



# PRO VERITATE

**W. B. DE VILLIERS**  
Ekumene — Op Voorwaarde

**G. M. A. JANSEN**  
The Secularisation of the Church

**JAMES MOULDER**  
We Shall Overcome

**B. B. BURNETT**  
Reformatio Continua

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# PRO VERITATE

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## CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA CHRISTIAN MONTHLY FOR SOUTHERN AFRICA

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- Ds. J. Moulder gee 'n waardering van die lewe en boodskap van wyle dr. Martin Luther King. Bl. 11
- Biskop B. B. Burnett sien in die vryheid van die kinders van God wat deur die Reformasie herontdek is, ook 'n bevryding van die „owerhede en magte” wat die hervinding van die eenheid van die Kerk van Christus aan bande lê. Bl. 14

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## Inleidingsartikel

„*Kyk, Ek maak alles Nuut*”

Die vierde vergadering van die Wêreldraad van Kerke word van 4-20 Julie vanjaar te Uppsala, Swede, gehou. As algemene tema vir hierdie vergadering is gekies die woorde uit Openbaring 21:5: „Kyk, Ek maak alles nuut”.

Die verrigtinge van hierdie belangrike ekumeniese byeenkoms sal dus alles staan in die teken van die hoop wat daar vir hierdie wêreld weggeleë is. Uit die keuse van die tema blyk dit duidelik dat dit die vergadering se eerste en vernaamste doelstelling gaan wees om die harte van miljoene Christene oor die wêreld heen wat daar verteenwoordig sal wees, te bemoedig en versterk met die sekerheid wat die Bybelse evangelie ons gee dat die toekoms wat die wêreld tegemoetgaan, 'n volkome, goddelike verlossing is.

Van hierdie hoop moet die kerk in die wêreld en teenoor die wêreld getuig. Die kerk is die herout van die koninkryk van God wat in die wêreld kom. Wat in die wêreld en aangaande die wêreld geglo moet word, is dat die dag van God se heerlike toekoms besig is om daarvoor aan te breek. Dit lyk natuurlik nie asof dit so is nie. Die feite en die gebeurtenisse van die wêreldverloop, die hele proses van die geskiedenis blyk nie af te stuur op 'n bestemming van geluksaligheid nie maar veeleer asof dit met ons in die teenoorgestelde rigting gaan. Daar is 'n grondtoon van verryding en van wanhoop in alles wat die mens met sy eie beplanning en vernuf van die wêreld maak, en namate hy homself laat geld as heerser oor die werk van Gods hande, word hy meer en meer die gevangene van sy eie skemas.

Die versoeking waarvoor die kerk bloot staan, is om self ook daarvan 'n gevangene te word en in wêreldgelykvormigheid nie alleen te vergeet watter kosbare kennis aan hom toevertrou is nie, maar juis daardeur ook vir die wêreld niks méér te beteken nie as hoogstens om 'n stigtelik-religieuse aanwesigheid te wees wat na die wêreld se selfbepaalde behoeftes òf deur hom gebruik òf wegwerp kan word. 'n Wêreldgelykvormige kerk is nie noodwendig 'n kerk by wie dit aan godsdienstige ywer en moralistiese fyngewoelheid ontbreek nie. Inteendeel, 'n intensivering van sy selfbewussyn as religieuse instansie en bewaker van die sedes is dikwels simptome van die verwêreldliking van die kerk.

Die invloeds- en funksieverlies van die kerk in die moderne wêreld is dan ook seer stellig nie toe te skryf aan 'n gebrek aan religieusiteit nie, maar wat met sekerheid gestel kan word, is dat 'n geïntensiverde religieusiteit geen waarborg is teen wêreldgelykvormigheid nie en dat wêreldgelykvormigheid geen waarborg is teen die invloeds- en funksieverlies van die kerk in die wêreld nie. Aan die ander kant moet daar onderskei

word tussen die aanneemlikheid van die kerk vir die wêreld en die vraag of die kerk wel aan sy roeping beantwoord. As die kerk aan sy roeping beantwoord, is hy in elk geval vir die wêreld onaanneemlik. Die sterkste weerspreking van die kerk en sy getuienis is veelal die sekerste bewys daarvan dat hy deur die wêreld gehoor en opgemerk word. En slegs dan kan die kerk verwag om deur die wêreld gehoor en opgemerk te word as hy, terwyl hy in die wêreld verkeer, hom nie voeg in die skemas en patrone van die wêreld nie, hoe hartstogtelik vroom en religieus hy hom daarin ook al mag betoon, maar as hy sy stelling gaan inneem in die toekoms wat God vir die wêreld berei het.

Niks is daar wat die kerk so duidelik kenmerk as in die wêreld maar nie van die wêreld nie, en tegelyk ook as vir die wêreld en nie téén die wêreld nie, as wanneer hy in sy bestaan en in sy getuienis die boodskap bring van die hoop van die wêreld. Niks is daar wat van hom so 'n weerspreekte teken maak en hom juis daarin as herout van die komende dag van God legitimeer as wanneer hy profeties, saam met die siener op Patmos, die heilige stad, die nuwe Jerusalem sien neerdaal van God uit die hemel op hierdie diepbedorwe aarde nie. Hy dra die boodskap van die uiteindelijke, goddelik-gewisse redding van die wêreld, as die skat van hoop en troos vir al wat bestaan, en tog kan hy nie anders nie as om daarmee voortdurend ook aanvallend op die wêreld toe te tree. Daar moet 'n bevryding geskied uit die gevangenskap waarin die wêreld in sy vvreemding van God verstrik geraak het, tót die vreugde in die verwagting van sy Heer en tót die lof 'en diens van sy Skepper en Verlosser.

Daarom is dit so noodsaaklik dat die kerk hom telkens weer sal rekenskap gee van wat en waartoe hy in die wêreld is. Ten diepste is dit uitgedruk in die woorde van Jesus self: „sodat die wêreld kan glo . . .” (Joh. 17:25). Maar juis wanneer die kerk tot die besef van sy roeping in die wêreld kom, dring dit ook oorstelpend tot hom deur dat hy hierdie roeping nie oortuigend kan vervul as hy in verdeeldheid uit vele monde spreek nie. Dit is dan ook met die oog daarop dat die Heiland gebid het dat sy kerk een sal wees soos wat Hy en die Vader een is.

Die aanstaande vergadering van die Wêreldraad van Kerke te Uppsala is 'n verdere stap op die weg van die soeke na hierdie eenheid sodat die kerk die heil van die wêreld so aan hom kan vóórleef en verkondig dat hy Christus, die Heer en Verlosser, nie kan ontwyk nie. En die besondere waarheid waarmee die Wêreldraad die kerke oor die wêreld heen hierdie keer tot getroue roepingsvervulling wil versterk en waarmee hy in die Naam van Christus wil toetree op die wêreld, is die

koms van die Verlosser in heerlijkheid om alles nuut te maak. Nie alleen die kerk nie, maar ook die wêreld moet lewe in hierdie verwagting, en vanuit hierdie verwagting moet die ganse aardse lewe geheilig word tot die diens en eer van God.

Tydens die vergadering sal daar veral op ses hoofsaake ingegaan word: Die Heilige Gees en die kerk; vernuwing in die sending; ekonomiese en sosiale ontwikkeling in die wêreld; geregtigheid en vrede in internasionale sake; die diens van God in 'n sekulêre eeu; 'n nuwe lewenstyl.

'n Spreke oor hierdie dinge vanuit die Bybelse heilsgeloof en toekomsverwagting sal die kerk sekerlik nie vir die wêreld aanneemliker maak nie. Die belangrikste vraag vir die kerk is egter nie of sy getuieis oral byval vind nie, maar of hy in hierdie wêreld diensbaar is aan die heilsbedoeling van sy Heer en aan die waarheid wat in Gods

Woord geopenbaar is. Solank hy hom daaraan hou, mag hy weet dat die Woord wat hy spreek, lewend en kragtig is. Dit is die Woord van God wat nie leeg tot Hom terugkeer nie, maar doen wat Hom behaag en voorspoedig is in alles waartoe Hy dit uitstuur. Die verset van die wêreld kon die reddende hand van God nog nooit afweer nie.

Ook in Suid-Afrika sal daar, saam met Christene en Christelike kerke oor die hele wêreld, deur vele ernstig voorbidding gedoen word vir die vergadering te Uppsala. Wat daar gaan gebeur, is ook vir die Christendom hier van onberekenbare betekenis. En ook die wantroue en afkeer in die Wêreldraad wat hier in wye kringe heers en helaas ook deur invloedryke kerke gedeel word, sal nie mag verhoed dat ons land in sy geheel van daar uit, met die ganse wêreld, die oproep tot selfrekenenskap moet hoor ten opsigte van die bestemming van God met sy wêreld nie.

## Editorial

# *"Behold, I make all things New"*

The fourth assembly of the World Council of Churches is being held from July 4th to 20th in Uppsala, Sweden. As general theme for this assembly has been chosen the words from Revelation 21:5: "Behold, I make all things new".

The proceedings of this important ecumenical gathering will therefore all stand in the sign of the hope that is promised this world. It is clear from the choice of the theme that it is going to be the assembly's first and most important aim to encourage and strengthen the hearts of millions of Christians across the world who will be represented there with the certainty given us by the Biblical gospel that the future which the world is entering is a complete, divine salvation.

The church must give witness concerning this hope in the world and to the world. The church is the herald of the Kingdom of God which is coming in the world. What must be believed in the world and concerning the world is that the day of God's glorious future is dawning upon it. This is not, of course, how it would appear. The facts and the events, the whole process of the world's history, do not appear to tend towards such a blissful destination, but rather in an opposite direction. There is an undertone of frustration and despair in everything that man makes of the world by his own calculation and ingenuity, and in the measure that he asserts himself as ruler over the work of God's hands he increasingly becomes the prisoner of his own schemes.

The temptation to which the church is exposed is itself to become their prisoner and, in conformity to the world, not only to forget what precious knowledge has been entrusted to it, but for this very reason to mean no more to the world

than to be an edifying religious presence which can either be used or rejected by the world according to its self-determined requirements. A church which conforms to the world is not necessarily a church which lacks religious fervour and moralistic sensitivity. On the contrary, an intensification of its self-consciousness as a religious entity and as a guardian of morals is frequently symptomatic of the worldliness of the church.

The church's loss of influence and function in the modern world is also quite certainly not to be ascribed to a lack of religiosity, but what can be positively stated is that an intensified religiosity is no safeguard against conformity to the world and that conformity to the world is no safeguard against the church's loss of influence and function in the world. On the other hand, a distinction should be drawn between the church's acceptability to the world and the question whether the church is indeed true to its calling. If the church is true to its calling, it is unacceptable to the world in any case! The strongest contradiction of the church and its witness is frequently the most certain proof that it is being heard and noticed by the world. And only then can the church expect to be heard and noticed by the world when, although existing in the world, it does not accommodate itself to the schemes and patterns of the world, however passionately pious and religious it may appear in doing so, but when it takes an eschatological stand upon the divine future.

