank vir u toenemende erkenning van ons selfstandigheid. Binne afsienbare tyd sal ook ons grondwet vervang wees met 'n Akte van Ooreenkoms en sal ons kerkregtelik volkome selfstandig wees. Maar dis reeds baie jare dat u die reg van ons sinode om selfstandige uitsprake oor allerlei sake te gee erken. Reeds in 1962 het die sinode van die Sendingkerk 'n uitspraak oor gesamentlike aanbidding gegee wat soos volg lui:

„Die N.G. Sendingkerk in S.A. aanvaar dat waar die Evangelie ook al verkondig word, vrye toegang gebied sal word aan almal wat begeer om dit te ontvang (1 Kor. 12:12, Ef. 4:3-6, Kol. 3:1)

Differensiasie in onderskeie kerke word deur ons aanvaar as 'n skriftuurlik-geoorloofde praktiese reëling (1 Kor. 7:17-24)

Te midde van hierdie praktiese differensiasie bly die deure van die onderskeie kerke oop vir almal wat gemeenskaplik wil aanbid, afgesien van ras of kleur. Die geestelike eenheid in Christus wil benewens die beleving in gemeentelike verband ook breë ekumeniese beleving vind in dae van gemeenskaplike aanbidding, getuienis, samesprekings en raadpleging. Die N.G. Sendingkerk in S.A. verklaar hiermee dat alle eredienst van die N.G. Sendingkerk te alle tye toeganklik is vir alle mense wat begeer om in gees en in waarheid die gemeenskap van die gelowiges te beoefen.”

Daarom kan die afgevaardigdes van die Sendingkerk met



vrymoedigheid hulle stemme gee vir beide die formuleringe van Pretoria en Sydney oor gesamentlike aanbidding. Die afgelope sinode het dan ook die besluit van Sydney eenparig onderskryf.

Dat die Sendingkerk 'n bepaalde siening oor die wet op gemengde huwelike het behoort niemand te verbaas nie. Net soos die N.G. Kerk vanuit 'n bepaalde verbondenheid aan 'n bedreigde seksie van die Afrikaners by die owerheid aangedring het op die daarstelling van 'n wet op gemengde huwelike, dring die Sendingkerk vanuit sy verbondenheid met 'n gemeenskap wat die wet ervaar as 'n ongunstige refleksie op hulle menswaardigheid aan op die afskaffing van die wet. Reeds by Pretoria het die afgevaardigdes van ons sinode teen die daar aanvaarde formulering gestem. Die afgelope sinode het die besluit van die G.E.S. te Sydney oor gemengde huwelike onderskryf. Uit die beredenering was dit duidelik

- (a) dat afgevaardigdes nie gemengde huwelike begeer nie
- (b) dat sowel die Kerk as die Staat 'n rol te speel het by die daarstelling van 'n huwelik en dat hulle ook die reg het om op bepaalde Skriftuurlike en etiese gronde huwelike te verbied, maar
- (c) dat oorwegings van ras of kleur nooit een van daardie gronde kan en mag uitmaak nie omdat geen skrif of etiese beginsel deur so 'n huweliksluiting verbreek word nie.

Met hierdie selfstandige besluit het ons sinode nou teenoor die standpunt van die N.G. Kerk te staan gekom. Dit is die gevolg van ons selfstandigheid waarvoor ons dankbaar is. Maar die Sendingkerk begeer nie 'n selfstandigheid wat hom van u vervreem nie.

Derdens is ons innig dankbaar dat u ons, sowel as die ander Dogterkerke, aangemoedig het om saam met u ekumeniese betrekkinge aan te knoop. Weens die plek wat ons inneem in die bevolkingsgroep wat ons bedien is ekumeniese verkeer vir die Sendingkerk 'n onvermydelike noodsaaklikheid.

