



**Cottesloe Consultation: The Report of the
Consultation among South African Member
Churches of the World Council of Churches 7-14
December 1960 at Cottesloe, Johannesburg**

<http://www.aluka.org/action/showMetadata?doi=10.5555/AL.SFF.DOCUMENT.ydlwcc2079>

Use of the Aluka digital library is subject to Aluka's Terms and Conditions, available at <http://www.aluka.org/page/about/termsConditions.jsp>. By using Aluka, you agree that you have read and will abide by the Terms and Conditions. Among other things, the Terms and Conditions provide that the content in the Aluka digital library is only for personal, non-commercial use by authorized users of Aluka in connection with research, scholarship, and education.

The content in the Aluka digital library is subject to copyright, with the exception of certain governmental works and very old materials that may be in the public domain under applicable law. Permission must be sought from Aluka and/or the applicable copyright holder in connection with any duplication or distribution of these materials where required by applicable law.

Aluka is a not-for-profit initiative dedicated to creating and preserving a digital archive of materials about and from the developing world. For more information about Aluka, please see <http://www.aluka.org>

Cottesloe Consultation: The Report of the Consultation among South African Member Churches of the World Council of Churches 7-14 December 1960 at Cottesloe, Johannesburg

Author/Creator	World Council of Churches Consultation (Cottesloe, Johannesburg, 7-14 December, 1960); World Council of Churches
Date	1960-12-07 - 1960-12-14
Resource type	Reports
Language	English
Subject	
Coverage (spatial)	South Africa
Source	World Council of Churches Library and Archives: Programme to Combat Racism; microfilm created by the Yale University Divinity Library with funding from the Kenneth Scott Latourette Initiative for the Documentation of World Christianity., Yale University Divinity Library, Programme to Combat Racism [microform], 4223.9.4; mf. PCR 148 (from frame 51 to 757)
Rights	By kind permission of the World Council of Churches (WCC).
Format extent (length/size)	55 pages

<http://www.aluka.org/action/showMetadata?doi=10.5555/AL.SFF.DOCUMENT.ydlwcc2079>

COTTESLOE

COTTESLOE
CONSULTATION

. N2 4<.~

The Report of the Consultation among South African Member Churches of the
J World Council of Churches

7-14 December 1960

at

Cot(esloe. Johannesburg

IO

Obtainable from P.O. Box 97. Johannesburg Price: 75 cents.

LIBRARY

Wlordd C WW,'I Chi e

CONTENTS

FOREWORD(.....i.....)..... (i)

CHAIRMAN'S OPENING STATEMENT I

SUMMARIES OF GROUP DISCUSSIONS

Topic I The Factual Situation in South Africa .. 5

Topic II: The Christian Understanding of the Gospel
for Relationships among Races 19

Topic III: An Understanding of Contemporary History
from a Christian Standpoint ,... .. 40

Topic IV: The Meaning of the Current Emergency in
South Africa 55

Topic V : The Witness of the Church with regard to
Justice. Mission and Co-operation . 58

STATEMENTS

A. Consultation Statement ... 73

B. Statement by the Delegation of the Nederduitsch
Hervormde Kerk 79

C. Statement by the Delegation of the Nederduitse
Gereformeerde Kerke of the Cape and Transvaal 80

D. Statement by His Grace the Archbishop of Cape
Town, the Most Rev. Dr. Joost de Blank 81

E. Reply by the Rev. Dr. A. J. van der Merw ,
Moderator. Synod of the Cape Nederduitse Gereform eerd e K erk
..... 83

F. Recommendations regarding Future Co-operation 84 APPENDICES

I: W.C.C. Letter of Invitation to the Member Churches
in the Union of South Africa . 85

II: The Preparatory Arrangements 88

III: Procedure followed in adopting the Consultation Statement91
IV: Attesdance Register	
IN) W.C.C. Representatives	. 92
(B) Member Churches and their Representatives	92 (C) Observers
	97
(D) Committees, etc.	97

FOREWORD

We met for consultation. and only as a record of a consultation can this report be rightly understood. The eight churches to which we South African representatives belonged were all members of the World Council of Churches, and we accepted the invitation of that Council to meet together as Christians so that we might consult with each other about the social and racial situation in South Africa.

We give our thanks to those who helped us to accomplish our task. The Executive of the World Council of Churches called us together. and then gave of its best to lead the sessions of the Consultation. Dr. Franklin C. Fry. presiding over our plenary sessions, was a master of assemblies, gracious, wise and firm: and his colleagues won our admiration and respect for their leadership. Dr. W. A. Visser's Hooft led the daily act of devotion which placed all our meetings in the context of worship. Dr. Robert S. Bilheimer brought us all together. and his contribution to Cottesloe was incalculable. His co-secretary, Mr. F. J. van Wyk. was the hub on which the whole wheel smoothly turned. his zeal matched only by his efficiency. The Executive Committee appointed by the Planning Committee. headed by Dr. J. B. Webb. faced difficulties that at times appeared insuperable, yet they brought the arrangements to a successful conclusion, very largely through the personal efforts of Dr. Webb. the Rev. C. F. B. Naudd and the Rev. Fr. George Sidebotham. C.R. Finally. we thank the authorities of the University of the Witwatersrand for making Cottesloe residence available, and the Editors of the Afrikaans. English and Non-White Press for their patience and restraint which permitted us the undisturbed calm essential to the success of our Consultation.

The report which follows must be seen in relation to the preparation for the Consultation. Each of the eight churches submitted a memorandum on the live agreed topics. and these memoranda had been circulated to all representatives at the Consultation before we met. It was decided, however, that the memoranda should not be published, because what happened as we talked together made them out of date- some of the things said there we would not say now: and other things we would say differently because we have discussed them face to face. The Report is therefore not a summary of the contents of the

--L

(ii)

memoranda; nevertheless, it pre-supposes them, for they were basic to our discussions.

All the eight churches were represented in each of the four groups into which we were divided. In each group, twenty members talked for about five hours on each of the chosen topics, and it was the task of each rapporteur to present a summary of that discussion to the plenary session, and to do it in fifteen minutes! These summaries were not all discussed by the groups before presentation in plenary session, so that the record of the discussion depended upon the rapporteur's interpretation of what had been said.

The groups did not attempt to work systematically through the memoranda presented, but by general consent gave special consideration to certain aspects. The discussion -was therefore not a complete survey of all the memoranda. The report in its turn is not a measured precis of the discussions. The four rapporteurs were as faithful as they could be, knowing full well that others would see things, and say things, differently. If the report gives the impression of a dialogue, it correctly reflects both our disagreements, which we regret, and our agreements for which we are grateful.

The Report has been prepared by one of the rapporteurs, and has been submitted to the other three, the Rev. H. H. Munro, the Rev. A. J. van Wijk, and the Rt. Rev. B. B. Burnett, the Bishop of Bloemfontein. Their suggestions, criticisms and, finally, their approval, have been essential to the completion of the report. Though we cannot claim that it gives a full account of the discussions, we believe that it does make an honest report of the Consultation and where it led us.

Again and again during our discussions we were made aware of our need of the factual information essential to the formulation of any sound conclusion. Much of this had, of course, been provided by the memoranda upon which our discussions were based. There were, however, occasions when two conflicting statements were both asserted as fact, and the means of verifying the information was not readily available.

In this connection the invaluable services rendered by the S.A. Institute of Race Relations, and by the S.A. Bureau of Racial Affairs (S.A.B.R.A.) were emphasised. It is clearly of the utmost importance that church leaders when making statements should avail themselves of the services rendered by both these organizations.

(iii)

The gathering niomentuni oi" events in Africa did not escape our notice. No one who took part in the Consultation could fail to hear the note of urgency which was sounded again and again

-all the more impressive because it was never strident. We heard it in the plenary session when we were told that there was not much time left for us to make the essential decisions; and in reply there was a moving plea not to push church leaders so far ahead of their people that the coupling was broken, and the train ran back down the incline. We heard it in group discussions from both White and Non-White members. Inevitably the question was raised for many: How much time have we left? And the realization came that we shall be given no answer to

that question. All the time we have is Now; and all the assurance we need is that Now is the day of salvation.

Inevitably the question will be asked: What was the outcome of the December Consultation? What came out of Cottesloe? It is quite true that not all our problems were solved, not all our disagreements harmonised. We found, however, that some of our differences were the result of genuine misunderstanding, and that consultation cleared them away. We found that when we concentrated on major issues rather than on precise detail we were able to reach so large a place of agreement that we knew both the rebuke of our little faith, and the promise awaiting continued faith.

Mention should be made of one factor which counted greatly towards easy communication and good will. Afrikaans-speaking representatives, while claiming the right to speak in Afrikaans and be translated into English, spoke usually in English; and made no claim to have English speakers translated into Afrikaans. English-speaking representatives were as grateful for this courtesy as they were envious of this ability for two-way communication.

Events since Cottesloe have shown us how great is the need within every church for consultation between leaders and people, if we are to possess the gains we won at our December Consultation. Whatever else may be the outcome, of this we are certain, that when men are willing to be led by the Holy Spirit, the way of consultation can lead to the place of reconciliation. We ardently desire that our discovery may be shared by our leaders and our people, not only in our religious but in our national life. The act of dedication which closed the Consultation should be seen in this light:

We give thanks to Almighty God for bringing us together for fellowship and prayer and consultation. We

(it,)

resolve to continue in this fellowship, and we have therefore made specific plans to enable us to join in common witness in our country.

We acknowledge before God the feebleness of our often divided witness to our Lord Jesus Christ, and our lack of compassion for one another.

We therefore dedicate ourselves afresh to the ministry of reconciliation in Christ.

Leslie A. Hewson,
Editor.

Grahamstown, South Africa.

May, 1961.

*1

CHAIRMAN'S OPENING STATEMENT'

We, in common with many others throughout the world, are aware that we have assembled here on a mission that is momentous in the eyes of our Lord Jesus Christ and for His Kingdom.

1. The events which led to this consultation began with a mission of fellowship by the W.C.C. to the member churches in South Africa. When word came to the W.C.C. concerning the disturbances in March, 1960, our first instinct was to send such a mission, as we have done before in response to other situations in other

parts of the world. Dr. Bilheimer undertook this mission during the last part of April. From it a suggestion arose for a consultation to be held, and the Officers of the W.C.C.-the Chairman of the Central Committee, the Vice-Chairman of the Central Committee, and the General Secretary-issued, as they are empowered to do, a letter of invitation to the member churches in South Africa asking them to take part in a consultation, to deal with the five issues which in fact form our agenda.

A Planning Committee was formed, composed of representatives of the member churches. I and my colleagues are -deeply grateful for the magnanimity and the Christian spirit with which difficulties of the past month have been overcome. One disturbing fact is that one member of the consultation is prevented from being present, by virtue of government action. We appreciate it that a deputation from other churches went to the government to seek permission for him to attend. Similarly helpful has been the attitude of the churches which had asked for bilateral discussions prior to this consultation and yielded on request. Thirdly, the thought of some that the consultation was being turned from its original intent led the Planning Committee to make a reaffirmation of purpose, which has been accepted. I mention these incidents of the recent past, not to open wounds, but to express gratification that our consultation can start with the good prospects created by this magnanimity.

2. Our meeting is a consultation, not a conference. We cannot forecast now what the outcome of it will be. We are here as official representatives of the member churches and of the

(t'llç.* 1"n111111 U 1. II C 111 'II.-1 III Ch 'Jll~ % . "%h.. ..1 .0-%' Chl:l III MI the

2

World Council of Churches. We are all simultaneously "official" but also Christian individuals. Our first act has been one of worship, for it is in the worship of God that our hope for light and unity lies. We are all resolved that this consultation will be dominated by the Word of God. A host of others would like to be here, but have not been able to come, because, by definition, this is a consultation only of official representatives of the eight member churches of the World Council of Churches in South Africa.

The World Council of Churches' delegation itself exhibits diversity, spread and unity. It is interconfessional, interracial and international. We speak with the voice of the W.C.C., but we too are also Christian individuals.

This is an international consultation, deliberately so constructed. The reason why it is so, is simply because there is no continuing organization within the Union of South Africa itself to which all our member churches belong, as is the case in most countries, to which we might turn for such a consultation as this. We deeply appreciate the time and effort which everyone present is giving to this consultation; also the financial contribution which the churches which you

represent have made toward the expenses which are being incurred by the W.C.C. in connection with it.

3. This is a consultation on Christian race relations and social problems. This is an issue integral to the Christian faith, and full of implications for the Christian faith. Some voices may say that we are in danger of distorting the Gospel by concentrating upon a single issue. I do not accept this. Christians do not disparage any other teaching or aspect of the Word of God by concentrating, one after another, on aspects of its meaning.

Who was it who said: "The Protestant Churches specialize today in answering questions which no one is asking"? That is not true of us here! The Report of Section V at the Evanston Assembly on Intergroup Relations spoke of "impending events so massive which approach so swiftly" that the Church must act. This we can testify out of our experience to be true.

4. Misgivings exist about this consultation. We in the W.C.C. delegation, truthfully, have our quota of them. We come from the outside; it will be easy for us to be suspected of having already found answers, which it not so. We are humble, instead, and sometimes frightened. Some among you have put us on notice that we are not to act as the spokesmen of a super-church, or to look on ourselves as a tribunal before which churches stand on trial. We disavow both; neither is true at all. Nor do we come

- ~
"*4

3

with a pronunciamento. We are here rather for consultation on the basis of equality. Indeed, we are only 7 out of 87.

Because of the appearance that it would create, we have reluctantly agreed to the insistence of the planning committee that members of the W.C.C. delegation should chair the group meetings. Does anybody fear that there is going to be pressure?

If you mean pressure against your own convictions, the answer is no. As clearly indicated in the official W.C.C. Statement on "The Church, the Churches and the World Council of Churches", it is not the function of the W.C.C. to impose its will upon the beliefs and actions of any church. What power could we wield, even if we wanted to! If, however, the pressure we speak of is that of God's word, the answer is Yes: that pressure lies with equal weight on us all. We are not here to ask churches to give an account to us: it is enough that all of us must give an account to God.

5. What should the mood of the consultation be? In the W.C.C., we have a tradition of clear and candid speech based on conviction. Each of us needs to accord the right of free expression to those who hold other views than his own, with no implication that he is betraying his own convictions by doing so.