There is nothing which so clearly characterises the church as being **in** the world but not **of** the world, and simultaneously as being **for** the world and not **against** the world, as when, in its existence and in its witness, it brings

the message of the hope of the world. There is nothing which makes of it a contradicted sign and which for this very reason makes of it the legitimate herald of the coming day of God as much as when, together with the seer on Patmos, it prophetically sees the holy city, the new Jerusalem descending from God in heaven upon this deeply corrupted earth. It carries the message of the ultimate, divinely certain salvation of the world, as the treasure of hope and consolation for all who exist, and yet it cannot but continuously advance with it in an attack upon the world. The world must be liberated **from** the bondage into which it has fallen through its estrangement from God **unto** the glory and service of its Creator and Saviour.

That is why it is so necessary that the church should repeatedly give account to itself as to what and wherefore it is in the world. Most profoundly this is expressed in the words of Jesus himself: "so that the world may believe . . ." (John 17:25). But at the very moment that the church comes to a realisation of its calling in the world it also becomes painfully aware that it cannot be convincingly true to its calling if it speaks from division and with many tongues. This is exactly why the Saviour prayed that his church should be one as He and the Father are one.

The impending assembly of the World Council of Churches at Uppsala is a further step on the way of searching for this unity so that the church can so exemplify and proclaim the salvation of the world that it cannot elude Christ, the Lord and Saviour. And the special truth with which the World Council wishes to fortify the churches across the world this time to be faithfully true to their calling and with which it wants to approach the world in the name of Christ is the coming of the Saviour in glory to make all things new. Not only

the church, but also the world must live in this expectation, and on the basis of this expectation the whole of earthly life must be sanctified for the service and glory of God.

In the course of the assembly six main topics will be dealt with in particular: The Holy Spirit and the catholicity of the church; renewal in mission; world economic and social development; towards justice and peace in international affairs; the worship of God in a secular age; towards a new style of living.

Statements on these issues on the basis of the Biblical belief in salvation and expectation of the future will certainly not make the church more acceptable to the world. The most important consideration for the church is not, however, whether its witness finds acclaim everywhere, but whether it is serviceable in this world to its Lord's purpose of salvation and to the truth which is revealed in God's Word. As long as it confines itself to this, it may know that the Word which it speaks is alive and powerful. This is the Word of God which shall not return unto Him void, but shall accomplish that which He pleases and shall prosper in that whereto He sent it. The resistance of the world has never yet been able to ward off the saving hand of God.

In South Africa, too, many will pray for the assembly in Uppsala together with Christians and Christian churches across the whole world. What is going to happen there is of incalculable importance also to Christendom here. And even the distrust and aversion towards the World Council which reigns here in wide circles and is regrettably shared by influential churches dare not prevent our country as a whole from hearing the call issuing thence to give account of itself with regard to God's purpose with his world.

## ***Protes van 'n Hervormde Kerkraad***

In die Maart-uitgawe van „Mededelingenblad” van die Nederlandssprekende gemeente van die Nederduits Hervormde Kerk van Afrika (Maranathakerk, Parktown, Johannesburg) verskyn 'n kort verslag van die werk van die gemeente gedurende die jaar 1967. Die verslag vermeld onder meer dat die Kerkraad in die maand Augustus sy standpunt met betrekking tot die volgende drie punte deur indiening van 'n

„gravamen” tot die kennis van die Algemene Kommissie van die Nederduits Hervormde Kerk van Afrika gebring het:

1. Die kerkraad handhaaf sy protes teen artikel III van die kerkwet.

2. Die kerkraad protesteer teen die klaarblyklike steun aan prof. Pont deur die Algemene Kommissie, selfs nadat laasgenoemde deur die Hof skuldig bevind is aan laster.

3. Die kerkraad verklaar dat hy hom nie kan neerlê by die deur die Algemene Kerkvergadering weer eens bekragtigde verbod aan ampsdraers en lidmate van die kerk op lidmaatskap van die Christelike Instituut nie.

(Uit: *Nederlandse Post*)

# EKUMENE — OP VOORWAARDE

— Dr. W. B. de Villiers

Een van die toenemende aantal anonieme bydraers tot ons Afrikaanse kerkblaai het onlangs weer ontslae geraak van een van daardie tipiese pèrels van wysheid wat moet dien tot bemoediging van die heerskaar „handhawers van die eie identiteit” in ons land. Kerklike eenheid, so beweer hy, mag ons beslis nooit ophou om na te jaag nie — maar dan eenheid slegs op die vaste grondslag van die waarheid.

Eenheidstrewer, so lui die argument, is alles goed en wel — dit is immers waarvoor Christus onder sy dissipels gebid het — maar dan nie ’n eenheidstrewer „wat gerig is op samewerking tussen kerke ondanks belydenisverskille” nie. So iets „moet noodwendig lei tot die verdoeseling van die waarheid ter wille van die samewerking”. En dan volg die **ipse dixit** waarmee die hele lastige saak finaal afgemaak word: „So ’n eenheidstrewer staan daarom veroordeel in die lig van die Skrif”.

## DIE SKRIF?

Waar, sou ’n mens onmiddellik wou vra, staan dit in die Skrif geskrywe dat ’n strewer na eenheid onder Christene ondanks hul verskille van belydenis iets verdoemliks is? Nêrens sover my bekend nie. Intendeel, ’n mens word juis in hierdie verband getref deur Paulus se uitspraak in I Kor. 12:13: „Ons is almal ook deur een Gees gedoop tot een liggaam, of ons Jode of Grieke is, slawe of vrymanne; en ons is almal van een Gees deurdronge”.

Hierdie alte parate oordeel op grond van die „Skrif” behoort tot die klas van „outoritatiwew” uitsprake waaraan ons al begin gewoond raak, alte gewoond raak, maar waarmee ons ons geensins hoef te versoen nie: die verwaande, pseudo-profetiese bewering uit die hoogte dat enigiets „onskriftuurlik” of „ongereformeerd” is wat nie ooreenstem met die basterwaarheid wat in erkende politiek-teologiese verkrampde kring gehuldig word nie.

En afgesien van hierdie teologiese beswaar bestaan daar natuurlik ook ’n suiwer **logiese** oorweging wat in ag geneem moet word. As daar geen verskille — op grond van belydenis of wat ook al — tussen Christene bestaan het nie, sou daar hoege-naamd enige rede vir ’n strewer na eenheid tussen hulle as gelowiges in die één Christus bestaan het? Is dit dan nie juis die eintlike dryfveer van die hele, goddelik bevole, ekumeniese strewer nie: dát daar nog so

baie afsonderende onderlinge verskille bestaan **ten spyte** van Christus se gebed om eenheid? Nie **ondanks** belydenis-verskille nie, maar juis **op grond van** die feit dat hulle nog so onverbiddelik beklemtoon word kan ons die opdrag tot eenwording allermens ontwyk.

## DIE WAARHEID?

Maar laat ons hierdie hele drogredenasië nog verder ontleed en nog meer noukeurig ondersoek. Dit gaan vir die anonieme waarskuwer uit die hoogte — wat geensins ’n sonderlinge figuur is nie, dog slegs ’n verteenwoordiger van ’n hele horde anti-ekumeniese teologasters van ons tyd en veral in ons land — in eerste instansie om die handhawing van die **waarheid**, ten alle koste, selfs ook ten koste van die eenheid wat hy self as najagingswaardig beskryf.

Hierdie „waarheid” is dus, op die keper beskou, een wat in laaste instansie ook verdeeldheid kan en selfs moet meebring. ’n Hoogs kontensieuse, verdelende waarheid, dus: ’n waarheid wat die skape van die bokke skei, ’n onaantasbare, eksklusiewe, liefdelose, vreesaanjaende waarheid. Maar dan is dit tog sekerlik **nie die waarheid van die Skrif nie**, nie die waarheid van Hom wat verklaar het: „Ek is die weg en die waarheid en die lewe” nie, dog ’n ander waarheid, ’n waarheid wat vir homself ’n eie absolute geldigheid naas en selfs bo die Goddelike waarheid opeis, ’n mensgemaakte en menslik geformuleerde waarheid — in wese dus, en in die lig van die openbaring, ’n **valse** waarheid.

Wanneer dit by sulke positiewe en selfversekerde waarheidsaansprake kom, is die gevaar van selfverheffing, verwaandheid, die oersonde **hubris** of valse trots altyd teenwoordig. En wanneer ’n vertolker van die openbaringswaarheid eers dáárin verval, sou dit vir hom en vir almal wat hom moet aanhoor, beter gewees het om liewer in die onsekerheid van ’n Pilatus met sy „Wat is waarheid?” verval te gebly het. ’n Godsdienst-

filosoof soos Karl Heim in sy **Glaube und Denken** het lank reeds tot die gevolgtrekking gekom dat, selfs wat betref die alledaagse wêreld rondom ons, daar op grondslag van suiwer menslike kennis geen sprake kan wees van enige objektiewe en absolute waarheid nie. Ons het dit steeds slegs weer te doen met **my** wêreld, **jou** wêreld en **sy** of **haar** wêreld, nooit inderdaad met **die** wêreld nie. Hoe oneindig huiweriger moet ons dan nie wees wat betref ons eie siening en interpretasie van die bo-wêreldse goddelike openbaringswaarheid nie?

## WAARHEID EN BELYDENIS

En dit is per slot van sake waarom dit hier gaan. Die uitvaardiger van die betrokke uitspraak identifiseer heel pertinent wat hy so selfversekerd die „waarheid” noem met wat hy origens as die „belydenis” bestempel. Dit gaan vir hom dus wesenlik om sy eie, d.w.s. sy kerk se besondere **geloofsbelydenis**, soos streng te onderskei van die geloofsbelydenisse van alle ander kerke of kerkgenootskappe kragtens daardie allerbelangrikste „belydenisverskille” wat nie uit die oog verloor darf word in ons najaging van eenheid nie.

Nou wil ’n mens natuurlik geensins die geweldige waarde en selfs die waarheidsgehalte van die verskillende kerklike geloofsbelydenisse en belydenisskrifte geringskat nie. In die geskiedenis van die Kerk het hierdie stukke deur die genadige bestel van God en deur die klaarblyklike inwerking van sy Gees ’n enorme verliggende en verrykende invloed gehad op die gees van gelowiges deur die eeue heen. Dit is egter heeltemal ’n ander storie wanneer die geloofsbelydenis of, erger nog, ’n bepaalde geloofsbelydenis so sito-sito vereenselwig word met die waarheid van die goddelike openbaring. Want selfs die mees geniaal geformuleerde en klaarblyklik geïnspireerde geloofsbelydenis bly op stuk van sake nog steeds slegs ’n **menslike** formulering van die goddelike waarheid; niks meer as miskien ’n helder eggo van die ewige Woord nie. As sulks dien dit ’n wonderlike en verhewe doel: die vertolking en verduideliking in algemeen verstaanbare mensetaal van die ewige waarheid sodat dit meer bevatlik word vir die gebrekkige menslike rede — soms selfs onder bepaalde omstan-

dighede en teen 'n besondere agtergrond. En in dié hoedanigheid het dit reeds in miljoene geeste die mees gescënde verligtings- en verruimingswerk gedoen. Maar die uiteindelijke en beslissende verlossingswerk in die hart van die mens is ook nog steeds slegs deur die Gees van Christus self gedoen — nie deur enige geloofsbelydenis of belydenisskrif nie.