Omdat ons lojaliteit teenoor u en die ander lidkerke van die N.G. familie ons hoër prioriteit in ekumeniese betrekkinge is, waardeer ons die binding van die Federale Raad. Daarom het ons afgelope sinode 'n voorstel dat ons volle lid van die S.A.R.K. word eenparig verwerp en besluit om eers die hele saak na die Federale Raad te verwys. Aan die ander kant het die sinode besluit (deur op te staan) om die bestaande bande met die Gereformeerde Kerken in Nederland te verstewig. U kan dus begryp waarom daar so 'n groot ontsteltenis in die Sendingkerk was oor u besluit om die „band” met die Gereformeerde Kerken as verbreek te beskou indien nie aan sekere voorwaardes voldoen word nie. Die beskouing het by ons posgevat dat so 'n verbreking van die band noodwendig moet lei tot 'n verbreking van bande met die G.E.S., 'n verbintenis waarop ons hoër prys stel. Dr. Vorster en Dr. Gericke het ons egter namens die Breë Moderatuur verseker

- (a) dat die betrokke band beslis nie 'n ekumeniese band is nie, maar 'n historiese band van toegeneentheid en broederlike gesprek wat by verbreking vir u smart sal veroorsaak.
- (b) Dat die aanknoop van en verbreking van gespreksverhoudinge tot die selfstandigheid en vryheid van ons kerke behoort en nie deur die ooreenkoms oor raadpleging deur die Federale Raad beheer word nie.
- (c) Dat 'n verbreking van hierdie gespreksband deur die N.G. Kerk hoegenaamd geen uitwerking het op die

verhouding tot die Dogterkerke nie of op die verhouding van die Dogterkerke tot die Gereformeerde Kerken nie.

- (d) Dat die Sendingkerk deur sy korrespondensie met die Gereformeerde Kerken eerder kan help om die struikelblokke vir goeie verhoudings tot die N.G. Kerk uit die weg te ruim.

—David Botha.

#### **No direct Methodist reaction to Hammanskraal Resolution**

CAPE TOWN — October 21-25: Although it passed no resolutions directly reflecting on the SACC “Hammanskraal resolution” on conscientious objection, the Annual Conference of the Methodist Church of South Africa passed several other resolutions which indirectly touched on the issue.

At one stage there was a full-scale discussion in the conference on Hammanskraal; however this was held in committee, and no statements were forthcoming. Towards the end of the Conference, when the Hammanskraal issue was raised during the report of the Christian Education and Youth Department, the following resolution was decided on:

This Conference is concerned for justice and peace in this country, and therefore supports the expression of concern of the SACC in this regard, and pertinently draws the attention of its membership to conditions in our country that have resulted in a growing situation of violence.”

Another indirect response to the Hammanskraal resolution concerned the issue of conscientious objection. The Conference adopted the following resolution:

This Conference

- (a) Recognises that Christian opinion has always been divided on the question of how Christians ought to respond to the call to bear arms in times of war or national crisis, and that this division still exists.
- (b) Affirms that the position of the conscientious objector has a legitimate place within the Christian tradition and that the right to discuss, question or advocate this position must be regarded as an integral part of the religious liberty fundamental to the health of our society.
- (c) Acknowledges that the South African Government has made provision for certain categories of conscientious objection, either through (a) the option of “non-combatant” duties, or (b) in the case of refusal to wear military uniform at all, a single prison sentence.
- (d) Seeks a reconsideration of the latter position (b), suggesting that there are more creative and useful ways whereby such conscientious objectors might serve their country.
- (e) Points out that conscientious objection is not always based on purely pacifist convictions, but has sometimes arisen through the peculiar circumstances of a specific conflict, leading a person to refuse service because of his inability to share or accept the relative “rightness” of the cause for which he is called to fight, and that the present conflict on our borders provides no exception.

An observer commented that while it was "quite clear that the Conference did not give blanket approval to the Hammanskraal resolution, these resolutions made it equally clear that the general sentiments of Hammanskraal were favourably viewed."

- At the Synod the N.G. Kerk meeting Cape Town at the same time as the Methodist Conference, delegates unanimously voted for a motion rejecting the SACC Hammanskraal resolution. The Synod "recognised the right and privilege of every citizen to defend his people and fatherland and to protect the life and freedom of its citizens." The SACC resolution was seen as encouraging people to nurture conscientious objection and thus to be disobedient to the constituted authority, in conflict with Scripture, particularly Romans 13.

—*Ekunuu*, 30.10.74.

### N.G.K. MAAK MEER DEURE TOE AS OOP

**WORCESTER** — Hoewel daar in die jongste tyd na kontakpunte tussen die blanke en die Kleurlinge gesoek word, bestaan daar die wesentlike gevaar dat skeiding hul steeds verder van mekaar kan drywe. Dit baat nie om versoening te soek en kontakpunte te skep en in skeiding te leef nie.