6. I wish to make an earnest appeal. It is that all of us abjure the idea that we cannot change our minds. This would negate Christian history. As has been noted, the W.C.C. has its convictions on the questions before us. They have been carefully crystallised in the Report and Resolution of Section V of the Evanston Assembly on Intergroup Relations. What was said there, we regarded as true

then. None of us will ever. I trust. commit himself to an interpretation of social issues with the thought that it is unchangeable and ultimate. As we seek God's will here. we are sustained by fraternal, wistful, longing, hopeful prayer by many throughout the world.

7. What will the outcome of the consultation be? There is no way to predict it. Several possibilities exist. At the best, a consensus could be achieved within the consultation; lacking that, a draft statement could be framed by the Chairman and submitted to you for agreement in some form: at the next lower stage. there could be a statement by the W.C.C. delegation; or merely a Press communique: or a summary registering our agreements and disagreements. By the time of our adjournment we may be ready to advocate a continuing W.C.C. organization in South Africa.

I. As to our procedures, the consultation will be divided into four groups for discussion. Provision is made for the group

A M

4

leaders and the rapporteurs to meet. In spite of the fact that the Press. of course, are very deeply concerned, we have pledged to the member churches that we shall have a closed meeting. AU T OICD

are urgently asked not to give private interviews to reporters.

TOPIC I

THE FACTUAL SITUATION IN SOUTH AFRICA

1. Population Group	x 1.000	%;
1. Black (Bantu)	9,896	66
2. White	3.122	21
3. Coloured (Mixed)	1,450	10
4. Asian (Indian and Chinese)	461	3

We discussed the relative claims of these groups to belong to the soil of South Africa. We agreed that it was irrelevant to consider at what period various groups entered our country. It seemed to us sufficient to say that the population of our country is made up of White Africans of two main types. Black and Coloured Africans. and Africans whose forebears came from Asia. South Africa is a sovereign state in which none of the inhabitants are colonists, for these four groups represent a permanent part of our total population. We are all now indigenous to South Africa. and have a right to exist here.

There is no help in talking of a Black man's, or a White man's, country. This is our country. and the only home of the vast majority of the people who live in it. This is where we mean to stay. and therefore the highest and equal welfare of all groups should be the basis of any just policy.

2. The Historical Background

The situation in South Africa is not one which has suddenly developed : it is the result of a pattern of life affecting race relations which has been woven during the past three centuries. The Cape has known both Dutch.and British rule: the Free State and the Transvaal were Boer Republics: and Natal developed under British

rule. The two Anglo-Boer wars did not result in immediate independence: but we have steadily moved towards that goal. by way of the Union of South Africa in 1910. the Statute of Westminster in 1927, and the Referendum in which a majority of the White population decided for a Republic.

"Native policy" has been of great importance in all these events. The desire to find a solution to the "Native problem" was a powerful motive leading in 1910 to the Union of the two

I-
6

British Colonies (Cape and Natal) and the two former Boer Republics (Free State and Transvaal) in the Union of South Africa. However, the difference between the so-called "Northern" and the "Southern" approach to the Native question (segregation versus integration) was so serious, particularly as regards political rights for the Non-Whites, that only a compromise on this cardinal issue could avert a complete breakdown in the negotiations with regard to Union. The compromise amounted to this: each of the four provinces retained its original franchise legislation (in addition the vote of the Non-Whites in the Cape was entrenched). while a parliamentary colour bar for the whole Union was laid down by law. This was the first step towards the final victory of the already mentioned "Northern Standpoint" (separation) over the so-called "Cape Liberal" or "Southern Standpoint".

Simultaneously with the rise of Afrikaner nationalism a virile Bantu nationalism came to the fore in these years, the one led by the National Party of General Hertzog, the other by organizations such as the African Peoples' Organization (1902) and the African National Congress (1912). These two forces came to a head-on collision in the socio-economic struggle for existence in those urban areas where industrialisation was going on at a rapid pace after the first world war.

Under the premiership of General Hertzog. attempts were made to consolidate the Native Policy (1925-1936). In the Native Land Acts of 1913 and 1936, and the Native Representation Acts of 1936, the principle of segregation of the races was finally incorporated into the law of the land.

Apartheid. associated specifically with the governments of Dr. Malan, Mr. Strijdom and Dr. Verwoerd. has been systematically worked out in legislation since 1948. After the end of the second World War, which had given a great impetus to industry, the Bantu flocked to industrial areas in vast numbers. As early as 1946. the Bantu constituted 42.1 per cent. of the urban population. As a result, the racial situation became increasingly serious and urgent. The National Party, which has been in power since 1948, believed that sound race relations can be attained only on a basis of parallel development for Whites and NonWhites. This belief has found expression in the apartheid legislation.

There is a deep cleavage between those who believe in apartheid and those who are opposed to the policy and its application: and this cleavage is found among Christian people too. Praying. as we do pray. that we may arrive at unity in these matters, we must nevertheless record the fact of this deep division.

3. The World Situation

South Africa and its problems are part of a world in which many states are struggling to reconcile their claims to national sovereignty and independence with their desire to find some acceptable form of supra-national unity- The Christian churches in South Africa are part of the world Church which has become increasingly penitent about its unhappy divisions, and is seeking to draw closer together in thought and action.

We therefore regard it as a mistake to think of the tensions and problems that we meet in our country apart from what is happening elsewhere in the world. The South African situation is greatly affected by the decline in the power of the West. and the rapid growth of the political aspirations since the second World War among people of all Africa. Whites are not prepared to meet the demand to give complete freedom, and to give it at once. to Non-Whites.

Nor is South Africa unique in being so largely dominated by fear. Our fears are variations on a theme that is heard in most parts of the world. In our country each group fears that it will be dominated by the others, and each feels threatened by the others. These fears, and the resulting sense of insecurity, are aggravated by clashes between racial groups: and we see the same sort of thing in many countries beyond our own borders.

4. Religion

Church	1.000	%
1. Nederduitse Gercformeerde	1.696	14
2. Methodist	1,364	11
3. Anglican	1.230	10
4. Roman Catholic	684	5.5
5. Lutheran	499	4
6. Presbyterian	277	2
7. Congregationalist	247	2
8. Apostolic Faith	246	2
q. Nederduitsch Hervormde	213	2
Population Total	12.671	100

These are the figures for the 1951 Census: and the following facts merits consideration. In the 1951 Census. of the Whites, 58 per cent. were Afrikaans-speaking. The vast majority of these are members of the three Dutch Reformed Churches. These churches therefore stand in a position of unique privilege and responsibility for the future of South Africa.

The remarkable increase in the numbers of the separatist sects deserves zpecial consideration:

In 194- they numbered 759.000, or 9.5% of the African total.

In 1951 they numbered 1.593,M00. or 20% of the African total.

The presence of man) people described as "heathen" in our country stresses the task before us If we think of them as those who have not yet accepted the historical faiths of Europe and Asia. the task is the duty of the Church to proclaim

and commend the Gospel. If we think of them as those of our people who are at the lowest cultural level, the task is that of the State and the Church to civilize and educate.

The 1946 census gave their number as 3.687.000 or 47%.

The 1951 census gave the total as 3.445.000 or 40%.

Though this means a decrease both in total and percentage, the resistance of the urban and rural heathen to Christianity, and the riotous growth of small, unstable, religious sects should be investigated by skilled research.

S. Land

The total area of the Union of South Africa is made up as follows:

Province

I. Cape Province

2. Natal

3. Free State

4. Transvaal

Square Miles

278,465

33,578 49,866

110,450

Total 472,359

. The Bantu areas are situated chiefly in the eastern parts of the Union, and comprise some 260 separate areas. They form a rough horseshoe in shape, beginning in the Eastern Cape (Ciskei and Transkei), sweeping through Natal and curving round to enclose the Transvaal and the Free State on the north and west.

The total extent of these areas, after addition of all the land provided for under the Native Trust and Land Act, will be S approximately 66.200 square miles, or 20 million morgen.¹ This is an area nearly twice as large as Natal, and considerably larger than the Orange Free State, and is 13.7 per cent. of the total area.

t. A KcwM k 2-19 sue.

II
of [he Union. In 1951, the Bantu areas measured about 57,933 square miles, or 171 million morgen, approximately 12.9 per cent. of the Union's area.

The Bantu areas in 1951 were divided into the following administrative regions, with the density of population indicated: Extent in Popu- Density per

Administrative Region Square Miles lation Square Mile

Cape Province:

Transkei

Ciskei

Western Areas' Natal Transvaal: Northern

14.596 3.366

12.436 11.211 Areas 16.325

Totals 57.933

1,202.197 264.481 314.402 925.610 926.569 3.633.259

These facts are usually summarised in the statement that about 86 per cent. of the Union is reserved for 21 per cent. of the population, and 14 per cent. for the remaining 79 per cent. of the people. The bare statistics give a distorted picture, and the following points must be borne in mind as well.

These are the figures for an integrated society, since 61 million of the 10 million Bantu live on White farms or in urban areas. Nevertheless, the Bantu areas are the most thickly populated parts of the Union, apart from the large urban centres. The average density of population in the Bantu areas is 63, varying from 25 in the Western Area to 82 in the Transkei and Natal.

The fact that 6 million Bantu live in White areas explains why the pressure for additional land for the Bantu did not become urgent long ago. The maps produced by the Tomlinson Report to show the distribution of the Bantu population reveal that in many rural White areas the population is actually almost entirely Bantu.

A second and very important characteristic of the Bantu areas is that there are no Bantu cities or towns. In the densely populated Transkei there is not a single Bantu town: in the Northern and Western Areas there are concentrations of Bantu in so-called "statte". Since these lack both urban organization and urban occupations, they are not officially regarded as towns.

It was agreed that Bantu at present in White urban and rural areas could not be re-settled in the Bantu areas unless other industries besides agriculture were established. Some

1. Mjaky to do North.Wrstem Care. hut partly in the Wev ern Trltv33]. In the Free

Suato Um is a Bantu area around Thaha 'Nchu

10

asserted that there was very little industry at present in the reserves: and others replied that it was premature to judge the results of a recent policy.

Some held the view that the Bantu would continue as a permanent element in urban society. This is anticipated in the Tomlinson Report: and demographic projections of the position in 2000 estimate that 10 million, or about 50 per cent., of the total Bantu population will be located in urban areas. Others questioned whether there is enough evidence to say that this is so likely as to make it necessary to re-think the whole matter of the development of the urban Bantu. The fertility of land in these areas should be considered. A little less than one-third of the Union is desert (28%): but only .1% of this is Bantu land, making .6% of the Bantu areas. A little less than half of the Union is steppe or semi-arid (45%), and 1% of this is Bantu land, making 45% of the total Bantu areas. A little less than one-tenth of the Union enjoys a temperate rainy climate (8%): 6% of this is Bantu land, making 33% of the total Bantu areas. The remaining 22%, of the Bantu areas have temperate climate with dry winters (21%), or consist of tropical savannah (1%).

Sonic stressed the fact that the Protectorates contribute to our labour force and should therefore be included in the Bantu areas. If these High Commission Territories were included in the Union, the proportions of White and Bantu

occupied land would alter completely. This Greater South Africa would consist of 760.000 square miles of which 348.000 or 45%, would be Bantu areas.

-As regards the ownership of land, we found different emphases among us. Some stated that when the Voortrekkers moved into the interior from 1836 onwards, the land was derelict because of the wars resulting from Zulu expansion: and the Voortrekkers occupied this ownerless land and tamed the wilderness. Others replied that derelict land is not ownerless land, as is shown by vast tracts of farm land in South Africa today. As early as the eighteenth century, African land was communal tribal property, yet even tribal land could be granted by chiefs to a family in continuous occupation.

One sign of change was that the Bantu were becoming eager to hold title to land. Another change results from the fact that since the Government owns all land, no tribe may now adopt the traditional pattern of removal to fresh land. For this reason, a new kind of land tenure and land usage has become necessary.

11

Some stressed that the Voortrekkers had negotiated land treaties with Bantu chiefs: and others commented that these treaties were differently understood by the two parties to the agreement. The Voortrekkers in good faith assumed that they were being given right of ownership: whereas the Bantu chief could have had no other idea than that he was permitting the usufruct of the land in the name of the tribe.

In reply to a question put directly to the Bantu in group consultation, the assurance was given that the Bantu do not contend that Africa should be for the Bantu alone: but claim that the Bantu should have the right to acquire land with title in the country of their birth. The Bantu do not deny the right of Whites to own land in South Africa: but they claim the present distribution is unfair.

As regards the present position in South Africa, there appeared to be general agreement among us on the following points:

The whole land question is of great importance.

The Bantu do in certain places own land.'

It is not right that groups of people should be removed from one area until land in another area had been properly prepared for them.

More land should be made available for Bantu occupation, if they are to have a fair share.

The rights enjoyed in areas formerly occupied should not be lost by people removed to a new area.

6. Economic Factors

Every section of the community has derived some benefit from the economy of South Africa, particularly since the second World War. Not all the results which followed have been beneficial, and the following aspects were stressed in our discussions. Some pointed out the rapid influx of Bantu to the industrial areas made some form of control imperative. It was noted that wages had been increased: and the comparison of Bantu wages in the Union and in other parts of Africa was quoted. In the nature of the case, the comparison had a limited value. Apart from certain restricted cases, in the Union and in other parts of Africa, the registered title is, in the Union, in the name of the individual, and in other parts of Africa, in the name of the community.

w rucygd nitrtujj h, tw Cu'kci .,uud r.uj kc ti i uu rll ' i i h.rt cjr I'.
paras. 22-25)

-u

I
12

if real validity, and led to varied conclusions. While it was noted that many factors were involved, and there was not general agreement on their relative importance, it was generally agreed that there is real need to improve Non-White wages, and real need for the Church to speak out clearly and bring moral pressure to bear to this end.

In this connection it was pointed out that improvement in the economic conditions of the Bantu does not compensate for the loss of the sense of security and self-determination: that abject poverty, resentment and insecurity lead in turn to constant crime, robbery and violence. All agreed that these things constitute a serious problem in our society at present, and a solution is urgently required; but it will not be easy to find it.

Some emphasised the need to accept as fact that economic integration is taking place further and faster than in the past, and that Bantu and Coloured labour is essential to White commerce and industry. If the industrial revolution at present in progress is not to be seriously retarded, considerable immigration of skilled workers is essential: but even this will not displace the Bantu from their essential place in the national economy.