Daarom grens dit byna aan heiligs-kennis om juis die belydenis te misbruik tot verdeling en verdoeming van die geeste, om die waarheidsgehalte van die goddelike waarheid dáárvan afhanklik te maak, om dit voorop te stel as die groot voorwaarde vir, d.w.s. struikelblok in die weg van Christelike eenheid. Die Christelike geloofsbelydenis is juis daar om Christene verder te oortuig aangaande hulle eenheid in Christus, tewens om as 'n konkreet geformuleerde bewys van dié eenheid te dien; nie om hulle uit mekaar te jaag en van mekaar af te sonder nie. En hy wat nougesette handhawing van die „waarheid” in die vorm van die partikuliere belydenis as voorwaarde stel vir die najaging van eenheid, is voorwaar besig om duiwelswerk te doen en om die ewige waarheid aangaande die wesenlike eenheid van die Kerk van Christus te verloën en te verdoesel.

Nou wil dit egter tog voorkom asof die skrywer van hierdie bedenklike artikel nie 'n partikuliere belydenis in gedagte het nie, maar wel, soos hy dit stel, die „eerlike belydenis van Christus”, die „vaste belydenisgrondslag — in Christus”. En hiermee kan ons van harte saamstem. Enige ekumeniese strewe na eenheid, sonder dat almal wat dié strewe toegedaan is, nie ook eerlike belyers van Christus is nie, sou in elk geval nie uitloop op 'n betekenisvolle eenheid tussen die ware volgelingen van Christus nie. Want dit is tog waarom dit in laaste instansie gaan: geloof in „die gemeenskap van die heiliges” wat Sondag na Sondag bely word deur almal wat werklik nog die vrymoedigheid het om hulself Christene te noem; die „één, heilige, algemene Kerk van Christus”; die werklike en daarom ook sigbare eenheid tussen minstens — vergeet maar vir die oomblik die gevestigde kerke vir sommige van wie materiële belange en rituele eksklusiwiteit skynbaar belangriker geword het as hul goddelike opdrag — individuele Christene oor alle taal-, volks- en rassegrense heen.

Maar dan mag die eretitel Christen en die heilige Naam van Christus ook nie misbruik word nie. Dan mag Christus self, net soos die belydenis van geloof in Hom, nie aangewend word as 'n verskoning om die werklike eise van Christus-navolgingskap te ontduik nie. Dan mag die leer aangaande die sg. **corpus mysticum Christi** nie as 'n gerieflike en gemaklike voorwendsel benut word om 'n konfrontasie van aangesig tot aangesig met ons mede-Christene oor watter mensgemaakte skeidsmuur ook al te vermy nie.

### DIE WIL VAN GOD

Daar is niks raaiselagtigs of geheimsinnigs omtrent Christus se gebod om eenheid tussen sy volgelingen nie. Daar is niks onduideliks aangaande sy opdrag om mekaar lief te hê soos Hy ons eerste liefgehad het nie. Daar is niks problematies i.v.m. die identiteit van die naaste wat ons moet liefhê soos onself nie: daarvoor het Hy die gelykenis van die Barmhartige Samaritaan aan ons gelaat. En ons skuil verniet agter die floue verskoning dat dit moeilik is om te bepaal wié werklik Christene, ons mede-Christene, die volgelingen van Christus is met wie ons geroepe is om, as lede van een en dieselfde liggaam, 'n Godgewilde eenheid te vorm. Hy self het dit maar alte duidelik aan ons geopenbaar toe Hy gesê het: „Elkeen wat die wil van God doen, dié is my broer en my suster en moeder”.

Dit is uiteindelik al wat werklik van belang is: **die wil van God**. En daar bestaan geen onduidelikheid omtrent sy wil aangaande die gemeenskap van alle gelowiges, die Kerk van Christus op aarde nie. Ons staan onder 'n opdrag wat sonder voorbehoud of voorwaarde oor al die eeue heen uit die mond van Christus self tot ons kom. En ons durf nie gehoorsaam wees aan dié opdrag slegs solank dit in ons kraam te pas kom nie — of in die kraam van ons eie besondere volksgroep of kerkgenootskap nie. God laat nie aan Hom voorskryf nie en Hy laat Hom nie bespot nie — ook nie deur die invloedrykste gevestigde kerk nie en ook nie deur hulle wat, met sy Naam op hul lippe, maar alte gereed is om vroom die waarheid te bely maar wat weier om sy wil te doen nie.

Dit is daarom dat dit 'n mens so effens skok om telkens weer gewigtige uitsprake, onheilspellende waarskuwings, en vreeslike veroordelinge aangaande die ekumene te verneem veral van die kant van die Afrikaanse Kerke wat, hoewel hulle dikwels luid hul ekumeniese besorgdheid te kenne gee, nog nooit eens so ver kon kom om 'n werklike broederlike gesprek selfs met mekaar te voer nie — ondanks die algehele belydenis-ooreenkoms wat daar tussen hulle bestaan — terwyl een van hulle selfs, kragtens sy grondwet, mede-Christene, medegelowiges, van 'n ander ras lidmaatskap ontsê.

Onwillekeurig vra 'n mens jouself, by die ervaring van sulke vreemde anomalieë, telkens ook weer die vraag af of die Christelike waarheid dan nie altyd met die liefde gepaard moet gaan nie; of die waarheid dan nie in Christus aan ons gegee is juis om die sondige skeidsmure tussen mense, wat ons so maklik tot afgode verhef, af te breek nie, ons onheilige vooroordele te vernietig nie; of diegene wat, veelal so liefdeloos en ten alle koste, aandring op die handhawing van die partikuliere waarheidsvoorbehoud — die ekumene alleen op voorwaarde — nie inderdaad besig is om die ewige waarheid van Gods eenheidswil vir sy Kerk op aarde die gruwelikste geweld aan te doen nie.

## PUBLICATIONS

### AFRICAN FAMILY LIFE

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## Summary

## Ecumene — on Condition

This article deals with the frequently and recently voiced contention that church unity is indeed an admirable aim, but that it should be striven after only on condition that the truth be not prostituted in the process. Otherwise such a striving after unity would stand condemned in the light of Scripture.

The author immediately points out that he finds no evidence in Scripture itself of such a condemnation, but what would in fact appear to be its opposite in I Cor. 12:13. Such a self-assured condemnation smacks all too much of the type of pseudo-prophetic half-truth that is mouthed in politically and socially *verkrampte* circles these days. Apart from which, it could hardly be regarded as logical reasoning; there would have been no reason for an ecumenical striving if there were no differences of opinion with regard to the "truth"; its ultimate motivation is the very fact that so many differences and divisions still exist despite Christ's clear injunction to his followers.

If the preservation of the "truth" at all costs — even at the cost of desired unity — is what matters above all, then this truth can only be a highly contentious one which must in fact ultimately bring about division and dissension. It can, there-

fore, certainly not be the truth of Scripture, but must be some man-made truth, a spurious truth. In insisting upon the acceptance of one's own particular version of the truth, one is all too prone to succumb to the temptation of self-aggrandizement, conceitedness, the primal sin *hubris*.

In theological circles this "truth" which must be adhered to at all costs is usually identified with a particular confession, but although the various confessions have historically exercised the most blessed influence upon the hearts and minds of believers, no confession dare ever be regarded as identical with the truth of divine revelation. At most, it can only be regarded as a human formulation of the divine truth, a clear echo of the eternal Word.

That is why it becomes almost blasphemous to abuse particularly a confession by employing it as an instrument of division, by making it the arbiter of the quality of divine truth, by positing it as the condition for, i.e. the stumbling-block in the way of, the realisation of Christian unity. A confession should in fact join together, not put asunder. To insist on the acceptance of a particular confessional truth as precondition is to deny and obscure the truth

concerning the essential unity of the Church of Christ.

This is a dangerous and devilish practice even if such a confessional truth be regarded as a confession of belief specifically in *Christ*. Christ's holy Name dare not be abused as an excuse to avoid the real demands of being his follower; the dogma concerning the *corpus mysticum Christi* dare not be used as a convenient pretext to shun all real confrontation with fellow-Christians across whatever man-made barriers.

What is ultimately of absolute importance is the will of God, concerning which, especially as regards the communion of believers, there exists no lack of clarity whatsoever. We dare not be obedient to God's will only when it suits our own purposes — or the selfish purposes of our own people or church.

Christian truth can never be divorced from love. It has been given us by Christ precisely in order to break the walls of division between men which we idolise and to destroy our unholy prejudices. They who uncharitably insist upon acceptance of their own particular vision of the truth as the condition for unity are in fact violating the eternal truth concerning the unity that God wills for his Church on earth.

## The Secularisation of the Church

*A Catholic Priest looks at his Church*

— Fr. G. M. A. Jansen, O.P.

The thaw in the Catholic Church since the Vatican Council has come as a sign of hope to many both inside and outside the Church. It offers a sign of hope that augurs well for the future. But for others it has come as a devastating shock and they can see nothing but disastrous consequences.

Yet objectively viewed, the Council has precipitated a deepgoing reformation within the Church with even wider ramifications than the sixteenth century reformation. Wider because most of the Christian Churches are now resolutely set on a path of renewal. This general renewal will have radical effects on the future of the human race because such searchings within the Christian Church must inevitably effect the course of mankind.

I would like, as a Catholic priest, very briefly to summarise the effect of the past four centuries of my Church's history and then look at the present using the Vatican Council decrees as my vantage point. I do this backward glance into the past to understand something of our position at the convoking of the Council and the glance into the present in order to assess where we should be going in the future.

### THE PRESENT FROM THE PAST

Over the last four centuries the Church has entrenched herself in a vast citadel. Four facets of this entrenchment are:

- (i) entrenching the faith of the people by dogmatising doctrine and teaching it in an apologetic framework,
- (ii) in the moral sphere, entrenching the consciences of the people by innumerable laws,
- (iii) in personal and social life regulating and moulding the people into a fixed discipline by means of canon laws, precepts



and the enforcement of traditional ascetic practices and devotions,

(iv) making ecumenical efforts almost impossible.

One can ask whether we had become set in formalism and legalism in a somewhat similar way that the Jews had concretised their life at the time of Christ. Had the Jews entrenched themselves in a spiritual citadel, isolating themselves from the rest of the world by moulding themselves into a national exclusiveness? Jesus and his disciples broke away from the traditions of the elders and so incurred the criticism of the Scribes and Pharisees. To their questions, he countered with the penetrating and thought-provoking question: "And why do you break away from the commandment of God for the sake of the tradition?" (Matthew 15:1). Is this a question we must allow Jesus to ask us again today? Have we not perhaps been living more according to the spirit of the Old Testament rather than that of the New?

### RENOVATING THE PRESENT FOR THE FUTURE

Such then is an all-too-brief look at the Church at the time of the convoking of the Vatican Council. Many will agree to a greater or lesser extent with this summary. But it is relatively easy to pass judgement by hindsight, yet extremely difficult to propose remedies for new situations and to implement them. It is one thing to say that the Catholic Church by her policy of isolation and immovability had become a foreign body no longer fitting in to the modern world and another thing to indicate how it should 'adopt, adapt and improve' that which is non-essential to her true nature and so take a place in the world as leaven to permeate through the whole of man's life.