So het ds. J.C. Smith assessor van die N.G. Sendingkerk in Suid-Afrika gisteraand gesê toe hy die een-en-twintigste sitting van die sinode op Worcester amptelik geopen het.

Ds Smith het ook sy teleurstelling uitgespreek dat die N.G. Moederkerk „meer deure toehou as oopmaak". Dit is teleurstellend dat daar met die implementering van die beginsel van gesamentlike aanbidding nog weinig vordering gemaak is, het hy gesê.

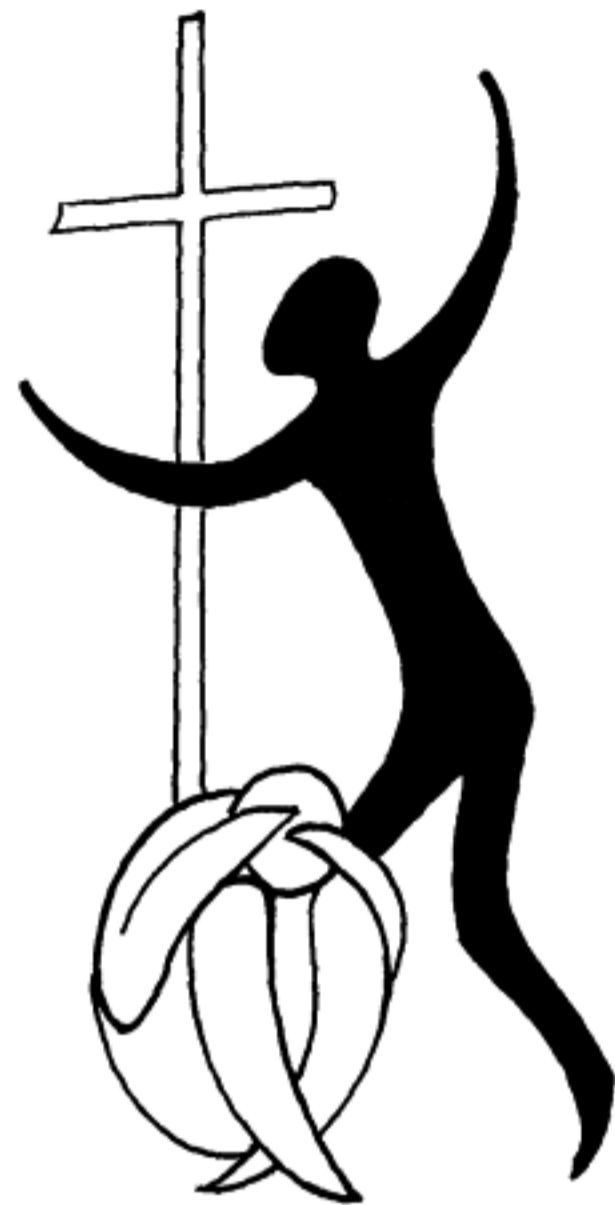
—*Transvaler*, 19.9.'74

### VERKLARING DEUR KOPANO YAA BARUTI LI BA BOKDI (DIE BROEDERKRING VAN SWART PREDI- KANTE EN EVANGELISTE VAN DIE N.G. KERK IN AFRIKA, TRANSVAAL)

Bogenoemde Broederkring het op Maandag 14 Oktober 1974 te Warmbad vergader. Die byeenkoms is toegesprek deur ds. S.S. Tema, oud-Assessor van die N.G. Kerk van Afrika (Transvaal) wat as tema gekies het: *Die Strydende Kerk*. In sy toespraak het hy sy blydschap betuig dat die Kerk bewus word van homself as Kerk van Christus en het hy beklemtoon dat die strydende kerk altyd betrokke moet wees in die stryd om geregtigheid maar dat hy in die stryd nooit die beoefening van die liefde mag verloor nie.