The social effects resulting from industrial expansion, and the legislation designed to control it, were considered. Husbands are separated from wives with the resultant social evils of promiscuity and divorce. Influx control makes it impossible for families to move together or to stay together. It was gratefully acknowledged that attempts had been made to ameliorate conditions of housing and labour, but distressing results of migratory labour and influx control remained.

7. Political Control and the Franchise

This was discussed in all the groups, and it was generally agreed that it was true to say that most Whites are not prepared to surrender their right of political self-determination to the Non-Whites, many of whom may be regarded as "heathen". This raised the issue as to how far the term "heathen" was applicable:] for it may refer either to non-Christian aborigines, or to people of low cultural level. Further. how far are religious or cultural categories relevant to the right to vote? Some queried the statement that for Whites to share political decisions with NonWhites must mean surrender to the Non-Whites. The point was made that the efforts of the White man to educate the Non-White had already produced the Westernised. educated, Christian Bantu: and that White society was divided in mind about its product. These observations produced no consensus of opinion.

When asked what the Bantu d.,icd in claiming the right to vote, their spokesmen replied that their pulpose was not to overthrow democracy or to abolish Christianity. They desired an effective say in matters involving their own welfare.

If they were able to play an effective part in decisions about their own interests, without having the franchise, they would not stress this right: but they noted that those who had the vote were heeded by the authorities, and succeeded in getting those things done which they wanted. The franchise was therefore regarded as essential for the protection of their own interests. The offer of this right in the Bantu states which were to be created at some time in the future was much too uncertain to satisfy present claims.

In this connection it was affirmed and re-iterated that Bantu leaders are still prepared to consider serious proposals, but that it would not always be so. The great majority of Non-Whites were law-abiding: and thus as they grew to maturity, they desired the privileges of maturity. There was therefore great and grave discontent because the pattern now being followed did not grant new rights, but withdrew old ones. Without the franchise they found themselves powerless to preserve these cherished rights.

One group therefore generally concurred with the following statement :

Most of us are convinced that it is possible to regulate our race relations in this country on such a basis as to ensure the highest degree of contentment to all race groups. Binding for all is the rule that no group may advance its own interests or safeguard its own existence at the cost of any other. This can only be accomplished on the basis of a moral principle that will satisfy every demand of justice and righteousness.

As regards the Bantu, it can be formulated as follows:

(a) In proportion, as the Bantu absorb the Christian principles of civilization and as their sense of duty and responsibility develops accordingly, all rights and privileges shall be accorded them together with duties and responsibilities on one of two bases: either together with the Whites, or together with the Bantu. This means either complete integration with the White people ultimately (in other words union with the "White people) or territorial separation between White people and Black. This is the crossroad to which South Africa has come and with regard to which she must without delay come to a definite

decision. For some of us, the proper course is that of independent development of White people and Bantu in their respective territories. Others of us doubt whether at this late stage of our development this is still practicable, however desirable it may be.

(b) Should it become evident that not all the Bantu can be settled in their own territories on a basis of fullest potential development, to those Bantu remaining in the White sector of South Africa, the above-mentioned moral principles shall be applicable, i.e., together with the White people.

As regards the right of the Coloured people to share privileges and responsibilities, on account of their historic and cultural affinity with the White people, they occupy a unique position in South Africa and this must necessarily be taken into account.

8. Education

This subject was not fully discussed at this stage by any group, some preferring to leave it for later consideration. (See page 66.) Where it was discussed, the following points emerged:

There was general agreement on the need to increase educational facilities, and recognition by Bantu members of the good features of the Bantu Education Act. There was equally strong criticism of the fixing of the ceiling figure for Government spending. The annual expenditure on Bantu education had been from 1945 to 1953 a charge on general revenue, but the Bantu Education Act reverted to the old system of a fixed amount from general revenue plus a proportion of the poll-tax which is paid by the Bantu only. In 1959 the total expenditure was £9,500,000. of which £6,500,000 was the fixed grant from general revenue. This led to a discussion as to how the community finances education for all its components.

Some traced the frustration felt by leading Bantu firstly to the mistaken education of the past. encouraging the Bantu to hope for a status they could never be granted, and, secondly, to the preaching by Christian missionaries of a form of Christianity not suited to the cultural needs of the Bantu. It was argued that this explains why all education for the Bantu from nursery schools to the universities is now under the supreme control of the Minister of Bantu Education, and completely separated from that not only of Whites, but of other Non-Whites. Discussion of Bantu education produced rather contradictory facts as to how the system is working out in detail.

9. Racial Policy-Apartheid or Integration

It was generally agreed that apartheid is indeed a real part of the South African scene, and we tried to say what was meant by this word, and what it really represents. We also considered whether our ills arose from the nature of the principle of apartheid, or simply from the manner in which it was applied. Some described the Government policy of apartheid as a separation by law of every racial group from every other in every department of life. These asserted that it was, as at present applied, by its nature, discriminatory, and led to a variety of grave evils. Others again claimed to follow a positive line, and emphasized the more constructive aspects of the Government's policies in slum clearance, Bantu education, and Bantu homelands. Understood in this way, apartheid is a positive good for the welfare of the Bantu as its primary purpose. In this way, various African cultures would be preserved.

Arising from this discussion in other groups, the following questions were posed for future discussion:

Do the ethnic groupings in South Africa and the resultant legal measures lead to unnecessary hardship?

Does the present system tend to break up family life and, if so, is it justifiable?

Is the impact of the Christian Gospel decreased as a result of ethnic grouping?

Is there evidence that churches are finding it difficult to staff their missions fully under the present system?

In yet another group a general discussion on apartheid was left unfinished and therefore not all views were represented. The important issues raised were these: That it is untrue that the Bantu does, or will, enjoy full rights in his own areas.

That the location of industry near, but outside, the reserves ensures that these will never be economically or politically independent.

That apartheid cannot be a complete or honest solution because it leaves the 3,000,000 urban Bantu, and the 3,000,000 on White farms, out of account.

That it is unilateral in implementation, and aims not at self-determination, but at ease of control.

r.

16

That a system which permanently involves migratory labour leads to sin and the break-up of family life.

On the other hand, it was argued that a system of apartheid was not necessarily bad if it allowed full and just development to all racial groups.

There was general agreement that apartheid with consultation was not un-Christian, and that there was real need to develop the reserves to the full.

10. Consultation

One direct result of having all the four groups fully representative both of member churches and racial groups was that we came to know the great value of consultation with responsible leaders, with the leisure for the asking and answering of questions.

Accordingly one group noted that one of the most important subjects discussed was that of consultation between the Government and the Non-White peoples. Bantu members particularly felt that the present system was inadequate and ineffective, and stressed the need for a new approach to the consultation of Non-White leaders. When we plan the lives and futures of other people, we should consult them. For what is imposed without consultation is usually regarded as oppression.

11. Factors Governing Race Relations

In all our discussions the effect of the factual situation upon human beings was never far from our thoughts, and we therefore turned to consider our responsibility towards each other as people involved together in this situation. Those who are White acknowledged that there are many things in their attitude towards people of colour which give offence, cause pain and bitterness and are sinful. They therefore acknowledge that it is hypocrisy to be self-righteous, and accuse others of faults of which they too are guilty. Among these may be mentioned:

Regarding Non-White people as inherently inferior to White;

Regarding apartheid as a horizontal separation, thus putting the White man above the Bantu;

Treating Non-White people with discourtesy and contempt;

17

Applying apartheid laws offensively, thus causing bitterness. If, however, these things are to be seen in their true perspective, certain other facts must be mentioned:

These wrong attitudes are not necessarily produced by the policy of the present government, but are the evil results of factors which have influenced the minds of people through the years.

Faults in Christian conduct are found not only in the sphere of race relationships, but in all spheres, and among all Christians.

There are, however, individuals of all racial groups who spend themselves and their resources for those of other races who are in physical or spiritual need.

In an attempt to broaden the area of agreement, the group which considered them found that the following statements gained general assent:

Most South Africans are not in favour of social integration and inter-marriage in the present situation.

In our opinion, this attitude is shared by the Bantu people.

In the light available to us, we cannot see that this view is sinful.

12. Conclusion

As a result of our consultation on the first topic, certain things became clearer. As regards the kind of future we desire for everyone in South Africa, we all share the same concern that every law-abiding man among us shall have the opportunity to enjoy these conditions in which he and his family can be at home and at peace. We began to see that such conditions are more likely to be brought about if we plan for them together and work for them together.

The image of The Path of South Africa and The Ox-waggon that travels along that road are very familiar to many South African minds- We share the same hope that the Path of South Africa will lead all of us to a prosperous and peaceful future. Some believe that each racial group has its own separate destined path to the future, and that each must therefore make its own trek.

Others believe that if there is to be one South Africa made up of many races, there can be only one road for all its peoples, the vehicle of one shared state, and one team in which our different races are yoked together for that united pull that gives strength

to one many-peopled nation. Our founding fathers chose as the motto of the Union of South Africa, Ex Unitate Vires. In its Afrikaans form this reads:

Eendrag, Maak Mag. South Africa is still making up its mind about Apartheid and Eendrag. Some

Topic II

strive for Eendrag in applying Apartheid: others say that we must choose, and choose soon, between Eendrag and Apartheid.

THE CHRISTIAN

UNDERSTANDING OF THE GOSPEL FOR RELATIONSHIPS AMONG RACES

We began this section of our Consultation conscious that we were divided on the important issues of integration and apartheid. We were well aware that if our discussion was to be fruitful we needed to avoid words that had become emotionally charged: that it was necessary to attempt an agreed definition of the important terms we had to use: and that, before we could usefully discuss the application of the Gospel to relationships among races, we should think clearly about the Christian understanding of the Gospel.

All groups gave particular attention to the memoranda presented by the Dutch Reformed Churches of the Cape and the Transvaal. because these two documents contained the most careful attempt to formulate Christian principles and to state their application. It was clearly recognised that no group had the right to amend these documents. Others shrank from attempting in a composite group to draw up a statement which would fully satisfy all theological convictions represented among us) All the more remarkable then, was the result produced by one group which resolved to work within these accepted limitations and attempt to reach a consensus based upon the Dutch Reformed statement.²

I. Integration and Apartheid

All the groups at some stage in their discussions gave further thought to Integration. Segregation and Apartheid. Two groups considered the Evanston Resolution on Segregation, and the reply of the Dutch Reformed Church (Transvaal) drafted in accordance with the invitation of the W.C.C. that member churches should submit their findings on the resolution. This led to a general discussion on the distinction made there between discrimination and differentiation, and this discussion is reflected later in this section of the Report.

I T-o reas.n -erc risen for hi,

(ii There arc iteJa eeut.,I dilleren-e in the d ctriic of h Church. and the forniU.

f3tiO if a Yicnj if siptutal frinopl,, d.,nd, ,, the la1 gtn of n"hat the C"hersh in

(iii There %a% . d.ilurcrn.:e of accent and order in the prewniatirn if the principles.

:nj . diff-re , i,, h l i a , ,i, +,f th, %.'rpftlrl %d - K, qtocd. II .m ", r

a. rc 3h

l AL

I

20

A. Integration.

We found a helpful treatment of this idea in the Presbyterian memorandum where the following distinctions are drawn :

(i) Total Integration. The dread that any degree of integration will lead to total integration helps to explain why many in South Africa reject the idea completely.

Here the chief fear is the possibility of extensive inter-marriage.

Others consider that both experience and the weight of available evidence is against this possibility; but point out that the real problem is not extensive inter-marriage, but concubinage, and the increase of a class of illegitimate coloured children.

(ii) Social Integmtion. (a) This can be thought of in a personal way, in terms of fairly intimate social intercourse between groups of individuals of different races. This is desired by relatively small numbers of either race, and. because its extent must depend upon cultural parity, it is bound for some time to be fairly restricted. It occurs in present society notably in church circles and in certain political

circles, but to a limited extent in both. Legislative provisions exist which could curb or eliminate it. but these are not regularly invoked.

(b) Social integration can be thought of in terms of sharing common social amenities. Here again the general tendency of society is against it. Many amenities, transport and other public facilities, are separate by law. and are not required to be equally provided. Other amenities are available only to Whites. While there is little demand for social integration on the personal level. there is more demand for social integration in the sharing of amenities.

(iii) Economic Integration. This already exists, and the evidence suggests that the range of economic integration is increasing and the tempo increasing. Such is the involvement of the Bantu in White industry as producers, and their dependence on White industry as consumers, that it is doubtful whether any policy could disentangle such integration or terminate it. The very character of this integration is part of the contemporary problem, and a larger part than is commonly conceded. The Bantu form the overwhelming majority of the unskilled labour force of the country, and therefore the economically depressed class. The fact that the colour line and the poverty line so closely coincide means that many economic problems are falsely conceived to be racial problems.

Some discussed whether integration can be applied more humanely and justly than apartheid: but the discussion was not

21

fruitful. Others regarded integration as positively harmful because it seemed to demand the destruction of certain cultural entities.

The Bantu, it was said, ought not to become westernised because this would draw them out of their natural cultural groups and deprive their own people of their science and skill. In addition it was declared to be wrong to draw the Bantu into the White church community which would have a culture alien to the Bantu. If it is to be healthy, the Church must be thoroughly embedded in the culture of a people.

Others strenuously repudiated the claim that Bantu educated in a Western pattern were estranged from their people, and declared it to be unfounded. Further it was pointed out that the Gospel itself was a revolutionary force, a dynamis of God unto salvation as St. Paul described it, and that conversion to Christianity inevitably meant a radical transformation in culture for any convert from heathenism or paganism. They went on to say that they believed that the New Creation in which Christians had been involved was the really distinctive thing about the Christian. and that too much emphasis was placed on the preservation of cultural and racial differences. Was this not a case of seeking cultural security before seeking the Kingdom of God. -and turning the Church simply into a cultural heritage? Do we not now emphasise the importance of culture in order to justify our prejudice in respect of separation?

It was emphasised that while some believed it was their pastoral responsibility to have separate churches, others believed that the Word of God demanded integrated churches, and that not to obey this vocation to unity across racial barriers was a sin. To follow this course was not easy because it at once brought

to light many tensions, but Christians ought not to fear tension which comes from seeking to obey God: they ought to fear much more the absence of tension which is the fruit of disobedience.

In addition, it was explained that integration was an enriching experience for all concerned, for each group had a contribution to make to the common life, and each needed the other for a full life in the Body of Christ. A common life in worship is a witness to the world of the reality of the New Humanity and of the unity of the Church across the difference between the churches. This unity is enjoined upon us by our Lord "That the world may believe."