But at least the call is clear. All the documents of the Vatican Council, especially the Pastoral Constitution on the Church in the Modern World and the Decree on Ecumenism are an invitation to the People of God to go back into the world, to get involved in it and enter into dialogue with it. "Hence, giving witness and voice to the faith of the whole People of God gathered by Christ, this Council can provide no more eloquent proof of *its solidarity with the entire human family* with which it is bound up, as well as its

respect and love for that family, than by engaging with it in conversation about these various problems." (Preface to the Pastoral Constitution on the Church in the Modern World.)

This dialogue is needed so that the Church can become once again the minister of God's word without hindrance and thus help bring the world to Christ. But the Church also needs dialogue in order to be influenced by the world, to learn from it, and change herself accordingly so that, by being more perfectly fitted into the world, she can bring her members unhindered to a close relationship with God within the framework of the relationship with man.

I will now generally examine the facets of entrenchment mentioned above and show how the Vatican Council breaks them down. I will write by letting the Council speak for itself. In this way from selected quotations we will be able to gauge something of the new spirit permeating Catholic theology. The references in brackets will be paragraph-references to the Pastoral Constitution on the Church in the Modern World unless otherwise indicated.

### BREAKING DOWN THE ENTRENCHMENT THEOLOGY

Christ the final Adam, by the revelation of the mystery of the Father and his love, fully reveals *man to himself* and makes his supreme calling clear. (22)

For the world has made rapid changes and advanced greatly. The human race has passed from a rather static concept of reality to a more dynamic evolutionary one. (5) The industrial type of society is gradually being spread leading some nations to economic affluence and radically transforming ideas and social conditions established for centuries. The practice of city life has grown; a greater socialisation which promotes at the same time appropriate personal development and truly personal relationships. (6). Progressively the realisation is growing that the task of humanity is to consolidate its control over creation, but even more that it devolves on humanity to establish a political, social and economical order which to an even better extent serve man and help individuals as well as groups. As a result, nations on the road to progress, desire to participate in the goods of modern civilization and play their

part freely on the world scene. (9).

This new evolution has given an independence to man, societies and sciences. If by autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values, which must gradually be deciphered, put to use and regulated by men, then it is entirely right to demand that autonomy. (36).

In this new evolution the Church has especially a saving and eschatological purpose which can be fully attained only in the future world. But it is already present in this world and is composed of men, that is members of the earthly city, who have a call to form the family of God's children. During the present history of the human race they are to keep increasing it until the Lord returns. They serve as a leaven and a kind of soul for human society as it is to be renewed in Christ and transformed in God's family. (40).

This task belongs to all Christians. They must strive to discharge their earthly duties conscientiously and in response to the gospel spirit. Those are wide of the mark who think that religion exists solely in acts of worship and in the discharge of certain moral obligations. Let there be no false opposition between professional and social activities on the one part and religious life on the other. The Christian who neglects his temporal duties neglects his neighbour and even God, and jeopardizes his eternal redemption. (43).

In the exercise of all their earthly activities, they can gather their humane, domestic, professional, social and technical enterprises into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory. (43).

The Church guards the heritage of God's word and draws from it religious and moral principles, *without having at hand the solution to particular problems*. She desires thereby to add the light of revealed truth to *mankind's store of experience*, so that the path which humanity has taken in recent times will not be a dark one. (33).

Thanks to the experiences of past ages, the progress of the sciences, and treasures hidden in the various forms of human culture, the nature of man is more clearly revealed and new roads to truth are opened. These benefits profit the Church too. Her purpose is to adapt the gospel to

the grasp of all. Indeed this accommodated preaching of the revealed word ought to remain the law of all evangelization. For thus each nation develops the ability to express Christ's message in its own way. At the same time a living exchange is fostered between the Church and the diverse cultures of the people. (44).

To promote such an exchange the Church requires special help, particularly in our day, when things are changing very rapidly and the ways of thinking are exceedingly various. She must rely on those who live in the world, are versed in different institutions and specialities, and who grasp their innermost significance in the eyes of both believers and unbelievers. With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the Divine Word. In this way, revealed truth can always be more deeply penetrated, better understood and set forth to greater advantage. (44).

Since the Church has a visible and social structure as a sign of her unity in Christ, she *can and ought to be enriched by the development of human social life*. The reason is not that the constitution given her by Christ is defective, but that she may understand more penetratingly, express it better, and adjust it more successfully to our times. (44).

Recent studies and findings of science, history and philosophy raise new questions, which influence life and require investigation. The deposit of faith or revealed truth are one thing, the manner in which they are formulated without violence to their meaning and significance is another. (62)

May the faithful therefore live in very close union with the men of their time. Let them strive to understand perfectly their way of thinking and feeling as expressed in their culture. Let them blend modern science and its theories and the understanding of the most recent discoveries with Christian morality and doctrine. Thus their religious practice and morality can keep pace with their scientific knowledge and with an ever-advancing technology. Thus too they will be able to test and interpret all things in a truly Christian spirit. (62).

Through a sharing of resources and points of view, let those who teach in seminaries, colleges and universities, try to collaborate with men well versed in the other sciences. Theological inquiry should seek a profound understanding of revealed truth without neglecting close contact with its own times. As a result, it will be able to help those men skilled in the various fields of knowledge to gain a better understanding of the faith. (62).

This common effort will very greatly add in the formation of priests. It will enable them to present to our contemporaries the doctrine of the Church concerning God, man, and the world better suited to them, with the result that they will receive it more willingly. Furthermore, it is to be hoped that many laymen will receive an appropriate formation in the sacred sciences, and that some will develop and deepen these studies by their own labours. In order that such persons may fulfill their proper function, let it be recognised that *all the faithful, clerical and lay, possess a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence*. (62).

All these considerations demand that, within the limits of morality and the general welfare, *a man be free to search for the truth, voice his mind and publicize it*, that he be free to practice any art he chooses and finally that he have appropriate access to information about public affairs. (59).

#### RENOVATION AND REFORMATION OF THE MORAL CODE AND DISCIPLINE

The documents of the Vatican Council breathe on every page a spirit of renovation and reformation. But they do not infuse this spirit by giving an extensive criticism of the moral code and discipline by which the People of God lived. Rather they found it on the fact that "man" has changed, that he has reached a kind of maturity in the course of evolution, by which he has become fully conscious of his dignity as a person, that he received a mandate from God to subject to himself the earth and all it contains and to govern the world with justice and holiness. (34).

Just as human activity proceeds from man, so it is ordained toward man. For when a man works he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself. Rightly understood, this kind of growth is of greater value than any external riches which can be garnered. A man is more precious for what he is than for what he has. *Similarly all that men do to obtain greater justice, wider brotherhood and more human ordering of social relationships has greater worth than technical advances*. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about. Hence the norm of human activity is this: that in accord with the divine plan and will, it should harmonize with the genuine good of the whole human race, and allow men as individuals and as members of society to pursue their total vocation and fulfil it. (35).

With the consciousness of this total vocation, there grows the sense of greater responsibility. But it is only in freedom that man can direct himself towards goodness. Our contemporaries make much of this freedom, and rightly so, to be sure. For God has willed that man be left in the hand of his own counsel so that he can seek his Creator spontaneously and come freely to utter and blissful perfection through loyalty to Him. Hence, man's dignity demands that he act according to a knowing and free choice. Such a choice is personally motivated and prompted from within. It does not result from blind internal impulse nor from mere external pressure. Man achieves such dignity when emancipating himself from all capacity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself, through effective and skillful action, apt means to the end.

Christ's redemptive work, while of itself directed to the salvation of men, involves also the renewal of the whole temporal order. Hence the Mission of the Church is not only to bring to men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with the spirit of the gospel.

It is clear that men are not deterred by the Christian message from building up the world or impelled to neglect the welfare of their fellows.

They are rather more stringently bound to do these things. (34).

The Gospel has a sacred reverence for the dignity of conscience and its freedom of choice constantly advising that all human talent be employed in God's service and men's. (41).

It is completely in accord with the nature of faith, that in matters of religion every manner of coercion on the part of men should be excluded. In consequence the principle of religious freedom makes no small contribution to the creation of an environment in which men without hindrance be invited to Christian faith and embrace it of their own free will, and profess it effectively in their whole manner of life. (A) (R.F. 10).

In the use of all freedoms, the moral principle of personal and social responsibility is to be observed. (R.F. 7).

Of its very nature, the exercise of man's religion consists before all else in those internal, voluntary and free acts, whereby man sets the course of his life directly to God. No merely human power can either command or prohibit acts of this kind. (R.F. 3).

With the growth of culture new values come to light. Some of these new values are enumerated by the Council: scientific study and strict fidelity toward truth in scientific research, the necessity of working together with others in technical groups, a sense of international solidarity, an ever clearer awareness of

the responsibility of experts to aid men to protect them, the desire to make the conditions of life more favourable for all, especially for those who are deprived of the opportunity to exercise responsibility or who are culturally poor. (57). Culture must be made to bear on the integral perfection of the human person, and on the good of the community and the whole of society. Therefore, the human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments and to develop a religious, moral and social sense. (59).

We can easily understand that with the appearance of entirely new values, the manner of living changes completely. With these new values there rises a sharp realisation of what ought to be done. Much of the old moral code and the traditional disciplines become obsolete, especially when they prevent the new values coming to realisation, or prevent Christians taking an active part in this realisation.

The Council therefore devotes several chapters on the reformations and renovations which have to be introduced in different moral standards and traditional disciplines.

In the liturgy: everything is to be done so as to make the People of God conscious of the active part which they play in the liturgical and sacramental life of the Church.

The reformation of the life of religious communities: The manner of living, praying and working be suitably adapted to the physical and psychological conditions of today's religious communities and also to the extent required by the nature of each community, to the needs of the apostolate, the requirements of a given culture, the social and economic circumstances anywhere, but specially in missionary countries. Further, the way in which communities are governed should also be re-examined. For this reason constitutions, directories, custom books of prayers and ceremonies are to be suitably revised and brought into harmony with the documents of the council. Naturally, this task will require suppression of outmoded regulations.

Renovation in the married life: By giving a greater independence to the parents in planning their family life, taking into account both their own welfare and that of their children, those already born and those which may be foreseen. The parents themselves should ultimately make this decision in the eyes of God. (50).

The reformation of Christian education: In the past a form of thinking and acting existed when it was considered best to keep Christians away from the world lest they be contaminated thereby. The Council states in the declaration on education, that it has no desire to remain away from the world in a form of isolation, but the Christian education

## 'n Roomse-Katolieke Teoloog Oor „Trente“

Aan die Rooms-Katolieke teoloog, prof. dr. Hans Küng, hoogleraar aan die katolieke teologiese fakulteit van die universiteit te Tübingen, is onlangs gevra of dit vir die Roomse Kerk nie nodig, gewens of moontlik is om standpunte waarop dié Kerk hom tydens die konsilie van Trente (uit die tyd van die kontra-reformasie in die sestiende eeu) gestel het, te herroep nie. („Trente“ is in die Kerkgeskiedenis veral bekend omdat die Roomse Kerk daar die banvloek uitgespreek het oor die Reformatoriese leer van die regverdiging deur die geloof alleen).