Die Konferensie het versoek dat die volgende verklaring uitgereik word:

1. Die Konferensie bid in die naam van Christus dat die Here die familie van N.G. Kerke deur sy Heilige Gees sal



lei en dat die bande tussen die N.G. Kerk in Afrika, die N.G. Sendingkerk, die Indian Reformed Church en die N.G. Kerk asook die Gereformeerde Kerke van Holland prakties nouer getrek sal word en dat die Here aan die Sinode van die N.G. Kerk die regte leiding ook in hierdie verband sal gee.

2. Die Konferensie vertrou dat in die huidige kerklike beraadslaginge en vergaderings die getuienis van die Woord van die Here gehandhaaf sal word en nie 'n politieke stem nie, ook wat betref die suggestie dat kerklike bande verbreek moet word, wat alleenlik op Skriftuurlike gronde kan gebeur.
3. Die Broederkring voel baie sterk ten gunste van die gedagte van rentmeesterskap om die gemeentes tot finansiële selfstandigheid op te hef en versoek die N.G. Kerk in Afrika om ampsdraers uit ons eie geledere aan te stel om die saak onder die gemeentes te bevorder.

Uitgereik deur die Kommissie daartoe opgedra deur die Broederkring.

Ds. S.P.E. Buti  
Ds. E.M. Tema  
Ds. C.M. Molope

—*Johannesburg*, 18.10.74



# METHODIST SYNOD - OCTOCTOBER 1974

## **Methodists become fourth body to resist race classification**

CAPE TOWN — October 23: The Methodist Church supported the stand of the Anglican and Congregational Churches, as well as the S.A. Council of Churches, in refusing race classification as far as the ownership of property is concerned. As multi-racial organisations, churches in South Africa face difficulties under the Group Areas Act, in terms of which members of a specific race may only own property in areas designated for occupation by that race.

A proposal was brought before the conference that it establish four separate race bodies to meet with the requirements of the Group Areas Act. This was unanimously rejected. It was decided to consult with other churches and if necessary to make representations to the Government on this question.

Earlier this year, the Executive of the SACC decided it would refuse race classification particularly with regard to its occupancy of offices in "Diakonia House" in Braamfontein, Johannesburg, is concerned. Later, the "Standing Committee" (or Executive) of the Anglican Church adopted the same position, as did the annual assembly of the United Congregational Church of South Africa. The addition of the Methodist Church to these bodies means that the Government could be facing a far-reaching confrontation with churches on the question of property ownership.

## **Two big advances for Methodist Ministry**

CAPE TOWN — October 24: Two moves which will bring about far-reaching changes in the Methodist ministry were approved by the Annual Conference of that church. Firstly, the Conference agreed unanimously to allow the ordination of women to the ministry. Women will enter the ministry, and serve in it, on exactly the same conditions as their male counterparts. The Methodist Church is the second denomination in South Africa to admit women to the ministry, the other being the United Congregational Church.

In a second major move, the Conference agreed to measures which are aimed at achieving parity of basic stipends between Black and White clergy within a year. To make this possible the Church will call on every White member to contribute R5 a year, every Coloured Indian member R2 a year and every African R1 a year to raise the R400,000 necessary for the equalisation of stipends.

## **Methodist decision on priest-politicians**

CAPE TOWN — October 25: Methodist ministers who are elected to parliament in future will not lose their ministerial status, but will in no way represent the Church in the political field. That decision by the Annual Conference of the Methodist Church was taken with particular reference to Dr. Alex Boraine, former president of the Methodist Church, who