It was pointed out that while it is quite normal and acceptable - that different language groups should desire to worship in their own language and with their own liturgical customs in a separate church, yet there should always be freedom for any member of the

22

Church to share in the worship of any other congregation in the same Communion or Denomination.

B. Apartheid.

In an attempt to reach a common understanding of what we mean by apartheid some groups turned to the exposition of the concept of apartheid in the memorandum of the Dutch Reformed Church of the Transvaal.

(i) Apartheid may be regarded as an indication of separation, as the conventional way of life practised voluntarily and spontaneously by two or more races in the same country. In order to keep our thinking clear, some suggested that this voluntary separation be described as "segregation."

(ii) Apartheid may be interpreted as the separation which is being brought about and maintained through legislation as a matter of government policy. The following definition of the policy of apartheid is given in Die Airikaunse Woordeboek: "A political policy directive (heleidsrigting) in South Africa based upon the broad principles of:

(a) differentiation in accordance with differences of race and/or colour and/or level of civilisation (beskawingspeil); in contrast to assimilation;

(b) the maintenance and entrenchment (or perpetuation) of the own identity (eiesoortigheid) of the different colour groups which go to make up the population and the separate development of those groups according to their own nature, traditions and aptitudes:

in contrast to integration;

"In its practical application the policy includes arrangements and attempts . . . to bring about a measure of purely local separation . . . furthermore, territorial segregation, i.e. the creation of comparatively large areas for the exclusive use of the population groups, such as the Native reserves."

It is obvious that the word apartheid must be used for the government policy, since it is the chosen word of the party in power for that purpose. It was urged that an unfavourable meaning should not be attached to the word apartheid as an indication of official government policy, but that it should be understood in accordance with the statement by Dr. W. W. M. Eiselen:

"By apartheid I mean this separating 'of the heterogeneous groups from the population of this country, into separate socio-
23

economic units inhabiting different parts of the country, each enjoying in its own area full citizenship rights, the greatest of which is the opportunity of developing such capabilities as its individual members may possess to their optimum capacity."

It was suggested that the policy of apartheid as so defined might be described as "ideal apartheid". Understood as "independent" or "autogenous" development, the policy aims at making room for the separate existence and development of the various races, without a stagnation of existing conditions or a development of one group to the disadvantage of another. Those who urged this point of view would not claim that this policy is the one and only solution to our racial problem, but were satisfied that, if implemented honestly, it is a fair and just policy: and for that reason they did not oppose the principle.

(iii) Apartheid may be regarded as a situation in which the ruling group use their position and power to safeguard and extend their own scope (h'hensrautt) to the detriment of other groups.

In an attempt to determine the objectionable elements in apartheid as so understood, we turned to the distinction between differentiation and discrimination which was put to us.

The most serious objection which may be raised against the apartheid policy is that it implies a concealed form of discrimination based on colour or race. It is just here that the difference between differentiation and discrimination was stressed.

Where there are real and natural differences between groups, or profoundly different needs and circumstances - the kind of situation which arises spontaneously in society- it is reasonable that these different groups should be provided for differently, and treated differently. "This recognition in practice of natural differences may be described as differentiation.

Where, however, groups which differ in race or colour have nevertheless equal needs and similar circumstances -the kind of situation that its developing in our urban, industrial society-it is wrong to exclude some groups, by degrading uncharitable and slighting deprivations, from provisions and treatment enjoyed by one group. This denial in practice, on the grounds of race and colour, of equal needs and similar circumstances may be described as discrimination.

So understood, differentiation may be defended as a matter of principle, but not discrimination. It was readily admitted that

1. %',- S A B R A Jurn. f... Raw.~l Affai. Jan 19511

24

differentiation has in some cases degenerated into discrimination* but it was urged that discrimination could not be eliminated by abolishing differentiation, Further, it was pointed out that differentiation in our society is not the product of the policy of the present government. The government has given its own statutory expression to a situation which has existed for a long time and which

has been the result of an historical process.

This discussion, while serving a useful purpose in the exchange of ideas, did not issue in any generally agreed statement. People as deeply involved as we are in a human situation find excessive difficulty in terms rather than in ideas, are naturally averse to words which have become shibboleths, and which have acquired dangerous connotations in contemporary usage. There is an impoverishment in language in words which we no longer dare to use.

In one sense, apartheid means the ideal of optimum independent development based on the recognition in practice of natural differences- in another sense, the words mean the embodiment of this policy in the legislative programme of the present government in yet another sense, the same word means the application of this legislation by individuals to individuals. Some of us were prepared to defend the ideal, and the intention of the government in its legislation as a sincere attempt to embody this ideal: others felt that apartheid must be judged by its application in our society: and when I understood as the segregation of racial groups by statutory compulsion, carried through without effective consultation. and involving discrimination against the groups affected, it was felt by these, must be condemned.

II. The Gospel and Race Relationships

A. Religious Aspects.

(1) The "Pluriformity" of the Church.

All the groups gave some consideration to the statement given in one of the memoranda that "In its institutional manifestation the Church is pluriform." Some pointed out that in modern theology there is a tendency to question the validity of the doctrine of the pluriformity of the Church. Some felt that pluriformity could exist only on geographical grounds; others felt that cultural and other differences could validate the pluriformity of churches.

This led others to examine the definition of pluriformity, and it was seen that the word was applied in at least three senses:

- i. The variety of confessional differences.
- ii. The existence of churches autonomous in government, but with inter-communion.
- iii. The differentiation within the Church at congregational level based on language and similar differences.

Not all the meanings could be accepted by all, not because of any connection with race relationships. but because of interpretation of the doctrine of the Church.

One group discussed the question of separate development in the Church, and what warrant there was for it in Holy Scripture. The discussion ranged over the following ground: We do not find direct evidence for separation of the races in Holy Scripture. but separate churches are a pastoral necessity. This is a problem of indigenisation rather than of separation. Where the Christian flock requires different treatment by virtue of different needs, it is Scriptural to have differentiation. This is a question of trying to cater for the needs of the family of God in all its aspects. According to the situation in which the Church finds herself

it may be either healthy or harmful for separate development in the churches. but this is not a matter of expediency but of pastoral responsibility.

(2) The Unity of the Church.

The discussion on "pluriformity" led us to consider the unity of the Church. We agreed that it is of the nature of the Church that she is essentially one. This was clearly affirmed, and one group in particular adopted the statement of the unity of the Body of Christ as found in the memorandum of the Dutch Reformed Church (Cape).'

The laos or people of God, known in the Old Testament as Israel, and in the New Testament as the Church, is the community of salvation, first saved, and then saving. The Church is the divine society of all who accept Jesus Christ as Saviour and Lord, and are united in fellowship by the Holy Spirit. In the New Testament this fellowship transcends race and class.

When we turned, however, to consider how this essential unity of the Church should be expressed, we found no common mind among us. Some hold that the unity of the Church must be a matter of faith, and that the separation of groups within the Church had Warrant in the New Testament. These speakers saw in the clash between Paul and Peter at Antioch a distressing example of the unfortunate results of attempting to enforce intel ,j jnfr pme 6.

gration upon the Church: and in the division of Jewish and Gentile spheres between Peter and Paul a justification of religious separation.'

Other speakers, quoting our Lord's high-priestly prayer: "that they may all be one, that the world may believe." understood this to mean that invisible unity was not enough, if the Church is to proclaim the Gospel effectively to the world. This unity is not necessarily broken when various congregations, for reasons of language and education, worship separately. Nevertheless, because the Church is essentially one, it is not only impoverishing but sinful to destroy its organic unity. Christians, called out by the grace of God from among the nations, are gathered into the unity of the People of God. The nations, however, from which God has called His people have no divine right to preservation. Despite this divergence of view, the discussion was not barren, for in one group it is issued in agreement by most of the members in -he following two statements

- i. No-one who believes in Christ may ever be excluded from any church on the ground of his colour or race.
- ii. The spiritual unity existing among all men who are in Christ nitust find visible expression in acts of common worship, and witness, in fellowship and consultation about common concerns.

Another group registered the following agreements, in addition to that concerning the New Testament understanding of the unity of the Church :

- i. It is the duty of the Christians to manifest the unity of the Body of Christ-the Church.

This suggests that ii. above would find general acceptance. With two or three exceptions, this group was ready to affirm :

- ii, We believe there are no scriptural grounds for excluding any person from a church on grounds of race or his membership in a particular people.

Qualifications for membership in the Church are not concerned with these matters, but with the requirements of faith and baptism.

There is reason to hope that further good may come of this discussion, first within the various communions which took part in our consultations, and then among the leaders who represent them.

1, (il 2"11.14. 27. R.

2 John 1721.

One group reported a fruitful discussion on manifesting the unity we have in Christ. Members of that group reported that the matter was receiving more and more attention in the churches, both in the theological thinking and in the discussions about Church leadership or in charges delivered to members of the churches. This same group reported a general impression that the churches need to consult on their view of what the Church is, so that the differences and agreements should be clarified.

(3) The Separatist Sects.

Arising directly from consideration of the pluriformity and unity of the Church there was a discussion on the separatist sects.

The first point made was that of their remarkable growth among the Bantu people:

Year 1946 1951 1960

Percentage of the Bantu Population

10

20 30

It was reported that the separatist movement was engaging the attention of a special committee, and one of the groups was fortunate in having the Chairman of this Committee to give information about this movement.

(i) Sundkler's analysis of the factors making, for secession from parent bodies was mentioned :

a. Leaders of separatist sects nowadays secede not so much from White-controlled missions, as from other Bantu leaders; and the causes in the two cases are quite different.

b. Colour Bar. The separatist sects, on the part of the Bantu his logical reply to the White policy of segregation and separation.

c. Protestant denominationalism. Bantu independent sects are "as it were the arithmetical progression of sectarian divisions of Western Christianity."

d. Bantu Nationalism. Sundkler states that claims that political reasons are behind the movement "miss the mark." He states, however, that the movement is nationalistic, especially in Ethiopian and Zionist forms.

It is significant that in South Africa, the

...s. of the 1, 1, -n, - ! t, k aip ii. ih e I| he.-a dladi I.res lid

Spring .mv,i,-cd that 71 noIn are c S cl,, flwki,,l rise Rd i" I.l manned

Muslim

field . tile . .rid

e. Selective Giving. This is Malinowski's phrase to describe

the missionary attitude to the Bantu. Where the Church is regarded solely as a preaching and teaching institution, its rich devotional heritage is neglected. Separatist sects endeavoured to satisfy the emotional and liturgical hunger of the Bantu who long for something more than the formality and simplicity of many White orders of worship.

f. Discipline. Conflicts in the mission churches over conduct, doctrine (e.g. the practice of baptism, and the position of elders) and incompatibility between the White missionary and the Bantu minister or catechist.

These are the main reasons for secessions from mission churches. Many secessions, however, are from Bantu leaders.

g. Ambition. The separatist sects offer the only legitimate outlet for the leadership urge and the desire for prestige and power: and thus form one of the few psychological safety valves in a society of racial discrimination.

h. Economic. The independent Bantu sects in their attempts to secure their own land or church colony are the outcome of Bantu search for a place of their own where they can form a church tribe, the leader of which borrows traits from the kingship pattern of the old life.

i. Syncretistic. Sundkler sees in "a nativistic syncretistic interpretation of the Christian religion" the "deepest cause of the energies of" the separatist sects. "The syncretistic sect becomes a bridge over which Blacks are brought back to heathenism."

j. Tribalism. The desire for tribal churches is a symptom of the awakening Bantu race consciousness and nationalism. It is the Bantu reply to the colour bar of the Whites. But this is defenceless against the forces of the old Bantu heritage.

The group considered how far the situation had changed since Sundkler's investigations: and it was, asked how far the present racial policy of the Union government was a factor in the alarming recent growth of the separatist sects. Some denied that this was a factor, citing cases of Japan and the United States where similar phenomena could not be ascribed to racial policy. Others maintained that the very policy of separation gave an incentive to groups to break away from White-controlled churches: and Bantu members quoted characteristic phrases constantly recurring in the sermons of sect preachers, which showed that racial antagonism was being exploited.'

I, PhnlInn,~i Ia,.n!ung: Get away from the white man.

..! ".g lttn, lthe white man I,, Ionver %anti .o

I KI4,1,. It. ,rt., i:tnlh ,,tl h1 theyc e lim 1- ee ben ealing our nione .

(it) The group then turned to consider how the Church may best help in this situation. and the following suggestions were made: a. Re-Union. Every approach towards re-union with the parent body should be encouraged. Every opportunity should be taken to foster co-operation between the sccts, with a view to creating

unities among them. The view was expressed that this would have to be very largely the responsibility of Bantu Christians, since attempts by Whites were viewed with mistrust. The work of the Interdenominational African Ministers' Fraternal was mentioned in this respect, and commended.

b. Christian Co-operation. Closer co-operation among Christian missions, and unions between them where possible, would do much to enable the Church to heal this mounting fever in Bantu religious society. We have as yet done little to give effect to du Plessis's pious hope: South Africa has the right to enter the fellowship of the Christian Church unencumbered by the unhappy entail of the 16th and 17th century divisions.

In any renewal of contact, the spirit in which the approach is made is important. Leaders of the separatist movement "want to be met. and should be met. not primarily as problems, but as persons; not in the spirit of patronage and condescension. but in the mind which was in Christ Jesus - the mind of the Good Shepherd."

c. Education. It was stated that approaches had been made by Bantu separatist leaders, asking for facilities for the training of their ministers and evangelists. The obvious difficulties here were stressed: the average standard of education is very low.' very few could make any use of courses offered by the University of South Africa; the establishment of training centres was far too costly to be borne by small sects: existing institutions for evangelist or ministerial training would insist upon a very careful screening of applicants and of the religious movement before admitting students. It was stressed however that as the level of education of the Bantu people rose, more applicants were likely to come forward: and that the possibility of providing training facilities be sympathetically investigated.

d. Enrichment of Worship. Orders of worship provided for Bantu congregations should be reviewed in order to provide liturgies which will satisfy the emotional and dramatic hunger of Bantu

I. Sundkier: op. c, p. 297

2. It was stated that the normal standard of liturgical prayer and preaching; au

Standard VI. and for ministers Standard %III

30

worshippers. This should be done in such a way that the Church became truly indigenous without ceasing to be essentially Christian.

e. Restoration of the Ministry of Healing. The pitiful eagerness of the sick to turn to anyone offering spiritual healing is a sign that the Church should give careful consideration to the vocation of our Lord to 'heal the sick and cast out demons'.