Prof. Küng het sy mening soos volg gegee:

Dit is 'n baie belangrike vraag.

Jeens Trente is daar grondige kritiek moontlik en nodig vanuit die gedagte-wêreld wat ook ontstaan het deur die resultate van die tweede Vatikaanse Konsilie.

Ek formuleer daarom enkele vrae wat in verband met Trente gestel kan word:

1. Was die Konsilie van Trente werklik voldoende verteenwoordigend vir die katolieke kerk en vir die hele Christenheid?
2. Is die Reformasie op die Konsilie van Trente werklik begryp?

3. Was die opset van Trente leerstellig of pastoraal?

4. Het Trente voldoende begrip getoon vir die historiese ontwikkeling van die kerklike leer en praktyk, of het dit onhistories-staties gedink?

Het die Konsilie van Trente werklik voldoende teruggegryp op die Bybelse boodskap?

Ek persoonlik is van mening dat nie een van hierdie vrae onvoorwaardelik bevestigend beantwoord kan word nie.

(Uit 'n artikel in **Woord en Dienst**, „Drs. G. Puchinger sprak met prof. dr. Hans Küng over Christen en Secularisasie“.)

remains in the world and for the world. Men are to be formed who will be lovers of true freedom; men, in other words, who will come to their decisions on their own judgment, and in the light of truth, govern their activities with a sense of responsibility and strive after what is true and right, willing always to join with others in co-operative effort.

However, apart from these important issues, the Council's deepest concern lay with:

- (i) resurrecting of the status of the layman.
- (ii) breaking down the barrier which the Church had thrown up against the reunion of the Churches.

### STATUS OF LAYMAN

(i) The Council's greatest inspiration was to raise the lay-people out of their state of passivity and to make them conscious that they really formed the essence of the Church, the people of God. The clergy were their ministers, but the Church lives her life through the people, and therefore nothing which belonged to the task and life of the Church was excluded from them: her Apostolic mission, her priesthood, her teaching and education, her external organisation and internal growth, it all belonged to them. The ministry was merely the organ through which the People of God, the Body of Christ, worked.

Christ's redemptive work, while of itself directed toward the salvation of men, involves also the renewal of the temporal order. Hence the mission of the Church is not merely to bring to men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with the spirit of the gospel. In fulfilling this mission of the Church, the laity therefore exercise their apostolate both in the Church and in the world, in both the spiritual and temporal orders. In both orders, the layman, being simultaneously a believer and a citizen, should be constantly led by the same christian conscience. <sup>(62)</sup> (L. 5).

They must take on the renewal of the temporal order as their own special obligation. (L. 7).

Many elements make up the temporal order: namely the good things of life and the prosperity of the family, culture, economic affairs, the arts and professions, political institutions, international relations and other matter of this kind, as well

as their development and progress.

The Council devotes special sessions to the socio-economic life, the political community and the pursuance of peace and international relations, with an eye to making the laymen conscious that they have heavy responsibilities in all these spheres and are not allowed to withdraw from them in a spirit of unworldliness.

Here are some pronouncements:

Vigorous efforts must be made to remove as quickly as possible the immense economic inequalities which now exist. (66). The fundamental purpose of man's productivity must not be the mere multiplication of products. It must not be profit or domination.

Rather it must be the service of man, and indeed of the whole man, viewed in terms of his material needs and the demands of his intellectual, moral, spiritual and religious life. And when we say "man", we mean every man whatsoever, and every group of men, of whatever race and from whatever part of the world. (64).

Growth must not be allowed to follow a kind of automatic course resulting from the economic activity of individuals. (65).

There is a desire today in the world to establish a political, juridical order in which personal rights can gain better protection. These include the rights of free assembly, of common action, of expressing personal opinions, and of professing a religion both privately and publicly. (73).

Men are voicing disapproval of any kind of government, which blocks civil or religious liberty, multiplies the victims of ambition and political crimes and wrenches the exercise of authority from pursuing the common good to serving the advantages of a certain faction or of the rulers themselves. There are some such governments holding power in the world. (73).

Let all citizens be mindful of their simultaneous right and duty to vote freely in the interest of advancing the common good. (75).

Civic and political education is today supremely necessary for the people, especially young people. Let those who are suited for it, or can become so, prepare themselves for the difficult but most honourable art of politics. Let them work to exercise this art without thought of personal convenience and without benefit of bribery. Prudently and honourably

let them fight against injustice and oppression, the arbitrary rule of one man on one party, and lack of tolerance. (75).

The Church shows respect for the political freedom and responsibility of citizens and fosters these values. (76).

### RESTORATION OF UNITY

(ii) Equal to the concern for the restoration of the status of the layman, is the Vatican Council's concern for the restoration of unity among all Christians.

The Church confesses her wrong in having deliberately practised a policy of isolation, by which she rejected every approach of the other Christian churches in their efforts to reunion.

St. John has testified: "If we say that we have not sinned, we make him a liar, and his word is not in us." (1 Jn. 1:10). This holds good for sins against unity. Thus, in humble prayer we beg pardon of God and our separated brethren, just as we forgive those who trespass against us. <sup>(63)</sup> (E. 7).

Furthermore, the Church acknowledges that the other Churches are truly Churches of Christ. All those justified by baptism are incorporated in Christ, and their christian way of living is nourished by faith in Christ. This way of living expresses itself in private prayer, in meditation of the Bible, in Christian family life, and in the services of worship, offered by communities assembled to praise God. Furthermore, their worship sometimes displays notable features of an ancient common liturgy. (E. 23).

Therefore, we must eagerly enter into dialogue with our separated brethren. This dialogue will be far from easy. Undoubtedly the differences that exist in varying degrees between them and the Catholic Church — whether in doctrine and sometimes in discipline, or concerning the structure of the Church — do indeed create many and sometimes serious obstacles to full ecclesiastical communion. (E. 9). However, doctrine must be clearly represented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false conciliatory approach which harms the purity of doctrine and obscures its assured genuine meaning. (E. 11).

We must also realize that Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has

need. Therefore if the influence of events or of the times has led to deficiencies in conduct, in Church discipline, or even in the formulation of doctrine (which must be carefully distinguished from the deposit of faith) these should be appropriately rectified at the proper moment. (E. 6). Therefore we Catholics are as much in need of dialogue, not merely because coming into closer and more intimate contact with the way in which they think and live, but also that we may better realize where our deficiencies lie in conduct, discipline and institutional character, and also even in the expression of dogmatic truth. This is so because the tradition in their Churches may have come nearer to a full appreciation of some aspects of a mystery of revelation than ours, and have expressed it to better advantage. In such cases, these various theological expressions are often to be considered as mutually complementary rather than conflicting. (E. 17). When comparing doctrines with one another, we should remember that in Catholic doctrine there exists a "hierarchy" of truths, since they vary in their relation to the fundamental Christian faith. Thus the way will be open whereby this kind of fraternal rivalry will incite all to have a clearer awareness and a deeper realization of the unfathomable riches of Christ. (E. 11).

Hence our dialogue should never take the form of polemic discussions, but should be conducted with affection, understanding and humility. What we need especially is a change of heart. For it is from newness of attitudes, from self-denial and un-

stinted love, that yearnings for unity take their rise and grow toward maturity.

For this reason the dialogue should not merely be an intellectual approach, but especially a willingness to live in each other's world, to combine in prayer, apostolic activities, cultural, socio-economical and political enterprises, so that we meet the world as one Christian body.

### CONCLUSION

It is only a few years since the closing of the Vatican Council and we already find ourselves in a crisis of changes and renovations. There are many well-founded but also many wild attacks on the dogmatic theology of the Church, a discarding of old traditions, a breaking away from all discipline, a resistance against laws (be they natural or positive laws), a repugnance against old forms of prayer and ascetic practices.

And thus we have entered into a situation that looks like that of the period after the Resurrection, when the Jewish converts were being called upon to forgo their old traditions. It was then only through the clear and decisive action of St. Paul who never stopped to point out that such was the will and intention of Christ, that the problem was solved.

Thus we will never understand the crisis of today, unless we clearly realize that the reformation which the Council proposed as the adjustment to the rapid evolution of the world is the reformation which Christ willed and intended. The

voice of the Vatican Council is the voice of Christ Himself, who speaks through His body, the Church.

It is only by an earnest study of the reasons which the Vatican Council gave for its proposed reformation that we get an insight in the doctrinal synthesis that forms its foundation. It is this doctrinal synthesis which we make our own. It is only when we have mastered the principles that we can take part in the reformation with a sure heart, because we have in them a safe criterion which of these renovations are right and which wrong, always taking into consideration the right of experimentation and the freedom of conscience and religion which the Council has given us.

If the laymen are willing to take up the call of the Council and accept their rightful place in the active life of the Church, let them study and discuss together the documents of the Council, so that they form thus a conscience in themselves, which can be a safe guidance for their individual and social activities.

Furthermore, we Catholics must remain conscious that whatever reformation we desire, it must be done within the Church first. Any Catholic who leaves the Church, will have no hope of doing anything toward it outside the Church. It would be a strange thing indeed, if people who listen to the infallible voice of the Church in her call for reformation, cease to believe that that same Church would have the power within herself to accomplish what she has begun.

## WE SHALL OVERCOME

— The Rev. James Moulder

**The bullet of a coward killed Martin Luther King. But the convictions and principles which he embodied in his own person and in the programme of the Southern Christian Leadership Conference are still very much alive. And it is these which I want to review as a tribute to one who would rather have us keep his work alive than mourn his memory.**

### SEGREGATION

Martin Luther King could have escaped from the restrictions and disadvantages of the segregated south. Instead he accepted the moral obligation to return there after obtaining his Ph.D. in philosophy from Boston University. Furthermore he

refused to be a detached spectator and never adjusted to or accepted the crippling and evil effects of segregation and discrimination. From the beginning he revolted against the conditions which were and are depriving men of adequate work, food and education.

Before considering the way in which he expressed his revolt against and rejection of every form of segregation I want to mention some of his insights and personal responses to the system of discrimination.

As a boy he only went once to a downtown Atlanta cinema because of the obnoxious experience of having to enter a rear door and sit in a filthy peanut gallery. He noticed that segregated facilities and opportunities for Negroes were always inferior and

never "seperate but equal". And the thousand and one ways the so-called "white" Southerners had of staring the segregated in the face with "You are less than . . ." and "You are not equal to . . ." destroyed the dignity and self-respect of his fellows. What's more, their economic dependence on the "white" community deprived them of the courage to protest against unjust racial conditions for fear of losing their jobs. Worse still, the segregated adjusted themselves to oppression and thereby became conditioned to it. And by accepting an unjust system they co-operated with that system and contributed to its evil.

It was against this sort of background and insight into the crippling effects of prejudice on both the segregated and the segregators that King decided to find ways of restoring to the Negroes their essential humanity. Like Thomas Jefferson he resolved "upon the altar of God eternal hostility against every form of tyranny over the mind of men".