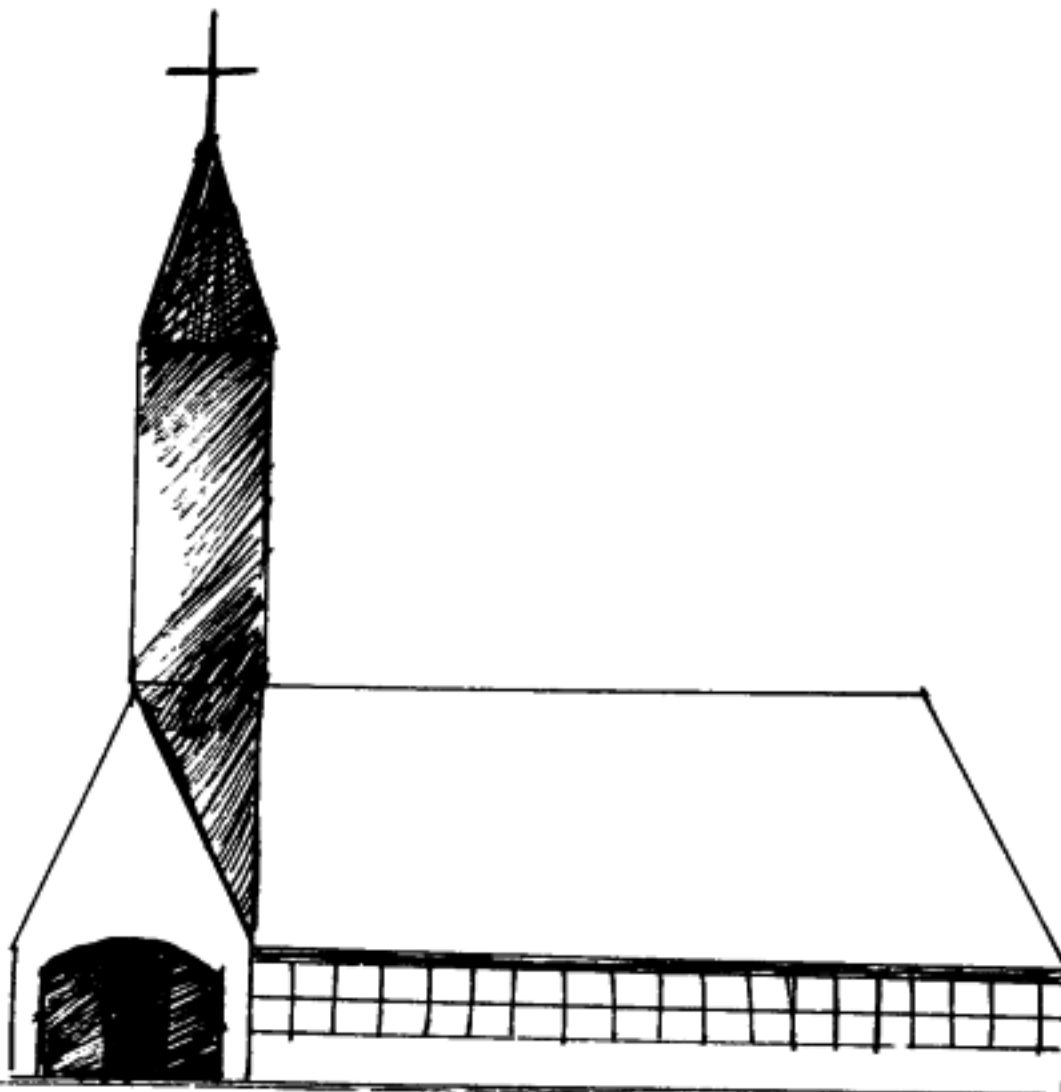
earlier this year was elected as the Member of Parliament for the Pinelands constituency.

The question of Dr. Boraine's status was one of the thorniest issues facing the Conference, and debate on the matter took place in committee. The final resolution on this matter read in part: "... whereas the Church as a whole consists of members with differing political convictions ... a minister seeking election or employment in the party political field shall, without any reflection whatever on the man concerned, be deemed to have withdrawn for the time being, from the Full Connexion with the Conference."

Dr. C. Edgar Wilkinson, Convenor of the Sessional Committee which deals with ministerial matters, explained that "the implications of this decision for Dr. Alex Boraine and any Methodist minister who might take similar steps in future are that:

1. He remains an ordained minister of the Church and his ordination, which includes the right to be invited to preach and administer the sacraments in the Methodist Church, are not in question. Also implicit is that he remains under the discipline of the Methodist Church in that Conference remains the body to which he is accountable, were his conduct as a minister ever to be called into question.
2. However, by stating that he is 'for the time being not in Full Connexion,' the Church recognises that in the sense of his day-to-day employment in the political field, he operates beyond the ambit of its control and cannot therefore be said to be acting in the name of the Church, or in any way as its representative in his new sphere."