B. Political Aspects.

1. Nation and Church.

While discussing the application of Scriptural principles, two groups examined the meaning of the word 'nation' within South Africa. The memorandum of the Dutch Reformed Church of the Cape stated that the diversity of nations in background, culture and language made the pluriform development of indigenous

churches absolutely necessary, and that the right of every nation to ensure its own survival, protection and development may not be denied.

The meaning of the word "nation" occasioned difficulty throughout the discussion, and eventually it was agreed to substitute the word "people" as a singular noun. There remained slight uncertainty as to whether this conveys the precise connotation of the Afrikaans word *volk*. The statement that "different nations and their righteous existence are according to the will of God" was supported by the reference in Acts to God "making of one blood all nations of men." (Acts 17:26). It was suggested that there might be some confusion in our concept of Nation in these statements, and that the "nations" in the New Testament use of the word ought not to be equated with the concept of the nation state of the 19th century.

In reply it was asserted that the term 'nation' in the Dutch Reformed statements referred neither to the concept of the state, nor to the concept of *volk* - people of God - but to the cultural groups concept which should be described by the word *volke*. In this sense there are a great variety of *volke* - cultural groups - in South Africa who all had the right of self-determination. It was also pointed out that the right to exist is an inherent one which all nations claim for themselves. The Nation is God given, and as such has a duty to survive.

We were asked at this point not to allow ourselves to build too rigid a doctrine of the nation on Biblical evidence. Can one really identify any group in the modern world with any New Testament word describing a people as a nation, except the word *volk*? But Christians have in any case been drawn out from among

31

the nations by the Grace of God. Can we then insist on the preservation of the nations from which we have been drawn into a greater new "Nation" - the People of God?

2. Christian Trusteeship.

Once again we found that it was difficult to find an acceptable word to express an accepted idea. The discussion in one group seemed to prove that there is a real sense in which Christians are responsible for the welfare of weaker brethren, but the various implications of trusteeship when exercised by a group towards another group are so far reaching and the view-points so divergent that no general agreement could be reached in the time at our disposal.

Was trusteeship to be regarded as the duty of the Church or of the State? What did it imply in the relations of White men to the non-White intelligentsia? Others replied that when we speak as Churchmen, trusteeship refers to the "daughter churches", and it is part of our duty as Christians to encourage points of contact with leading Bantu Christians.

Other speakers stated that "trusteeship" had become a "tainted" word; what assurance had the ward that he would not permanently be kept in a position of subordination? Why were non-Whites who had come to maturity not granted the rights and privileges of maturity? In an attempt to find an acceptable alternative, one group produced a statement on "Christian Responsibility". and there appeared to be a large measure of agreement to the following statements:

The purpose of this relationship ought to be to prepare the "ward" for maturity.

It must therefore be accepted that the relationship was not of permanent duration. The case of the Untouchables of India was cited as an example of the remarkable development of a degraded group to great achievement under the leadership of Dr. Ambedkar.

The relationship may serve a providential purpose. God can use other nations to wake us up. and thus colonialism has a good side as well as a bad.

Out of crushed grapes there may come - wine!

I Vd. ,,,- p.J;c 3R

I

32

3. Consultation.

Following on from the discussion on Christian Trusteeship one group considered the need for consultation and the methods of achieving effective consultation.

Bantu members of the group were asked who must be regarded as the responsible leaders of the non-Whites with whom there can be consultation on a Christian basis.

In reply it was stated that the non-White groups already had their leaders in the Church. in education, in cultural affairs and in sport. The Bantu and Coloured people therefore resented being told who their leaders must be. Whites tended to choose those who

have neither leadership nor following in appointing leaders.

Further, it was stressed that all leaders in non-White life were interested in politics. They had to be. Whites should not fear this. If consultation was to be fruitful Whites must be prepared to meet leaders who would not simply acquiesce. What is the point of consultation with a man whom you know will agree with you? On many matters vitally affecting their own welfare, the authorities had not given Bantu or Coloured leaders a chance to discuss plans and proposals.

* Arising from this discussion a positive approach was urged

* "in two directions. It was urged that the Church might pioneer the experiment of effective consultation by arranging a summit conference of Church leaders - White. Bantu and Coloured; that the group was much impressed by the sense of urgency expressed by various speakers. Bantu leaders. it was stated, were still willing to engage in consultation; but it would not always be so. Arising from this discussion a positive approach was urged in two directions. First within the community of the Church. It was urged that the Church might pioneer the experiment of effective consultation by arranging a summit conference of Church leaders White. Bantu. Indian and Coloured. Much could be done -to improve relationships if an appeal were effectively made to White congregations to show courtesy in approach and address to nonWhites. Secondly, within the community at large, Christians should take the lead in abolishing offending forms of address, such as Hotnot and Kaffir. Boy and Jim Fish. Every man has

I the right to be called by his own name. Further, an approach

might be made to the Press to extend the courtesy of the title "Mr." to representative non-Whites. This would be symbolic of a transformation in attitude towards our fellow-Africans of other colours. Finally, where responsible committees were constituted for management of institutions affecting non-Whites, their interests should be recognised by the inclusion of their own representatives.

33

4. The Future of the Urban Bantu.

The discussion on statements of the Dutch Reformed Church of the Cape' about the position of Bantu people in urban areas resolved in one group into a discussion of the basic tenets concerning segregation and integration. The two points of view were explained and examined. Eventually the group agreed upon a statement which reflected the view-point of all the members, with this proviso, that there is a clear difference of opinion with respect to the extent of the collaboration in the government of the country. and with respect to the way in which, and the time at which, the principle is to be applied in South Africa. With these reservations in mind the following statement reflects the group's viewpoint:

"It is our conviction that the right to own land and to participate in the government set over him, is part of the dignity of the adult man. and for this reason a policy which permanently denies to the economically integrated non-White the right of collaborating in the government of the country cannot be justified. In formulating this proposition the importance of the various circumstantial factors which might delay such collaboration must be duly considered."

C. Social Aspects.

1. Mixed Marriages.

After a very full and sympathetic discussion, one group seemed to agree that the formulation of the principle, brought to its attention by the Transvaal representatives of the Dutch Reformed Church, was the most satisfactory.

"No direct principal Scriptural evidence can be produced for or against the intermixture of races through marriage.

The well-being of the Christian community and pastoral care of the Church necessitates that due consideration be given to legal, social and cultural factors which affect such marriages."

2. Approach to Social Problems.

The attention of another group was drawn to the Dutch Reformed Church (Transvaal) memorandum where a distinction is drawn between "differentiation" and "discrimination" in the treatment of racial groups. This paragraph suggested that the

1. Cp DR C Report Section 1. page 6. par. 1 (a); Section 4. par. 5 (a).

2. Ibid., para 39.

3. Ibid., para 39. when the anti-discrimination principle is applied to the treatment of racial groups, it is

basic social witness of the Church is to be understood as that of fleeting needs and social situations as they arise. The policy of the Church ought therefore to be formulated in terms of particular needs. The following for example would need a difference in treatment - the rural Bantu, the urban Bantu, and the educated Bantu. It was said in this respect that the Church's views concerning politics and social questions should be flexible and adaptable. General principles only should be enunciated.

It was suggested that the concept of the state ought not to be too heavily loaded in the direction of keeping order, and it was thought to be a true reflection of the state's duty to say that it had the dual function of upholding justice and maintaining order.

We were reminded of Eph: 2:14, "He is our peace, who made both one and broke down the middle wall of partition, having abolished in His flesh the enmity . . . that He might create in Himself of the twain one new man." This teaching, it was said, has direct bearing on both Church and society. Christians should not allow their different cultural and racial differences to affect their relationships with one another. There is a greater reality that transcended racial and ethnic differences without abolishing them. The doctrine of separation denies this transcending factor, and in addition if it is applied in the state it prevents non-White people from developing to fullest extent, for it limits their opportunities of contact. We ought to allow God's love to overlap our differences, and draw us to one another in a real union. Perfect love casts out fear, and in the spirit of love we ought simply to seek to do the right thing.

It was pointed out, however, that although this attitude might be possible of application in the Church, we might not be justified in trying to apply it in the different circumstances of the life of the state. In this sphere we cannot be sure that consideration of love will be operative and effective. In this sphere our fears may well be justified.

The next right thing it was suggested, would be:

- i. To accept the Coloured community as part of our common life.
- ii. To accept the urban Bantu.
- iii. To accept the Indian groups as an integral part of our Nation.

11. A Statement of Scriptural Principles.

It was stated above that most groups shrank from attempting in a composite gathering to draw up a statement which would fully

35

satisfy the theological convictions represented among us; but that one group had resolved to work within these limitations in an attempt to reach a consensus.

This group settled down to examine what area of agreement might be found on the understanding of Christian principles for race relationships. It was then agreed to take the statement of the Dutch Reformed Church (Cape) as a text in order to exhibit, either by agreeing with it or differing from it, their own points of agreement and divergence.

The scribe of this discussion, while having to strive for a certain objectivity towards it, ventured the opinion that the group had surprised itself by the extent of its unanimity. The fact that such a consensus was actually achieved showed that

the Holy Spirit has recalled all of us to an awareness that we are the word of God. and that this brings us together more than we had realised.

The group presented a statement which was the unanimous finding of all its members, and, since they were 25% of the Consultation. this led them to hope that without too much further amendment it might become the unanimous view of all the Consultation.

Two observations were made:

I. This group did not assume the right to amend the Dutch Reformed statement, and indeed at the points where it could not be endorsed by all. they agreed that it properly expresses the Dutch Reformed position and meets their particular needs. Though the group proceeded by the apparent method of amendment, what really happened was that they produced a group statement which leaned very heavily upon the Dutch Reformed statement.

2. It is fair to say that had it been a strictly theological discussion there would have been much more disagreement, if only because there were as many theologians as theologians. There was, however, a general feeling that the purpose was not to achieve the niceties of theological statement, and members showed a great willingness to pass statements whose precise form or emphasis might not be their own, provided that their meaning and intention was reasonably clear, and that they tended in an agreed direction. Members of the group thus discovered, not that they spoke the same language. because they got bogged down to a greater extent on terminology than on anything else, but rather that they were moving in the same categories of thought.

3. Special tribute was paid to the expert knowledge of the Group Chairman in forcing the group relentlessly back to Scripture in supporting its statements. At various points the Scriptures were searched in English. Afrikaans. German and Greek.

IV. Scriptural Principles.

I. God's creation is a unity, which, however, also comprises the richest diversity and pluriformity. (Gen. 1:1. Rom. 11:36. Gen. 1.)

2. The unity of the human race, which is founded in creation and was manifested through the providential dispensation of God, is not annulled by its great diversity. Nor is the diversity destroyed by the unity. (Gen. 3:20; Acts 17:26; Gen. 1:10; Deut. 32:8.).

3. Man was created in the image of God, and for this reason, there is no respect of persons before Him As Creator God is the Father of all men. irrespective of the racial group or nation to which they belong, and for this reason all creatures are of equal worth before God. (Gen. 1:27; 5:1-3; Deut. 32:6; Eph. 6:9; James 2:1-6).

4. After the fall, too, God. for the honour of His name. maintained the unity and diversity of creation by His universal grace. He even judged mankind and dispersed them with greater diversity.' in order to restrict the expansion of power of mankind in its apostasy and rebellion, and insubordination of Him. and to

check the effect of sin in this way. (Gen. 11:6-9; Acts 17:26.).

7: 5. With respect to the relationship to God, no man and thus by implication, no national or racial group, holds an exclusive position: all have sinned and come short of the glory of God.

(Rom. 3:23; 5:12.)

6. God gathers His elect out of the fallen human race. (Gen. 12:3; Matt. 8:11; 28:19; Rev. 5:9; 7:9). While God as Creator is Father of all men, and therefore regards all as of equal worth before Him. He is in Christ the Father of the believers alone.³ (Matt.

12:46-50; Joh. 1:12; 17:21; Rom. 8:15-16; I Cor. 6:17-18; Gal.

4:6), and this leads us to a division between men (Deut. 7: 23:1-8; Joh. 15:18-27; 17:14-18; II Cor. 6:14-18; 1 Pet. 2:9-10; Rev. 18:4)

7. The mystic body of Christ forms a unity, of which He is Head. For this reason we confess the communion of saints, elect out of the whole fallen race, and bound together by the ties of peace and love. In this communion all believers are brothers and sisters in Christ, notwithstanding all other differences. (Acts 10:28, 34-35; 1 Cor. 12:12-13; Gal. 3:28; Eph. 4:3-6; 5:23; Col. 3:11;

Philemon vv 12, 16.)

I we agree that the egalitarian doctrines of 11th century literalism are not of Scriptural warrant.

2. We regard this as a divine act in response to the fact of human sin, rather than a decree of the eternal purpose or (').

1. We understand this in men that the one ('..ed it Father both of It I Hi. human creatures.

and " f Ili, redeemed children. But the redeemed in Christ are a new sort or child. t While hlie dition between hir' er and unbcliever ii in a thilo 'tphic env. on

h-41*,t1t diMirig ., transitin flim onc .i e t c i c r y to another is possible for any man at U ai timce

8. The natural diversity and the different spheres of influence and relationships of authority ordained by God, are in no way broken down by the unity in Christ, but are rather restored and sanctified in Him. This regenerating grace should be especially revealed in the Church of Christ in that the more privileged and the stronger, in full responsibility to God and true love towards his neighbour, should educate and in every respect uplift the less privileged and weaker to become a worthy fellow-member of the body of Christ. (Acts 2:6-11; Rom. 13:1ff; I Cor. 7:17-24; 8:9-13; I Cor 12; Eph. 4:11-16; 5:22-6:9; Tit. 2:9; 3:1; I Pet. 2:9-10).

9. By reason of the baptismal charge the Church of Christ has a solemn duty to proclaim the Gospel to all nations without exception or distinction. (Matt. 28:19).

10. In its institutional manifestation the Church is pluriform (Acts 2:8.11; Acts 15). A constant watch should however be kept lest the diversity and pluriformity degenerate into disruption as a result of sin (Acts 6:1; 1 Cor. 3:1ff; Eph. 4:1ff).