How did he set about fulfilling this resolution? What were the ingredients of the philosophy he hammered out in his marches, sit-ins and numerous spells in prison?

### EDUCATION

While still a student Martin Luther King wrote the following in his college newspaper:

One of the chief aims of education is to save people from the morass of propaganda. Education must enable one to sift and weigh evidence, to discern the true from the false, the real from the unreal, and the facts from the fiction. The function of education therefore, is to teach one to think intensively and to think critically.

This Socratic-like insistence on the importance of discovering the facts of life in one's society and distinguishing what is true from the falsehoods, half-truth and myths of the propaganda peddlers undergirded his whole life's work.

He often became angry about what he called "softmindedness" which he couated with fear, suspicion and lack of initiative to obtain the facts about social, economic and political conditions. In fact, he regarded this soft-minded flight from reality, from the unpalatable facts of one's society, as one of the root causes of prejudice. And he fulminated against people who had received an education but who refused to "think logically and

scientifically" and to allow their knowledge of events and conditions in society to correct their restricted experience and mythical fancies.

On the other hand, King always insisted that obtaining and applying it intelligently was not enough. He characterised the goal of an educational system as the production of people with "intelligence plus character". As he put it in his college newspaper:

The complete education gives one not only the power of concentration, but worthy objectives upon which to concentrate.

### COMMUNISM AND CAPITALISM

Martin Luther King was always convinced that both communism and traditional capitalism represent at best only a partial truth about social and economic life. Capitalism refuses to recognise the value of collective enterprise; communism that of individual enterprise. In other words: capitalism fails to appreciate that life has a social dimension; communism that life is both individual and social. Furthermore capitalism's **practical** materialism has been and is often as pernicious as the **theoretical** materialism on which communism is based.

But King had more basic reasons for rejecting communism. In his own words:

Communism is based on ethical relativism and accepts no stable moral absolutes. Right and wrong are relative to the most expedient methods for dealing with the class war.

Moreover:

The ultimate weakness of Communism is that it robs man of that quality which makes him man . . . his capacity to deliberate, decide and respond. Under Communism the individual is shackled by the chains of conformity; his spirit is bound by the manacles of party allegiance and he is stripped of both conscience and reason.

At the same time he was honest enough to recognise that capitalism has often left a gulf between superfluous wealth and abject poverty; has created conditions permitting necessities to be taken from the many to give luxuries to the few; and has encouraged small-hearted men to become cold and conscienceless so that they are unmoved by suffering, poverty-stricken humanity.

### LAW

Martin Luther King was often labelled an "anarchist" because of his policy of civil disobedience. Actually he had a profound respect of law but distinguished sharply between just and unjust laws. Like St. Augustine he regarded "an unjust law as no law at all". Some of the criteria he gave for distinguishing just from unjust laws are as follows:

1. A just law is a man-made code that squares with the moral law of God. An unjust law is a code that is out of harmony with the moral law.
2. Any law that uplifts human personality is just. Any law that degrades human personality is unjust.
3. An unjust law is a code that a minority inflicts on a majority and that is not binding on itself. A just law is a code that a majority compels a minority to follow and that it is willing to follow itself.

This distinction between just and unjust laws is perhaps best expressed in King's reminder that everything Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal"!

Thus an individual who breaks an unjust law and willingly accepts the consequences of his action is in reality expressing the highest respect for law because his action is an attempt to arouse the conscience of the community over its injustice.

### NON-VIOLENCE

Martin Luther King consistently insisted that violence, whether to bolster up or overthrow a **status quo**, is always self-defeating and self-destructive. The riots which followed his assassination were an eloquent but tragic confirmation of his conviction. Through his close study of the philosophy of Mahatma Gandhi he came to the conclusion that the Christian doctrine of love, operating through the Gandhian method of non-violence is one of the most potent weapons available to oppressed people in their struggle for freedom.

His own philosophy and programme of non-violent resistance contained four cardinal elements:

1. A non-violent resister must be physically passive but his mind and emotions must always be active and engaged in trying to persuade his opponent that he is wrong.

2. A non-violent resister must not seek to defeat or humiliate his opponent but must try to win his friendship and understanding.
3. A non-violent resister must direct his attack not against people who are doing wrong but against those social and legal structures, institutions and regulations which are an incentive to wrong-doing.
4. A non-violent resister must be willing to accept suffering without retaliation; to accept his opponent's blows without striking back.

This policy often irritated King's followers and alienated him from the leaders of the Black Power movement. Nevertheless he remained convinced that non-violence was the only alternative both to the immorality of doing nothing in the face of evil and the immorality of responding to it with violent hatred and despair.

At the same time he recognised that his marches, sit-ins, kneel-ins and freedom rides would unleash violent opposition to him, his movement and his aims. In the end his repeated quotation of Gandhi's reply to similar charges or creating violence applied to himself:

Rivers of blood may have to flow before we gain our freedom; but it must be **our** blood.

#### US

But what has Martin Luther King's life and death to do with us?

Only this: it was in South Africa that Gandhi began to experiment with non-violent resistance to unjust laws. We have therefore contributed indirectly to Martin Luther King's philosophy and greatness!

What's more, our government is so terrified of the moral qualities he represented that they refused him entry to our land, banned a recording of

one of his sermons and slandered his good name and misrepresented his teaching on "Current Affairs" and elsewhere!

And the reason he received this treatment both before and after his assassination is not hard to find: both they and we are desperately doing our damnest to deny all those human and Christian values which King embodied and for which he died.

At the same time violence is encroaching and escalating in Southern Africa and will continue to do so while two desperate ideologies seek to outdo each other in hatred and bloodshed. This is therefore a time of increasing pseudo-peace and pseudo-security. But it is also the time to evaluate the principles on which Martin Luther King's life and work were based. Perhaps some of us may even come to remember this period as the time when we found the courage and humility to imitate his love for honesty, justice and freedom.

## Vaste Spyse vir die Sterkes

In *Die Beeld* (26/5/68) het 'n berig verskyn onder die opskrif: *Wydingsdiens gehou vir N.P.* In die berig word meegedeel dat daar op Sondag, 26 Mei, in die Ned. Geref. Gemeente Tiervlei, Kaap, 'n wydingsdiens gehou sou word om die twintigste bewindsjaar van die Nasionale Party te gedenk. Die Speaker van die Volksraad, mnr. Henning Klopper, sou in sy hoedanigheid as L.V. vir Parys daar optree, asook twee ander parlamentslede, mnr. Alec van Breda en dr. Willie Venter, en 'n predikant van die Ned. Geref. Kerk, ds. G. J. S. Möller.

„Die volgende program” (so lui die berig verder) „is opgestel: Die verwelkoming deur mnr. Van Breda, gevolg deur die sing van Psalm 25. Mnr. Klopper neem die Skriflesing waar uit Romeine 12 verse 9-21 (oor „liefde, vurigheid, nederigheid, weldadigheid”) en doen die gebed.

Die aanwesiges sing daarna Gesang 31. Ds. G. J. S. Möller van Stellenbosch hou die wy-

dingsrede na aanleiding van Spreuke 11 vers 14 („As daar nie goeie oorleg is nie, val 'n volk; maar in die veelheid van raadgewers is redding.”) Gesang 12 word gesing en dr. Willie Venter, oud-predikant en L.V. vir Kimberley-Suid sluit af met gebed.

Die aanwesiges sal dan Die Stem van Suid-Afrika sing.”

In die derde van 'n reeks artikels oor „Die Gronde vir Apartheid” skryf prof. dr. H. P. Wolmarans in *Die Hervormer* van Junie 1968 o.a.: „Apartheid of segregasie is nie 'n politieke beginsel, wat deur die een of ander politieke party uitgevind is nie, maar vrug van die Calvinistiese Christelike geloof van ons voorgeslagte”.

„Die wortel van apartheid by ons volk, lê in die geloof van die Hollandse Watergeuse en die Franse Hugenote, waar ons Afrikaanse lewens- en wêreldbeskouing sy oorsprong gevind het en dit is daarom ten minste so oud soos die be-

skawing in Suid-Afrika. Die politieke party het heel tereg hierdie fundamentele lewensbeginsel tot 'n politieke stryd-kreet verhef. Die Afrikaner wat apartheid as lewensbeginsel verwerp, verwerp ook sy hele voorgeslag met al hul geloofs-beginsels.”

„Die geloof aan hierdie apartheidsbeginsel is gegrond op die Heilige Skrif as die norm van leer en lewe van al die gelowiges”.

„Apartheid is een van die skoonste vrugte van die Christelike geloof en die Christelike beskawing, 'n erfenis van vrome voorgeslagte en niemand sal hierteen optrek of hom daarteen verset nie, tensy hy van hierdie kardinale beginsel van die Christelike geloof nog nooit gehoor het nie, of dit wél gehoor het, maar reeds lank vergeet het”.

(Prof. Wolmarans is 'n oud-hoogleraar van die teologiese fakulteit van die Hervormde Kerk aan die Universiteit van Pretoria).

# Reformatio Continua

(Sermon delivered on the occasion of the 450th anniversary of the Reformation,  
St. Andrew's Presbyterian Church, Pretoria.)

— The Rt. Rev. B. B. BURNETT

The Gospel sets us free to become men. In the letter to the Romans (8:21) St. Paul contrasts "the corrupting bondage" from which the created order is to be liberated, with the "freedom of the glory of the children of God". The Children of God are glorious in their freedom. So it is not surprising that a little further on he says "whom he called, them he also justified, and whom justified, them he also glorified" (Roman 8:30).

Those who are freely justified by God's grace are liberated to grow into their manhood in the Spirit and in the power of the Son of Man. This is their glory. Bondage is a corrupting thing. Liberty in Christ is God's way of carrying through his work of creation among men gloriously.

When Martin Luther nailed his 95 theses to the Wittenberg Church door he was witnessing to the freedom in the Gospel which is God's gift to us. The act was intended to be an invitation to a dialogue which would serve freedom. Unfortunately men in bondage to corrupting powers (and I do not here refer simply to the Roman Catholic Church) turned the invitation to a free dialogue under the Holy Spirit into an act that led to schism.

Luther had come to know the liberty of the glory of the children of God. He proclaimed afresh that God is like a Father, prodigal in his love, more prodigal indeed, than the prodigality of his wastrel sons who misused his gifts. In his love he comes to meet us when we come to ourselves in a far country and he accepts us as we are. Martin Luther proclaimed afresh that salvation is along with faith, God's gift to men and not something to be earned by orthodox theological formulations, correct behaviour, traditional Church structures and by conforming to ethical codes and Church regulations. He proclaimed our freedom in the Gospel, and how we thank God that he uncovered this liberty in Christ. Thank God he helped us to understand and experience more fully God's grace.

## PRINCIPALITIES AND POWERS

But the reformation did not go far enough in pursuit of the freedom of the children of God. The freedom which was offered in Jesus Christ, was a deeply personal freedom from

the power of sin. It is an assurance that in the Son of Man sin is conquered and that nothing can separate us from the love of God when in Jesus Christ He has taken hold of us. I expect we all love the words of St. Paul in Romans 8:38-39.