—*Ecunews*



THE BIRTH OF ONE CHURCH IN  
CHRIST—N. MGOSI

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2. Did he do such military service?
3. If not, why not?
4. Did he or any of his cabinet colleagues incite other South Africans to avoid such military service?
5. How many of his cabinet colleagues belonged to the Ossewabrandwag, a subversive organisation which harassed South African soldiers?
6. Did they follow the example of Prime Minister Vorster in objecting to military service in a particular situation on the grounds of conscience?
7. If so, by what right does Mr Botha refer to persons now raising similar objections as "persons disloyal to South Africa"?
8. What is more disloyal to South Africa: to express a religious opinion on the nature of military obligation—as Archbishop Hurley did—or to beat up South African Soldiers in dark streets—as Ossewabrandwag members did?
9. Is there any explanation, other than unmitigated damned cheek, for maintaining double standards on the subject of patriotism?

We have had enough of these insolent lectures on military patriotism from persons whose own record of military patriotism is not only undistinguished but non-existent.

And history has shown that those who make the biggest song and dance about patriotism are often the first to panic when trouble starts.

Mr Botha can put that in his patriotic popgun and smoke it.

*Editorial—Daily Dispatch, 8.9.74*

### SOUTH AFRICA, LAND OF VIOLENCE

House of Assembly. — South Africa is a violent country.

It is a country in which every day

- Seventeen people are murdered.
- Fourteen people die by acts of violence broadly classified as culpable homicide.
- There are two attempted murders.
- There are two robberies with aggravating circumstances.
- There are 39 other robberies.
- There are 171 cases of common assault.
- There are 239 cases of greivous bodily harm.

These statistics are provided in the report of the Commissioner of Police which was tabled in the Assembly yesterday by the Minister of Police, Mr Kruger.

The report covers the year ending June 30, 1973.

The vast majority of the crimes of violence take place among South Africa's 16-million Blacks—largely those living in the "White" cities and its more than 2-million Coloured people.

Of the 6 421 people who were murdered, 5 697 (almost 89 percent) were Africans, 539 were Coloured people, 140 were Whites and 45 were Indians.

Of the 5 105 people who died as a result of culpable homicide, 3 427 (or 67 percent) were Africans, 656 were Coloured people, 144 were Indians and 868 were White.

Of the 846 cases of robbery with violence, 737 involved Africans, Coloured people or Indians in both roles, and of 14 141 cases of robbery 13 642 (or 96,5 percent) involved Africans, Coloured people and Indians as the victims and as the offenders.

Of the 62 697 cases of common assault, 55 672 involved only Africans, Coloured people and Indians, as did 85 426 of the 87 352 cases of assault with intent to do grievous bodily harm (89 percent and 97,8 percent respectively).

—*The Star, 12.9.74*

### WHITES OUTNUMBERED FIVE TO ONE

Latest Population estimates show that Blacks in South Africa outnumber Whites by more than five to one—and that the gap is widening rapidly.

The figures, supplied by the Department of Statistics in Pretoria yesterday, support forecasts by demographers that at the end of the century, the country will have close to 60 million people—about 44 million of them Africans.

By June this year, the country's population was estimated at 24 887 000—an increase of 2 418 000 compared with the figure for June, 1970. This is a 10,8 per cent increase.

Whites showed the smallest percentage rise during the four years of 8,5 or 325 000—from 3 835 000 to 4 160 000.

Coloureds increased by 232 000 or 11,2 per cent to 2 306 000; Asians by 67 000 or 10,4 per cent to 709 000; and Africans by a massive 1 794 000 or 11,3 per cent to 17 712 000.

This means that during the four year period African numbers went up by 1 469 000 more than Whites.

A senior lecturer in the department of geography at the University of the Witwatersrand, Mr J. Earle, said the percentage increase broadly supported his forecast that by the end of the century the total population would reach 58 million—43,8 million Africans, 7,4 million Whites, 5,7 million Coloureds and 1,5 million Asians.

Mr Earle said one of the startling conclusions to be drawn from the massive increase in population was that South Africa would have to build as many houses in the next 30 years as had been built during the past 300 years.

It was estimated that in the Cape Peninsula alone there was a current shortage of houses for 58 000 Coloured families.

The economic problem of generating an expansion rate sufficiently high and sustained to provide jobs for all who will want them is another massive problem.

More than 100 000 Africans come to the S.A. labour market every year, and although there are no reliable statistics, it is estimated that the number of unemployed among them is rising.

—*Rand Daily Mail, 18.9.74*