V. Application of Scriptural Principles.

In the light of the above scriptural principles we come to the following conclusions:

1. Diversity of Nations and Indigenous Churches.

(a) The pluriformity of peoples must be considered to be the result of the gracious providence of God. On the one hand the effect of sin is hereby arrested: on the other hand, the human being is given his own sympathetic milieu in which he can be at home and can develop in accordance with his own nature and need. This diversity is not annulled by the unity of the human race, not even by the unity of believers.

(b) In South Africa it is the frequent practice of the churches to have congregations composed of different peoples, usually based on language differentiation. Church government is of two main types in this regard; united government above congregational level, and separate government above congregational level, generally united at the highest level.

(c) No-one who believes in Christ may ever be excluded from the Church on the ground of his colour or race.' On the

I. In some churches there are a number of congregations in which different peoples normally worship together. In other churches, different people are grouped together and distinguished as the 'parent' and the 'daughter' church: but these may never adopt the character of separate churches. It was in Phasa that no members of the group judged it contrary to the principle.

- - 1 1

ME

contrary the Bible demands that he should be accepted as a worthy member of the mystic body of Christ, and therefore be regarded as a fellow-member of the household of God (Philemon vs. 12, 16; James 2:4; Eph. 2:19). With Him we stand in the same mystic union in Christ, and as a group over against the rest of the world, which is not in Christ. (Gal. 2:28; Eph. 2:14-19; 4:4; Col. 3:11).

For this reason there is no objection in principle against corporate worship. To express it concretely: if there are at times members of non-White groups (and vice versa) who genuinely desire to worship in a White church community, listen to the sermon, or join in Holy Communion, this right may not be denied to them. In other words, mutual and spontaneous encounters for corporate worship should be possible for all believers, irrespective of race or colour.

(d) It is nonetheless necessary to ensure that "all be done decently and in order". (1 Cor. 14:40). The practice of the abovementioned principles of unity and diversity demands the right spiritual attitude. It cannot be enforced or imposed with violence. We should not acquiesce in any tradition or way of life which violates the teaching of Holy Scripture, but should submit this condition to the explicit discipline of the Word of God. At the same time any form of compulsion must be avoided as this may do greater harm than good.

2. Christian Responsibility.'

Those who have a greater cultural, religious, economic or technological development have a duty towards the less developed.' In exercising this there should always be the elements of authority, love and justice. The more privileged

have the primary duty of caring for the safety of the less advanced, and of educating them to full maturity.

This must be seen in South Africa in the light of divine providence and Christian responsibility. Its duration is relative: it may never be maintained in order to benefit the more-privileged at the expense of the less. In view of this truth, the question arises whether the time has not come for a new relationship to the intelligentsia among the non-Whites

I "We think that this should be the order of the community in large, rather than the

direction of the Church. It was an admission to the White group only: that it had a general application, we are sure that responsibility relates

to the whole of the community.

2. The whole of these deliberately include certain varieties of interpretation. Most felt

that the Church has an urgent concern in which the Church should speak out; a few decided as to whether it was proper to extend the generalised statement to which

the rest of the community should adhere.

3. Self-Realisation.

Every individual and racial group should be given the fullest opportunity for self-realisation in accordance with their own ability.

For success in this respect it may be necessary to avoid discriminatory conflicts or domination by giving a member of a less developed cultural group the opportunity of unhampered development ecclesiastically and educationally.

The limits of this distinctive character are obviously not absolute, as is proved by the fact that there is no pure race in the world, and by the further fact that modifications and adjustments have often taken place in the course of history. The Church therefore cannot do otherwise than express itself with the greatest care, because the process of development of a culture may change the distinctive character of a given racial group in certain fundamental respects.

4. Self-Preservation.'

Every people has the right to care for its own existence, provided that this is not achieved through injustice to other peoples. and only insofar as God in His grace uses them in His service.²

5. Specific Laws(a) It is our conviction that the right to own land and to participate in the government set over him, is part of the dignity of the adult man. In formulating this proposition the importance of various circumstantial factors must be duly considered.

(b) With respect to mixed marriages between members of various racial groups, we must declare that there are no Scriptural grounds for the legal prohibition of such marriages. The well-being of the community', however, as well as pastoral responsibility necessitate that due consideration should be given to certain factors which make' such marriages undesirable in our situation.

I hi interpreting this. w.e ritl rh the rptiv e if of.pte rva lii, it %elf dt
tructfnn.
hrit rctf-acrifice. and that ic life if rrrrr Iird i ll r h rr ii riel pt-i'ideiir there
i a rinre for df-Ire rstire ant a rime for clf cirritSc
2 Vwe noted that this involved i %ire eten tle ir.? of Clritan pacifism, which
we
did rirt find it appropriate t, esameine in detail A fet r iris desired deletion of
the
,tarement
I this staternert ppte leat in a c hl rrr ,nrrr teiii, an rr r-flirr cri rn e rl u t he
iitniUn iat latrge
4 s rme tiould prefer to rsa "maY rlake"
9- 1 _M I I

-u

~ ~em

Topic 111

AN UNDERSIT.kNDING OF CONTEMPORARY HISTORY FROM A CHRISTIAN STANDPOINT

In considering this topic, we began with a wide diversity of approach, but ended
with a quite remarkable unity in our conclusions as to the task of the Church in
our present circumstances.

Some viewed contemporary history in broad perspective and attempted to make
those generalisations which seemed most significant about the Christian
understanding of events. Others gave spciil attention to what is taking place. in
the continents of Asia and Africa to which the uncommitted peoples belong in the
present contest bcten East and West. Others again took contemporary history to
mean " rapid social development in South Africa." We were all agreed that we
should give special consideration to our own country with its problems and
opportunities, and this led to the consideration by all four groups of the
memorandum presented by the Dutch Reformed Church of the Cape.

In Plenary Session we discovered with some amazement that there was a most
encouraging degree of unanimity in our conclusions based upon that
memorandum.

When it came to the group discussion of the topic before us, most of us were
prepared to assume the importance of the following features of the contemporary
world: the emergence of the United Nations Organisation as a force in
international affairs: the development of the ecumenical movement, and the
formation of the World Council of Churches: the growth of Communism, the
advance of Islam: the awakening of. Africa; scientific achievements in the
exploration of space: technological advance in undeveloped areas, particularly in
our own continent: African nationalism in its varied aspects: tribalism and the
disintegrating effects of urban society upon it. Some of these subjects were given
special consideration by one group or another as will be seen below.

Again, we were prepared to assume that there was a Christian understanding of contemporary history, though we spent no time in attempting to state what that understanding might be.

We were convinced that the Biblical view of the historical process is not that it is cyclic, or static, or irrational, but that it is purposive. Our consideration of the practical issues before us showed that we believe the attitude of the Christian should be not one of pessimism, or of optimism, but of faith in God, and obedience to Him.

Further, we assumed, but did not explore, the contemporary implications of the New Testament teaching, that Christ is the Logos of God, the Second Adam, the Founder of a new humanity, and therefore has a decisive meaning for all men of all ages.

Accepting as we do, the Great Commission to make disciples of all the nations, we acknowledge the fact of all in the modern world that facilitates the communication of ideas, and the fact of man's unsatisfied hunger amid modern plenty. Some of us wonder whether in these things there is not again a *praeparatio evangelica*.

We wonder, and we hope.

We turned our attention, however, to those outside the Christian community, and our discussion shows that we were disturbed that the Church should have become irrelevant to so many of those outside its fellowship. We were dismayed at the suggestion that things in the lives of Church people have become a hindrance to the Gospel. To this end we sought the more earnestly to understand what it means to declare, here and now, to those who heed us and those who ignore us, our faith in Him as the Christ, the Son of the Living God. Only so will we prove worthy members of the Church which has the promise that the gates of Hell will not prevail against it.

I IMPORTANT FACTORS IN OUR PRESENT SITUATION

I. Communism

It was generally agreed that Communism exists in South Africa, and that Communist agents are at work. The suppression of the party had not meant that Communism ceased to exist, but that it had gone underground. It was, however, difficult to say how important a part it plays in this country, and members of the I groups were divided on this matter. Bantu members stated that it was a mistake to think that Communists have, up to the present, made great gains. Such ideologies were only beginning to infiltrate Bantu society, and such progress as they made was largely the result of frustration with the Whites, and the existence of a political vacuum among the Bantu.

Attention was drawn to the prevailing confusion among both Bantu nationalists and people on this whole subject. It is true that

I. Matthew 28:19.

there is an increasing tendency in all governments of the Western world to use "communist" as a nasty word. In South Africa, the official definition has become so wide as to have certain unfortunate results. If all who identify themselves with Bantu aspirations and seek to promote those interests are termed "Communist" then the Bantu people would give Communism the credit for many things they regard as beneficial. Further, when disturbances in rural Bantu areas are officially publicised as resulting from Communism, it introduces the word and the idea to many Bantu people who never knew it before. When people who have striven to improve conditions for the Bantu are described as "Communists" it creates great bewilderment in the minds of Christian Bantu, who come to think that Communism must be a very good thing for Bantu people. In view of all this, it is essential to draw a careful distinction between Bantu nationalism and Communism.

It was felt that the best answer to the danger of Communism today was to remove those factors which provide the fertile breeding ground for communist propaganda. There are many young Bantu who in their unrest, frustration and reaction against the Church, and during this time of social and economic change, tend to seek any ideology which is offered to them as a possible solution. For this reason the Christian Church has a great task to fulfil in its witness. A new vision must be given to these Bantu, as well as to members of other groups, who are confused by the turmoil of our changing situation.

2. Islam

Several points were made on the advance of Islam, which was generally seen as a real threat to the Church. Its strength lay in the divisions of Christianity, and its lack of any colour bar. When White people repulse Bantu Christians, they open the door to Islam. Our position over against Islam is comparable to the historic clashes of the 8th and 14th centuries, when advancing Islam struck a divided Christendom.

3. Syncretism

Speakers stressed the grave danger of a new type of syncretism - the danger that the Church might lose its unique character in a general humanitarianism. It was clearly stated that, faced with general humanitarianism, the Church must manifest a true-Christo-centric humanitarianism; that when faced with humanistic movements, the Church must not react by pietistic withdrawal nor indifference but with a Christian humanitarianism. nationalism has taken disquieting forms, as in the Congo, it has elsewhere taken encouraging forms as in Nigeria, Tanganyika and in certain ex-French territories.

A most illuminating parallel was drawn between this country and India, in an account given at the request of one group by its Chairman. He described the development of religion in India and the way in which the Christian Church had resisted religious syncretism and preserved its identity by what he described as "a loving tolerance." In describing the growth of Ceylon towards independence, the speaker paid tribute to all that had been learned from Portuguese, Dutch and British traders, administrators, missionaries and educators,

and drew the conclusion that Ceylon was learning an invaluable lesson of interdependence.

Members of this group expressed the hope that in the present situation in Africa, %e are witnessing not the tragedy of a dying civilization, but the birthpangs of a new nation.

4. Tribalism

One group had a very full discussion on tribalism, using as basis the exposition in the memorandum of the Bantu Presbyterian Church. The considerable contribution of the Bantu members of the group led to a well.informed discussion characterised by a sense of responsibility and igrancy. Some of the points made during the discussion on tribalism may be summarised as follows :

. a. The question was raised whether the return to tribalism and the resultant heathen practices were not a result of the policy of. entrusting certain administrative functions to the chiefs.

b. The Bantu members were convinced that this return to tribalism had its roots in the new set-up in the reserves. They pointed out that the influence of the chiefs was on the wane, because of an inadequate system of consultation. Because the people themselves were not consulted, they had formed the impression that the chiefs were merely obeying orders as puppets of the Government, and had as a result lost all faith in their chiefs. The authority of the chiefs had been undermined because they had, as a result of this lack of consultation with the people, and the resultant suspicion, lost touch with their own people. It was stated that this was basically the problem in Pondoland at the time.

c. This lack of effective consultation retards the progress being made in the agricultural field. The people are often suspicious of the agricultural officers and refuse to co-operate fully.

South Africa need therefore not fear emergent nationalisms d. The reasons for the present unrest in Pondoland, other

among our own Bantu. but be encouraged by the fact that, though than those mentioned above were listed. These included the influx

of many so-called "undesirables" from the cities, who were being sent back to the reserves and were spreading their ideas there. The reserves are becoming politica!ly awake, and their feeling that they are in some sense leaderless is proving a fertile ground for these new ideas. There are large numbers of educated young men who cannot find work in the reserves and cannot move to the cities, and this leads to frustration, the people long for a measure of democratic government in which they can play their part. The chiefs are not always Christian men, and many of them are not well educated.'

e. The possible influence of Communism as a factor in the situation in Pondoland was touched upon. and the evidence of the Bantu members was that though Communism may be a factor in any part of the country, the causes of the present unrest must be sought not in Communist activity. but rather in the factors already stated.

f. It was claimed that evidence existed that Communism played a considerable rôle in the present situation. Further, mention was made of the great contribution made by the Government to the development of the reserves.

g. Towards the end of this discussion, the seriousness of the present situation was stressed by several members. There is not much time left in South Africa to come to a new understanding. Very few people realise the danger that African Christians are facing in these present days. The situation in the reserves is explosive. The seeming quiet of our time should not be taken as a sign that there is not unrest. All Christians should realise how intensely serious the situation is.

5. Tribalism and Bantu Authorities

Another group, while considering the matter of consultation between the agents of the state and the people in Bantu areas, was led to a discussion on Bantu authorities.

It is wrong to suppose that the policy of Bantu authorities requires a return to primitive tribalism. The intention is to use the surviving tribal structure, and to allow the system to grow in a democratic and Christian way. The chiefs already possessed traditional methods of consultation in their tribal councils. On the other hand, another reinsert emphasise both these points in the following words: Attention was

drawn to the frustration, particularly of Bantu youth, against Whites; and their increasing tendency to mobilise themselves against Whites: also to the spread of extremist views to the reserves as people from the towns returned there. Emphasis was laid on the danger of Whites not heeding the warning given by moderate Bantu of the disunity among their people

hand, we were reminded that Bantu society is basically hierarchical rather than democratic, and the Christian missionary ought not to break down the existing traditions. He ought to change what is evil and build on what is good.

On the other hand, it ought to be acknowledged that the Christian religion brings people into the realm of personal responsibility, and in this way the Church is actually leading people away from the tribal system, where there is very little room for individuals to exercise personal responsibility within their society. In addition, there was a disturbing revival of heathen customs appearing in areas where Bantu Authorities have been installed.