Here we have a glorious assurance which has come to mean very much to me. But I do not think that we have taken sufficient notice of the "principalities and powers" in that passage. They have and do separate men from the love of God. They have and do return men to the corruption that comes from being in bondage.

This brings me at last to my texts in Colossians 1:16 and 2:15. In Colossians 1:16 Jesus is revealed as the alpha and omega, the source and end of the life of men. All things came by Him and are to serve his purpose. "All things have been created through him and unto him." Among these things are included "Thrones or dominions or principalities or powers". What the New Testament in many places describes as the principalities and powers have thus been created to be the servants of the Son of Man, and, we may add, of the sons of men.

What are these princelings and powers? They can be described as structures necessary for human life in community. They are like the stage and the props required for a theatrical production. It is impossible for men to live and grow outside a framework. The powers represent a great variety of structures on which we must rely for our life in society.

We need for example the framework of the customs surrounding family life and traditions of tribe and nation. We need ethical norms, methods of measuring time. We need religious and social customs. We need law. We need to give shape and form to life in community. We are obliged to give shape

and form to ideas, which become systems of thought. And we find it necessary to set down what we believe in definitions and creeds. All these structures are created to serve men.

But structures created to serve men share in the corruption of evil, because they have been created by men. Thus although the "powers" exist to guide and be helpful to men they can and do "take over" and become dominant. Men become subject to them. Structures which were meant to be helpful instruments become oppressive. The serving friend becomes a harsh master. It is as though the framework of life which is meant to serve men's needs revolts and becomes their Lord. The myth of the Frankenstein monster provides a forceful illustration.

## JESUS' VICTORY

That the powers had "taken over" was revealed by Jesus Christ. The truth reveals falsehood. The man who is free shows where there is bondage. We briefly look at Col. 2:15.

Jesus divested himself of the principalities and powers. He showed he was independent of them. He would not be bound by them. He is their Lord. These things were created to serve the sons of men in their weakness and need.

But the powers would not recognize his authority. Here is rebellion. But they treated HIM as a rebel. The structures created to serve the Son of Man and the sons of men turned on their Lord. As the authentic and true man Jesus could not conform to the claims of the powers, for they are always a mixture of true and false. But they claimed an absolute authority and were used to kill him. What were the powers that combined to kill him? The first must be described as structures of religion. He offended the way in which the Pharisees gave expression to their piety and obedience to the law. He gave offence to the conservative cultural and religious traditions of the Sadducees. If Judas Iscariot was a zealot, he also offended a political party which absolutized its political ideals. The power of the state was used to con-



demn the best of men when it ought to have served and protected the qualities for which he stood.

On the cross Jesus "made a show of them (the powers) openly". When they set out to kill the wholly genuine and true Man, the One in whom God and Man are perfectly reconciled and united, they were shown up in their true colours as evil and rebellious powers. But his cross and resurrection were also a victory over the powers to whom he refused to give his first loyalty. The letter to the Colossians describes him as "leading them in triumphal procession on the cross" (C.F.D. Moule). This is meant to be a picture of Jesus, like a Roman Emperor, leading his royal captive princelings in triumphal procession.

What Colossians says is this: On the cross Jesus shows up the powers. That is to say, the social and religious patterns which claimed men's allegiance were shown to have exercised an authority to which they had no rightful claim. They are seen to act against the Son of Man. But they cannot do away with him. By his resurrection he cuts them down to size. He makes them subject to himself again. It is humanness that counts. He does not destroy them but they are captive to him. They are put in their right place. This means that in Jesus Christ they can once again be the servants of men. They exist to be servants.

### FREEDOM

Christians ought to know the freedom from the powers which is their gift in Jesus Christ. They should know this freedom because as their final term of reference He liberates them from a binding allegiance to other loyalties. Our structures, either religious or social, can never be final terms of reference. The powers are always simply a convenience. And whether they are the powers of family loyalty, of tribe or nation or of religions they should be treated with respect but men are not ultimately subject to them. They must be reminded that they exist for men's convenience. They need to be reminded that the cross and resurrection of Jesus Christ have revealed the powers in their ambiguity and rebellion. He has shown them their proper place as captives on his triumphal procession. The same thing was recently expressed in a letter to me from a friend who was changing his work and moving his home. "So I will be glad to settle down, though for me

life will always remain a pilgrimage where the tent pins can never be driven too deeply into the ground."

One who believes in Jesus Christ as the Lord is marked by a freedom from the powers. This is one way in which we give our witness to the Lordship of Christ. We need, however, to be vigilant lest the powers take us unawares and bind us again. National, cultural, political or religious loyalties can do this in a thoroughly respectable way.

### THE STRUCTURE OF SEPARATE DEVELOPMENT

There are two areas of our life together to which your attention should be drawn. These are both areas in which we need to express anew our freedom in Jesus Christ.

1. I believe the ideology of Separate Development represents a structure and is well on the way to being a power which is no longer a servant but a master. I do not say this because I believe that the way it is carried out causes hurt to disenfranchised people, which, it seems to me, a man's conscience cannot endure. I accord to men a freedom to profess that Separate Development is the most Christian social order possible to us, even when I disagree with them both in principle and because the way it is applied is far more hurtful to some groups than to others. But what is even more serious than this is the fact that in our country the ideology of separate development has become the touch stone by which men are measured. There are some strong indications it has become the absolute standard by which to test whether a man is a good or bad citizen.

That a man believes in and seeks to live by the Spirit of Jesus Christ has become less significant than that he either accepts or rejects the ideology of separate development. Moreover, when men are no longer free to accept one another simply as men in Jesus Christ, whatever their culture or colour because an ideology does not allow it, our freedom in Christ is infringed. However many pictures of Calvin or of Luther we may show on our postage stamps, this stamps us clearly as a people who are no longer heirs of the Reformation.

### THE STRUCTURES OF THE CHURCH

2. The Church suffers from this bondage, and she is the more blame-

worthy. What is more the very structures of the Church have also succeeded in becoming powers which limit our freedom in Jesus Christ. The form of the Church, its ministry and government, have been given to us by history and by the work of the Holy Spirit. Although the shape of the Church is historically conditioned it must be acknowledged that some kind of form is necessary for her life, but shape and form, the powers, must keep their proper place.

We become aware of the strength of the powers as soon as we try to give any really deep expression to our unity across denominational boundaries. Jesus Christ reconciles and unites. The powers in control are always divisive. They stifle the spirit and produce a poor and sour fruit. They always deny us the liberty in Christ which is God's gift to us in the Gospel.

Many of us have experienced a fellowship in Jesus Christ with persons of denominations other than our own, which is deeper and sweeter than our fellowship in our own communions, but we cannot know formal reconciliation with them by the uniting of our Churches. However rich our fellowship may be with Churchmen of traditions other than our own the powers come between us. Powers created by the Churches prevent the full experience of reconciliation and unity in Jesus Christ.

What do we say to a Church which exists to bear witness to Christ's victory over the powers and which is herself not free from the powers. None of us ought to rest until the powers that separate and keep men apart are dethroned and we are free to accept one another, simply as men in Jesus Christ.

I believe God is at work in the Ecumenical Movement to achieve this. Those who work and pray within the ecumenical movement seek a Church in which men are free to accept one another in Christ as they are accepted by God. This is the freedom of the glory of the children of God. This is the fruit of renewal or reformation. To this the Holy Spirit points on this anniversary.

### SOME CONCLUSIONS

I recently received a letter from Fr. Paul Verghere of the Syrian Orthodox Church. After serving for 5 years in the W.C.C. in Geneva he is returning to his people in India. Among other things he said: "In five

years as a professional 'Ecumaniac' one cannot fail to learn a few things. The vision of the unity of mankind in justice and destiny remains the beckoning horizon. The unity of the Church, when taken out of that context, loses significance and fails to inspire".

This is so because the Gospel is concerned not so much with making Christians as with creating men. The Gospel of Jesus Christ is concerned with men and their reconciliation to the Father, within themselves, and to one another. The Church is an instrument to be used by God to create whole men. The Church is only the sign that Christ reigns. It is not the Kingdom of God. Unfortunately, our understanding of the Church has frequently been that it is an end in itself somehow apart from mankind and the destiny of mankind as a whole. This has gravely limited our vision and the Church has often hidden the Gospel in its own shadow.

On the other hand the Gospel is that God's purpose is "that the universe, all in heaven and on earth, might be brought into a unity in Christ." (Eph. 1:10) and the New Testament proclaims that Jesus came to create "a single new humanity" (Eph. 2:16 N.E.B.). This is one of the Gospel insights which the Ecume-

nical Movement is uncovering. Moreover this uncovering of insights can take place so fruitfully because there has been a free dialogue between people from very different cultures and traditions. Together we are experiencing new and enriching insights into the meaning of the Gospel and of our understanding of the place of the Church in God's Kingdom. We see moreover, the first fruits of "the single new humanity" which the Gospel is creating in the ecumenical fellowship we enjoy with men from every nation and from a great variety of Church traditions.

Because the Ecumenical Movement trusts that in openness and exposure to one another under the Gospel in free dialogue there is hope of renewal for the Church, it can also be said to express again a faith in the Holy Spirit who will lead us into all Truth. In this way the Ecumenical Movement makes possible renewal or reformation through the Gospel without schism. Because we believe that God has much to say to us by our brothers in Christ for our healing, and because through a wide ecumenical fellowship we can grow up together in a fuller understanding of the Gospel and of how it can meet the world's needs, schisms can begin to be healed as we are renewed together

as we try to meet men's needs with God's love.

The Ecumenical Movement stands for renewal through that free dialogue which Martin Luther wanted but which the powers, the structures of Church and Society denied him. The 'powers' succeeded in frustrating Luther's reformation and limited its effectiveness, by turning it into an occasion for schism in the Church. We have now to ask: "Will social and ecclesiastical powers frustrate the Ecumenical Movement by clinging to schism not only between denominations but also between men of different races and cultures?"

This is a matter of vital importance if the Church is to be obedient to God and faithful to the Gospel. There is no doubt whatever in my mind, that the unity of the Church, when taken out of the context of the vision of the unity of mankind in justice and destiny, not only loses significance and fails to inspire, but does not express the truth as it is in the Gospel.

Those of us who believe that the Gospel of Jesus Christ is that men are set free from sin and the powers in order to accept one another as they are accepted by God, must cling to one another with the tenacity that truth and love give to men. We cannot surrender this freedom in Christ without becoming less than men.

## Letters — Briewe

### ARTIKEL STEM TOT NADENKE

**Mnr. W. L. von R. Scholtz, Helderberg, Stellenbosch.**

Dit was interessant om ds. J. E. Plaatjes se artikel *Because of these things* te lees. Dit stem 'n mens noodwendig tot nadenke.