A question which must be posed here is: In what way can this method of tribal government develop? How can there be constructive change for there is no provision for change, and not enough opportunity for responsible Christian leadership to direct change in a hierarchical society.

It was claimed that the educated Bantu opposed the tribal authorities, because they had been educated out of the context of indigenous African life. Had this not been so, Bantu forms of society and government would have developed internally. Opposition to Bantu authorities, it was claimed, was due largely to the fact that it appears to the people as an imposition of the White man's will.

Opposition has also been due to the corrupt practices of some chiefs. Further, the fact that they are responsible to, and are paid by the Government, creates difficulties. Some elective principle is required to make them responsible to their

people as well as to the Government. The people need some democratic machinery to keep their leaders in check.

Again, opposition to Bantu Authorities has been due to the fact that the chiefs do not always consult their Council before accepting the system of Bantu Authorities.

It was agreed by the group that it is desirable that there should be set up an Inter-Church Commission or Study Groups to consider how the idea of responsible Christian society can be worked out in Bantu areas, and to consider the best means of fostering Bantu leadership. The findings of such a Commission could be made available to Government, if desired.

Arising from the discussions in another group, concern was expressed that the authorities were not making use of Christian influence and leadership as a reconciling factor in the Transkei. A most interesting and fruitful discussion resulted in the following resolutions :

That Christian leaders gathered in consultation stress the importance of cultivating Christian leadership for the Bantu, and with this in view request the Government to co-operate with the churches in developing such leadership.

It has become apparent during our talks that Bantu men of standing do not consider tribal authorities as the only effective instruments of consultation with the Bantu, and we therefore urge the Government to make greater use of individuals who are competent to serve their people in this respect.

6. African Nationalism

One of the groups gave considerable time to the discussion of nationalism in South Africa-its dilemmas and opportunities. In this group the different views represented among us were clearly expressed :

a. Nationalism properly understood is good. All men must have their own. Even if we belong, as Christians, to the new humanity, we still belong to a national group. Only if we remain embedded in our own culture can we make a worthy contribution to other cultures in the world. Integration is therefore undesirable for the Bantu because it will prevent their coming to nationhood. Whites must try to help the Bantu to combine their past heritage and present experience in a genuine Bantu culture. This means the evolution of their own appropriate type of government in their own areas for their own Bantu people.

b. African nationalism is neither nationalism nor really African. There is no African nation, but there are, in fact, a large number of nations in the African continent. What we call African nationalism is therefore Pan-Africanism or internationalism.

In another group it was stated that Pan-Africanism has gripped the minds of detribalised Africans who are groping for something which they have lost in themselves-a group culture. It was stated that Pan-Africanism was a passing phase of our time.

c. In whatever terms we may describe the phenomenon, we must consider what the urge of the Bantu to secure their inheritance in South Africa is going to do to our country and its peoples. We have not learned how to align the various

nationalisms that exist in South Africa to work together for the common weal. Instead they are in conflict and the fact is that the Bantu in South Africa look abroad for encouragement and they are emboldened by seeing African aspirations being fulfilled in less developed areas in Africa.

How can White Africans make friends with Bantu nationalism and its aspirations without being branded by their own people as negrophiles, and losing touch with their own community?

d. There must be something wrong with South Africa if some of our people look to the rest of the African continent for liberation and salvation. The less we do to encourage our Bantu to realise their aspirations in their own country the more they will look abroad. If we offer the Bantu a real stake in their country, there is hope for the future. Bantu nationalism is not imported into South Africa; it is the product of our own soil. But we must also take account of the fact that the withdrawal of the West from large parts of Africa has liberated new forces in Africa. Hence we must take account of the legitimate aspirations of the Bantu, for otherwise their freedom may well be attained at the expense of others. Among these aspirations should be mentioned a desire for human dignity, a desire to be free from domination and to enjoy self-determination and a desire to come to full maturity as a people.

Another group, accepting Bantu nationalism as a fact, sought to relate it to tribalism and Pan-Africanism; and the following factors contributing to its rise were mentioned:

- (a) There is the influence of a modern technological society with its impact on the emerging states of Africa.
- (b) The realisation that a greater independence and equality economically, socially and politically with the Western nations may be possible.
- (c) The revival of old cultural and tribal customs.
- (d) The attempt of Communism to exploit these facts.
- (e) The fact that the colonial era has come to an end.
- (f) A reaction against a feeling of inferiority.

7. The Church and Bantu Nationalism

Both the groups that gave special attention to this matter agreed that the Church must recognise the legitimate aspirations of Bantu nationalism, and accept its validity. The great upsurge of this new movement cannot be stemmed, and the new pride and striving of the Bantu people must be recognised and appreciated. It was pointed out that the Afrikaans group should, as a result of their own history, have full sympathy with any other nationalist striving.

It is unfortunately true that an exclusive and anti-White nationalism has developed as a result of missionaries and the

Church often being too closely associated with the ruling authority.

It is also due to the fact that we have often had too spiritual a conception of the Gospel, and have not made the Gospel relevant to the social order in terms of justice and a concern for the less privileged.

Some among us expressed the view that it was not the concern of the Church to deal with political matters and social problems.

We ought to render to Caesar what was his. Jesus did not address his contemporaries on their social problems. Jesus did not deliver men from poverty and wrongs, but from sin. Are we not really being faithless by not keeping to our function to proclaim the Gospel simply and directly?

On the other hand, it was urged that the social obligations of the Christian may be clearly derived from Holy Scripture, both Old and New Testaments. The Decalogue speaks of social obligations, and so do the prophets frequently.

This group considered the problem of the best method of linking cultural and national groups together. How are we in South Africa to link tribal groups with the larger linguistic groups, and how do we propose to link various linguistic and cultural groups with their own expressions of nationalism within one country?

How, in other words, do we propose to build up an effective common South African nationalism? How do we confront Bantu nationalism with an acceptable inclusive South African nationalism, while nevertheless allowing him to preserve his identity?

It was suggested that the problem of power was relevant at this point. In a country in which four or five different cultural or national groups sought to exist in separation it was essential to solve the problem of who exercises power in the state. If one or two groups are strong enough to dominate the others, the nationalist sentiments in other groups will be sharpened, with unfortunate consequences. This problem is related both to White-Bantu relationships and to relationships between the two White groups.

In this connection it was urged that the Bantu need to be given an opportunity to learn the art of government before they are given the opportunity to exercise power in the state.

The other group, turning its attention to the function of the Church with regard to Bantu nationalism, reached the following conclusions

In the first place, the Church should warn against non-Christian and anti-Christian trends, such as:

- (a) Revival of paganism associated with the new nationalism;
- (b) Syncretism of pagan and Christian elements;
- (c) A striving for power at the expense of the welfare and even the existence of other groups;
- (d) A turning to Communism to further the ends of nationalism

On the other hand, the constructive elements in nationalism should be encouraged and guided in Christian channels. The Church should guard against the danger that in nationalism the nation is placed before God, and the universal Church of Christ. The nation may never become an idol. To this development, the Church can contribute in the following five ways :

- (a) It must show its sympathy with a movement now deeply seated in Bantu life;
- (b) Christian leaders, both Bantu and White, should give a fearless witness;
- (c) More opportunity should be given to Bantu leaders to

assume greater responsibility.

(d) The State must be asked to give greater civil and political responsibility to the Bantu;

(e) The Church should in its own missionary programme concentrate more on the Bantu intelligentsia.

8. The Dilemma of the Church

In the situation described above, the Church was placed in a dilemma-it has a duty to discharge to society. and to the state.

A. "The Responsibility of the Church to Society

Striking instances were given of the impact of the situation on the Church. and especially the Bantu Church. Bantu Christians had increasing difficulty in propagating the Faith, because they could not give adequate evidence of the Church speaking out clearly against the evils which were in the forefront of their people's thought. Bantu attending conferences such as the present consultations were said to have "sold out" to the Whites, and were held in contempt. Tribute was paid to the steadfastness of Bantu who had continued to pursue their course in such conditions.

Attention was drawn to the unique responsibility and opportunity of the Dutch Reformed Churches to speak in this situation.'

I In the 1951 Census. of the 95hi \$ 58 er cent w rc Afrikaan , pcakint! The vast

mjority of these are Itcniher, of the thrce D~utch Rcfomed Churches These churches therefoire stand in a t siltmon of unique prtivleue and rcstr,,nlihty Nor the future of Snuth Africa,

and also to the distrust of these churches among the Bantu. A responsible Bantu member of one of the groups made the considered statement that one of the chief factors operating against Christianity was the serious division among the White churches which was bedevilling race relations from the Bantu point of view.

(i) Attention was drawn to the increase of irresponsibility all over Africa, and many examples were given of mistrust of the Dutch Reformed Church as it were from deliberate misrepresentation and silence on the part of the English Press in South Africa and elsewhere. It was agreed that there was need for more personal contact and collaboration between Dutch Reformed Churchmen and the Bantu.

(ii) It was agreed that the Church must stand for justice, but there were differences of approach. It was pointed out that apparently the Dutch Reformed Church did not get publicity for some of its attitudes and statements, whereas the Anglican Church did; but this might be a question of technique in press relations. A fundamental point is what must be the attitude of the Church to the Government. Should it openly criticise a law, or a particular situation it believed to be evil, or not?

Spokesmen of the Dutch Reformed Church admitted its responsible position. but emphasised that the problem with which that church was grappling was the problem of the whole Church and all Christians must be honest in admitting this. Further. politics and public statements did not change hearts, Which was the

essence of the problem. There should be greater emphasis on the preaching of the Gospel relevant to our situation in order to bring about a change of heart. It was also emphasised that we must examine what the Church ought to be doing in the practical field, in such areas as social service. The Church had not merely to witness to the Government, but to aid in the community which -produced that Government. The point was also made that Afrikaners whose nationalism had had a long struggle for selfdetermination, deeply appreciate the struggle of Bantu nationalism.

A further contribution from Bantu members emphasised that for the responsible Bantu there was at present no belief in the principle of "one man one vote." Most Bantu leaders speaking in public were talking in a political sense, in which it was tactics to ask for more than they expected to get. But it was clear that extremists were gaining ground through the failure of the moderates to gain anything by their methods. This emphasised the urgent need for consultation.

B. The Responsibility of the Church to the Governnew

In another group, attention was given to the report of the Cape Dutch Reformed Church: *The Witness of the Church*. The sentence. - In the process of rapid social change, the Church in its own circle has to witness fearlessly as the living Church of Christ in face of society and state." - led to a frank and constructive discussion on the witness of the Church in relation to the policy of the state, and the measures which give effect to that policy.

Some of the members of English-speaking churches felt that the Dutch Reformed Churches were not fulfilling this function in that no public statements with respect to moral and social issues were made; society in general, and the African peoples and English-speaking churches in particular, were completely unaware of what the Afrikaans churches were doing and thinking. This might lead to a suspicion that the Afrikaans churches either acquiesced in all state measures, or are afraid to witness to the truth. The English-speaking churches found it difficult to arrange interviews with ministers of state, because requests for such delegations are usually refused, and therefore these churches had to resort to public statements in order to state their views.

Members of Afrikaans churches, however, sometimes felt that the English-speaking churches were too ready to rush into print before doing enough to obtain the official interviews they sought. Moreover, they frequently prejudiced such attempts by giving the impression that they were opposed to the party in power on political grounds. and not concerned primarily with the specific moral issues. In the frank discussion which followed these opinions, the following conclusions were reached :

- a. All churches found it virtually impossible to reach the Government with multi-racial delegations.
- b. The English-speaking churches had consistently endeavoured to arrange for delegations before making public statements, and believed that such statements were a necessary part of the witness of the Church.
- c. The Dutch Reformed Churches had made public statements when delegations were not found to be effective. The reasons why they followed the method adopted by them were given.

d. The need for a united witness of the churches was stated to be urgent. Two possibilities were mentioned:

(i) The creation of a body or council in which all South African churches could discuss the questions of the day, and make united representations.

52

(ii) High-level talks. co-operation and representation to the Government on the part of Church leaders.

The merits and demerits of each suggestion were discussed, and the hope expressed that out of the consultations a concrete proposal might result. The group felt the urgent need for a body which could bring a united witness, and act rapidly.

As stated above, all four groups during the consideration of this topic having given special attention to the memorandum of the Dutch Reformed Church of the Cape. reached a quite remarkable unity in our conclusions as to the task of the Church in our present circumstances. Doubtless this resulted from the will to come to the widest possible area of agreement; and the creation of this common will to agree was one of the valuable results of our consultations. Nevertheless, the excellent work of those who prepared the Dutch Reformed Memorandum merits high praise. It was a quite invaluable contribution to the success of our Consultation.

II THE TASK OF THE CHURCH WITH RESPECT TO NONWHITES IN THE PRESENT CIRCUMSTANCES

The great task of the Church is to bring the non-White people in the process of rapid social development face to face with the rich contents of the Gospel of Jesus Christ. This process is very intimately concerned with the proclamation of the Gospel.

1. The Positive Approach of the Church

A positive missionary approach should include the following: (a) The preaching of the Gospel with a knowledge of the language, national life and process of rapid social development as background.

(b) Concerted missionary action together with the daughter churches, where these exist.

(c) Stronger insistence on constructive welfare services on account of the development due to the process of rapid social change. Older and younger churches, welfare organisations and the state should all contribute to this.

(d) More determined endeavours to find points of contact with the non-White intelligentsia in order to confront them with Jesus Christ, and to have Christian fellowship with the believers among them.

I The other group which considered this lesson Proposed "hold brotherly communion"

for the original "hold spiritual communion"

53

(e) A bolder challenge to church members. White and non-White to apply their profession of faith actively in their daily lives

relations.