Dit is egter goed om te weet dat alle Kleurlinge nie ds. Plaatjes se mening toegedaan is nie. Mnr. Tom Swartz, 'n bekende Kleurlingleier van Kaapstad, skryf in 'n artikel in *Dagbreek* (24/3/68): „Myns insiens is die Kleurling ten gevolge van regeeringsbeleid vinnig besig om 'n nasie te word. Die stelsel van eie identiteit (die persoonskaart) en groepsgebiede help om 'n nasie te bou. Daar is baie mense wat in nedersettings woon, wat nooit vergeet het dat hulle van 'n bruin geslag is nie — of dit nou Griekwas, basters of ander

Kleurlinge is". Mnr. Swartz beklemtoon dit egter dat die blankes die Kleurlinge nou as volwassenes moet behandel.

(*n Mens wonder net watter verklaring mnr. Swartz daarvan sou kan gee dat sulke groot getalle Kleurlinge na Kanada geëmigreer het en nog steeds graag daarheen wil emigreer. — Red.*)

### POLICIES OF TWO PARTIES BASICALLY THE SAME

**Mr. A. H. Clutton, Addo, C.P.**

Mr. Wood's long letter in defence of the United Party, which appeared in the April issue of your paper, reproaches me for my ignorance and lack of understanding of his Party's race politics. Without wishing to start a political wrangle I feel, nevertheless, that courtesy demands that I reply briefly to his strictures.

He takes me to task for saying "fundamentally the views of both parties on this question (the Native question) are identical". In my article I specifically condemned Apart-

heid, and I include the United Party in this condemnation because, basically, it is itself wedded to a policy of Apartheid whatever ticket — a rose under any other name — it may choose to attach to it. This is the crux of the whole matter, and I feel that my reply on this point automatically disposes of the various subsidiary issues that he has raised. This is why I consider myself justified in maintaining that its supporters are deluding themselves if they imagine that its approach is more enlightened.

As for the United Party's "establishing machinery for consultations with non-White peoples", is not this precisely what the National Party has been and is doing at the moment? In any case a Consultative Body is what its name implies. It is there to be consulted, with no guarantee that any of its recommendations will be accepted.

Mr. Wood refers to speeches by Mr. Marais Steyn and Dr. Jacobs. I can mention others such as Mr. Japie Basson who definitely give hopes

of better things to come. However, until these gentlemen can show that they are giving a more positive and progressive lead to the members of their party, one is entitled to conclude that they fully support its present policy.

## DEPORTATION OF ANGLICAN BISHOP

### Disgusted Anglican, Cape Town.

The government's persecution of the Anglican and Roman Catholic Churches continues in this so-called 'Christian' country of ours. We all know how the number of Roman Catholic immigrants is being controlled, and that the Roman Catholic Church is not permitted to bring in priests from overseas any more.

As regards the Church of the Province of S.A., last year the bishop of Kimberley and Kuruman, Bishop Edward Crowther, was deported. Now, Bishop Robert Mize, the Bishop of Damaraland, S.W.A., is to be deported when his temporary permit expires on July 26. What has he done to justify this? Nobody knows, and very few care in this self-centred

land in which we live today. Except for a protest from the Archbishop of Cape Town and one or two Bishops, hardly a voice has been raised in protest. People have been so indoctrinated and brainwashed by the S.A. B.C. that they assume that 'he must have done something wrong'. Instead of demanding to know the reason.

As a columnist in the Sunday Times cynically said regarding Bishop Mize's deportation, "I surmise that he has been reading extracts from the New Testament to his flock. Some of this, of course, can be terribly dangerous when placed in the wrong hands."

One sometimes wonders whether the members of the present government really are Christians; whether they ever go to church; and whether they realise that there will be a day of judgment and a day of retribution for them one day.

### „EENVOUDIGE WOORDE”

#### Mnr. J. A. Duigan, Pretoria.

Ds. N. van Loggerenberg is weer kwaad. Die rede? My brief oor die Rooms-Katolieke Kerk! Hy het my

skuldig bevind aan „onverdraagsame bitsigheid” plus „aanmatigende propaganda” plus „onbybelse mensge-loof” ens.

Uit jarelange ondervinding weet ek nou al dat ds. Van Loggerenberg baie van breedsprakigheid hou, maar ek wil liever in eenvoudige woorde skrywe om my bedoeling te verduidelik.

As ek iets oor die Rooms-Katolieke Kerk skryf, dan gebruik ek die Bybel om my feite te bewys. Ek mors geen tyd met die „vertaling” van mense nie, maar ek herinner aan die waarskuwing van II Petrus 1:20, „terwyl julle weet dat geen profesie van die Skrif 'n saak van eie uitlegging is nie”, en ook van Paulus in Gal. 1:8: „Maar al sou ons of 'n engel uit die hemel julle 'n evangelie verkondig in stryd met die wat ons julle verkondig het, laat hom 'n vervloeking wees!”

Om die belangrikheid van hierdie teks te beklemtoon, het Paulus dieselfde woorde in Gal. 1:9 herhaal.

Ons behoort almal daagliks Gal. 6:12 te lees en te onthou.

## AD HOC COMMITTEE IN NETHERLANDS PROPOSES GRAVAMEN TO REFORMED ECUMENICAL SYNOD

Following upon the death of Martin Luther King and an article in *Trouw* by Dr. J. Verkuyl who said that now something must be done by Reformed Churches, a group of 45 persons of the Reformed Churches in the Netherlands (Gereformeerde) have constituted an ad hoc committee and drafted a protest (gravamen) to be sent to the Reformed Ecumenical Synod regarding its position on race relations.

Advancing the consideration that in international niveau the Reformed Churches are the only ones which not have declared against judging a fellow man on the basis of his colour or 'race', the committee proposes to the classes (presbyteries) of the Reformed Churches in the Netherlands that they ask the R.E.S. to speak a word that will remove all uncertainty. The draft notes that the decisions of the R.E.S. in 1958 and 1963 have given occasion to a defense of the race policy of South Africa and permitted one of the R.E.S. member

churches to condemn Dr. Martin Luther King and his non-violent struggle.

The Draft proposes that the Reformed Ecumenical Synod declare (1) that the concepts 'race', 'separateness' ('eiesoortigheid'), etc. are pieces of 'natural theology' and therefore should be unmasked as myths; (2) that to accord even a secondary concern to social differences in the church is in conflict with the essence of the gospel, inasmuch as in Acts 15 all differences, no matter how much weight they carry in social life, must give way to the visible unity of the church in the unity at the table of the Lord;

(3) that inasmuch as marriage rests on a *mutuus consensus* (mutual agreement) the church's only concern is to see that no one is restricted in his christian freedom because of his 'race';

(4) that civil authorities lack the right to apply the norms of love and justice in any other way, with an eye to the social

circumstances they created or sanctioned, than they would do without those circumstances;

(5) that it is the calling of the church to lead the way in the irrevocable integration of the world so that the church may live out of faith in Him who in his incarnation removed the last obstacle for the encounter of man with man;

(6) that love to the neighbour does not lie first of all in beneficence toward and the training of the neighbour but in the recognition that the neighbour is always our neighbour in an absolutely equal way.

The Reformed Ecumenical Synod, both in 1958 and in 1963, although it adopted statements on race, considered that it had not said all that was necessary to say on the matter, and appointed committees for further study. A lengthy report, with four sets of differing recommendations will be considered at the meeting of the R.E.S. in August.

(R.E.S. News Exchange)

# Announcement

## MINISTRY, THEOLOGICAL REVIEW FOR AFRICA

**Ministry, Theological Review for Africa**, is announcing its 56-page forthcoming issue (Vol. 8, No. 3, July 1968) on the theme of the TRAINING FOR THE MINISTRY IN URBAN AREAS.

In this issue the contributors to *Ministry* are dealing with the most frightening problem of our age. The issue has been compiled by the Rev. Hans Häselbarth for the Association of Southern African Theological Institutions, and many of the writers are involved in ministerial training, so it is natural that they should be concerned about what these young men will soon meet. They are deeply aware that the quiet faces in the lecture room will soon be tense with the strain of working in a world so confused that no one, literally no one, knows how to produce human community in it.

Wars, crime, vice and heresy have been with us for centuries. Quantitatively, they baffle us, but we feel that we have some idea of what to do, even though we cannot eliminate them, and most of the time most households can ignore them. But the phenomenon of crowding, where a man is never relieved from the pressure of his neighbour's nearness, and yet never a significant member of an ordered human community with his neighbour, baffles us qualitatively. Not merely cannot we do what is needed; we do not know what to try to do.

There have been urbanized areas (cities) in the past, but not only were they smaller than ours and surrounded by a greater rural population, but even then most prophets and philosophers regarded them as corrupting influences. A few, like Socrates and Isaiah, were city men, but they were not

really of the crowd; one (John of Patmos) expected the ideal community to be a city, but it was a dream city from heaven, not the result of the redemption of a real earthly city. In any case, the Greek city, like that of the 19th century in Europe, consisted of a small community of free men served by a large crowd of slaves, and in all the laudatory speeches the slaves were ignored. There is no precedent for expecting urbanized mass man to be religious. A townsman is not more wicked than a tribesman, but he lives in a network of impersonal instead of personal forces, and in coping with the former God, gospel and grace seem irrelevant. Since we can escape urbanization only by nuclear destruction, we must either despair, saying that God has been defeated by his own creation, or hope, believing that what he has allowed to be, he can and will redeem. The contributors to *Ministry* hold the second view.

They include *Fr. Schluyer*, Associate Professor of Sociology at Fordham University and now seconded to the University of Lagos, Nigeria, for whose article we are grateful to the publishers of *Urban Africa*. In it he provides a useful introduction to the problems confronting the church in the urban situation. *Dr. B. A. Pauw*, who is Professor of Social Anthropology at the University of South Africa, gives a detailed analysis of urban African Society, which is basic to a proper understanding of the whole subject under review. This article, together with those by the *Rev. G. Lislud* and the *Rev. H. Häselbarth*, who are both on the staff of the Lutheran Theological College, Umpumulo, and that of the *Rev. P. Sandner*, originally appeared in *Missionary Outreach in an Urban*

*Society*, published by the College. These authors elaborate on various aspects of the Christian presence in the city such as the *kerygma*, "the proclamation", *koinonia*, "the fellowship", and *diakonia*, "service".

The *Rev. H. Schlimm*, who has a pastoral charge in Port Elizabeth as well as teaching at the Moravian Theological School, deals with the practical matter of what structure is appropriate to a parish in the city, while the *Rev. S. E. Serote* offers advice to a minister who is about to undertake unfamiliar duties in a township. Two contributors from East Africa, who are both engaged full time as industrial advisers to the National Christian Council of Kenya, the *Rev. F. M. Magu* and *Mr. S. K. Mambo*, write of some of their experiences in urban mission.

The reader is referred at various points in the issue to books relating to the topic under discussion, and three, which have been published recently, are particularly relevant: *H. Cox: The Secular City*, *L. Newbigin: Religion for Secular Man*, and *J. C. Hoekendijk: The Church inside out*. We recommend this number of *Ministry* to all theological teachers and students and indeed to all who are concerned with the task and the relevance of the church in the modern urbanized and secular society.

Please order immediately the required copies from: The Administrator, *Ministry*, Box 32, P.O. Moriija, Lesotho (Southern Africa) at the reduced rate (for African students) of 40 cents (S.A.) or 4 sh. (E.A.) or \$0.55, per copy. Reduction of 20 per cent on bulk orders over 20 copies.

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