2. The Witness of the Church

In the present situation the Church wishes to champion the following even more earnestly

- (a) Consultation and co-operation with the responsible non-White leaders especially those who seek an answer for the race problem on a Christian basis.' Only along these lines can confidence in each other and a happy co-existence be assured.² Where possible greater responsibility should be entrusted to educated non-Whites for furthering the interests of their own group.
 - (b) The providing of opportunities for the Bantu in the reserves to live in conformity with their human dignity. This implies opportunities for fullest development in larger and consolidated Bantu areas, and the rapid development of industry within those areas.
 - (c) The appointment by the Government of a representative commission to examine the migrant labour system, since the Church is painfully aware of the harmful effect of this system on the family life and morals of the Bantu. The Church sees it as her responsibility especially to advocate a normal family life for the Bantu who are long-term or permanent residents in White areas.
 - (d) The planning of a way of life in accord with human dignity, and of opportunities for fullest development for those Bantu in the White areas who have no other home at present. especially if they are long-term or permanent residents there.
 - (e) The evolving of a more equitable labour system, which safeguards the interests of all concerned."
 - (f) With due appreciation for what has already been done as regards housing. we urge that there be security of tenure, and that residential areas be planned with an eye to the economic and cultural levels of the inhabitants, and the permanently settled groups.
 - (g) The providing of suitable housing for non-White workers. The Church emphasises the necessity for employers as well as the state to accept responsibility for suitable housing for non-White workers. The ownership of land and homes may not be denied to the Bantu.'
- I. In the original thing in U.S. (it One group placed it 'in the light of its importance)
2. One group pointed to the fact that the original thing was a more important thing than the original: The original thing was the original thing of the original thing as it is, and it is the original thing of labour.
- 4 The last sentence was added by one group
- q
*7
- (h) The payment of wages which would ensure a way of life in accord with human dignity for non-White workers in all sectors of our economic life.

(i) With due appreciation of what is being done, and proposed, for skilled training for Bantu artisans, we urge the continuous development of this training in various spheres, and the provision of facilities for skilled Bantu work.

(j) A better relation between employer and employee which takes account of the spiritual and social needs of the employee.

(k) Opportunities for the Coloured people for self-realisation on the political as well as other levels. There can be no objection in principle against direct representation in Parliament.

Another group commented : This is an important point. The first sentence was adopted by the group. As to the second statement, the majority accepted this in principle, but some who supported it felt that it would be unwise to push the matter at this stage. For the final decision of the Consultation see the Statement, Section II, No. 16 (a) and (b).

(1) The removing of causes of friction between' White and non-White people by taking into account the cultural and social needs of educated non-White people.

I A i'- causc prnrkmed hy one group

S(ic group " V -ed " delic Ihi, vljute irid ihi refer tie Consulijtion to what ie

rCiilp hiLd sih i d" t uh, i (t .,ir1 p re. re J V page 34).

(c gr:trnp liclerre Cd "1- ...r.it i n " fri ioii Creiween".

TOPIC IV: THE MEANING OF THE CURRENT EMERGENCY SITUATION IN SOUTH AFRICA.

It was remarkable that none of the groups gave a great deal of time to consideration of the meaning of the emergency situation in South Africa.

In the programme. Topics III and IV were allotted five sessions in which they were to be discussed together; and all the groups spent most of the time on Topic III.

At this stage in our Consultations, however, we had become well aware of our lack of detailed factual information on many matters before us; and there was a reluctance to embark upon long discussion of the Emergency while the reports of the two judicial commissions on Sharpeville and Langa had not yet been published.'

Further. we had come so to value the mutual understanding and good will that our Consultations had produced. that we shrank from the kind of debate that might have become acrimonious and unfaitful simply because our opinions Licked the confirmation of fully authenticated fact.

Finally. we rcalised that the tonics already discussed had made us aware that the whole -ituation in South Africa and in the world is one of crisis: and though this crisis situation should be distinguished from the resulting state of emergency, yet our consideration of the whole situation had been relevant to the mening of the current emergency.

One group discussed the meaning of the recent Emergency with special reference to its causes, direction and effects. It was finally agreed to cept the following statement, based upon the memorandum of the Presbyterian Church:

"It seems incontestable that the Emergency resulted from deep dissatisfaction, unrest and bitterness among a comparatively large number of the urban bantu population, and it may be that other outside influences will be revealed. The Emergency lasted for a very long time after the cessation of any overt-acts to justify it. There is need to produce reasons for this, and we therefore urge the Government to publish the findings of the Judicial Enquiries as soon as possible." I These Reports were tabled in Parliament in January, 1961.

56

Another group while noting that the subject had not been sufficiently discussed to give a fair presentation, reported the views of some of its members as follows:

"The Emergency was not primarily caused by agitators, though there are hotheads at work. Bantu members asserted that we are all South Africans together, but laws are made by one group only to apply to all; and that although the Bantu are generally law-abiding, they do not feel bound by laws which they have no hand in making.

"It is distressing to the Bantu that if they express dissatisfaction with social conditions, and ask for change, they are branded as agitators. It is also distressing that white people who express sympathy for the views of the Bantu are readily branded as agitators. Bantu do not need to be agitators to feel frustrated. 'To be dead or alive is the same to us', many Bantu are coming to say. This condition breeds desperation."

Another group turned to the memorandum of the Dutch Reformed Church (Transvaal) in considering this topic, and it was noted that among the immediate and apparent causes mentioned there, and the record of Bantu opinion there expressed, were many items which have already been considered during our Consultations.

It was felt in this group that no final judgment could be reached until the full facts were available, and it was therefore unanimously recommended that the Consultation should welcome the fact that in the case of the events at Sharpeville and Langa the Government did appoint judicial enquiries; and should urge that the reports of these enquiries be published as soon as possible.

During the Emergency many school-boys, and people not yet disaffected, were detained together with criminals. The danger of this is that detainees might become disaffected while so detained. The group then went on to agree that, in circumstances where it becomes necessary to declare a state of emergency, great care should be taken to ensure that there is a minimum of distress for those affected. Further, action taken should be more consonant with the principles of justice: and more states should resist the growing tendency to govern by emergency.

This same aspect of the emergency engaged the attention of the fourth group, which unanimously adopted the following resolution:

"It belongs to the Christian conceptions of law, justice and freedom that in normal circumstances men should not be punished except after fair trial before open courts for previously defined

57

offenees; and that no man should be punished for political beliefs or activities which do not constitute a breach of the fundamental principles of law.

"While all Christians agree that there do arise from time to time abnormal circumstances which justify a temporary departure from these rules, such departure should be confined to the narrowest limits and the shortest period possible, and those affected should either be cleared of any charge or brought before the ordinary courts at the earliest possible date.

"In particular, anything that tends to make the abnormal practice normal must be firmly opposed as being contrary to the whole spirit and tradition of Christian justice."

-U

TOPIC V: THE WITNESS OF THE CHURCH WITH REGARD TO JUSTICE, MISSION AND CO-OPERATION.

In considering the final topic, the groups gave far more attention to the Witness of the Church with regard to Justice, than to the other two themes of Mission and Co-operation, though important decisions were reached on both these matters. This session was chiefly remarkable for one of the most encouraging and significant fruits of our Consultations: a reconciliation between estranged members of different Christian churches. We met for consultation in goodwill. with a mind to reach agreements for a greater good of the whole. and we found that in these conditions we were led to break down barriers and reach a new understanding of each other, and a new vision of the task to which God is calling us as Christians for our country and our people in our time. Having seen this take place, we affirm anew our faith in the Holy Spirit, the Lord and Giver of life,

I THE WITNESS OF THE CHURCH WITH REGARD TO JUSTICE.

A. The Method of the Church's Witness.

I. Principles.

Two groups began by referring to the memorandum of the Dutch Reformed Church of the Cape. and recorded the following agreements:

"We accept as a basis for discussion the statement that the principle of justice be defined as *situm cuique* - the rendering of each man his due.

"The task of the Church is that of vigilance to watch all legislation and the action of the State and to declare the principles affected by these acts of the State in order that justice in individual cases is maintained. The Church must perform this task wherever the quality of the lives of people is affected.

"The main problem still remains to find a clear basis upon which the Church strives for justice. We all agree that our witness must be in the Name of Jesus Christ - but the difficulty arises in applying Scripture to the specific situation. Usually some link is required between precept and practice. Actually, this link often

turns out to be an appeal, explicit or implicit, for the preservation of civilization. This appeal is optn to question because it means identifying the Church with a particular civilization, while the Church is able to exist under any civilization. Again. we should be careful not to assume an identity between the functions of State and Church. In some cases, the Church may have to go against the functions

of the State. Further, the values of civilization do not always co-incide with those of the Church.

"In its relation to the State, therefore, the Church has a prophetic calling to witness to the principles of God's Word concerning justice in all spheres of life. It is the duty of the Church to bear this witness both on personal level, (as individual members within the organism of the Church) and on the level of organisation (as the institution of the Church)."

2. Procedure.

Another group posed the question how far Church leaders should endeavour to take their people with them, and how far they should be prepared to challenge their members by going ahead of them.

This led to a detailed examination of various church structures, and the bearing of them on what constitutes the Church, and with what authority. Certain points of identity were apparent.

In no church could any individual or officer speak on behalf of the church save under certain limitations.

Similarly, in every church the charge of ordination required every ordained person to preach the full implications of the Gospel, nor was this limited by Church authority.

Within these principles there was considerable variation arising from practical considerations. It was stressed that it was of primary importance to witness to our own people.

One group found that it was generally agreed on the following statement regarding a method of witnessing to justice:

The witness of the Church to justice may be exercised by direct or indirect means. The indirect means are longer lasting and of greater significance than the direct means, and are as follows:

- a. By its preaching and by its life, the Church influences the spirit and the moral values of society at large.
- b. By the Church's insistence on its own freedom under the Word of God, the Church helps to maintain the freedom of men generally.

--qmq

60

c. By teaching its members about the meaning of Christian faith for public issues, it encourages them to take their full Christian responsibility in community affairs. The direct means of witness are the following:

- a. When a church or a group of churches, after study and consultation, comes to an agreed decision, their representatives may bring that decision to the agents of the Government
- b. An inter-church body could, after study and consultation, make pronouncements on its own behalf for the guidance of Christian people, it being understood that such pronouncements carry no other weight than that which is inherent in the wisdom they contain.
- c. Christian individuals should be encouraged to make representations to their own political representatives, and/or to people in responsible positions.

B. Parties to the Dialogue of Witnesses.

1. Church and Government.

All groups gave attention to the relationship between the Church and the State. In considering the doctrine of the State as ordained by God to restrain evil and foster the good, one group reported a variety of view points, but a general agreement that the Church owed respect and support to the state, but had the duty to speak out in cases where it felt impelled by the Word of God.

Another group stressed that great restraint should be exercised in criticism of the government. There is always the danger that while Christians are protesting against injustice they may be guilty of it themselves. By overstating their case, they might be as open to criticism as the injustice they wish to criticise. The Church must witness with dignity and with truth.

This group went on to consider the statement in the memorandum of the D.R.C. (Cape):

"In connection with race relations, the Church is called to fulfil its prophetic task by preaching and through interviews with those in authority, in order that:

(ii) Obedience, love and honour to government as authority constituted by God, be promoted.. "

Some said it is difficult to 'love' a government which is responsible for acts which appear to be plainly unjust. Cases in point were cited from the application of the Group Areas Act, where great hardship and personal loss were sustained. Even at the risk

61

of being misunderstood, the Christian should stand by those who were wronged, even if they were not professing Christians.

In reply it was stated that the relevant passage must be read in its context. The word 'government' would have been better translated by the word 'authority'. Nobody is called upon to 'love' a particular government, but as Christians, we must have respect for legally constituted authority.

Other points mentioned in this discussion were:

There is a general injunction in Romans 13 to honour authority: but this passage has been used again and again to justify tyranny. The state could become demonic (symbolised in Revelation as the Beast) and then resistance may be necessary. The Church, however, may not associate itself with movements which seek to overthrow the existing civil order by means of violence.

Statements may sometimes be made only to salve consciences. Christians must strike a balance between general protest, and specific action to remove the wrongs.

Part of Christian duty is obedience to the State; the other part is to take a responsible share in the life of the community, to see that criticism is well-informed, and where it is needful to oppose the State, to use only those means which are commonly accepted as lawful.

Christians are faced by some grave dilemmas: loyalty to authority, and loyalty to firmly grounded convictions. Many informed Christians hold many legislative acts to be fundamentally wrong. It sometimes appears as if there are two standards of justice, one for the White, and another for the non-White. Colour-conscious

justice appears to be applied in the denial or granting of opportunity, in the development of the group as such, and in the development of individuals in the group. It is difficult to accept the Government's claim to divine right, where its actions appear to be fundamentally wrong.

On the other hand, Christians must realise that Holy Scripture is concerned not only with rights, but also with responsibilities. In each human relationship both parties stand under the discipline of the Word of God. This is an age of propaganda, when everything that may be of news value is seized upon and distorted. This makes the dilemma of the Church even greater. The problem is for the Church so to speak that the world will be able to discern the Word of God in that witness.

Some held the view that we must not generalise. It is generally accepted that the state may not interfere with the free proclamation

of the Gospel. Nevertheless, the decision where the Gospel should be preached must rest with the state in cases where the orderly life of the community may be disturbed. In such cases the Church must help to promote order.

The view was put forward by some that liberty to preach the Gospel must not be asserted where it might conflict with public order. It is generally accepted that the state may not interfere with the free proclamation of the Gospel. Nevertheless, it was maintained, the decision where the Gospel should be preached must rest with the state in cases where the orderly life of the community might be disturbed; and it was claimed that in such cases the Church must help to promote order.

This led others to raise the question of the right of the Christian to oppose the state; and in two groups discussion centred upon the subject of passive resistance.

The following points emerged:

- i A distinction was drawn between an overseas boycott and passive resistance. Such a boycott, though a form of non-violent resistance, was nevertheless a forceful interference by outsiders in the internal affairs of a country. Passive resistance was action taken by those within a country to change its internal affairs.
- ii. At what stage, it was asked, did a crisis situation arise for the Christian --- the point at which 'to render unto Caesar' came into conflict with 'to render unto God'? In reply it was stated:

When the State puts into action a policy which makes it impossible for Christians to do their duty, there is a crisis situation.

When the State puts into action a policy which makes it impossible for the people to maintain their physical existence, there is a crisis situation.

When the political aspirations of a people are resisted by the State in ways which do not include the above, then there is not a crisis situation.

This raised the question how the Church should view political action to change a policy regarded as harmful, or to overthrow a government regarded as unjust.

- iii. A distinction was drawn between action permissible to the Church as an institution, and as an organism. The Church, it was said, is not a trades union, or in industrial or commercial enterprise seeking to wring concessions from a government. Its duty as an institution was clear. The Church should preach the

Gospel. stating its relation to the legislation and actions of the State; through its own constitutional committees, the Church should approach the officers of the State with a view to changing legislation which harms people and threatens the general good. Where no redress is obtained, the Church should make public its testimony. This is the duty of the institutional church.

iv. To the Church regarded as an organism composed of many members, further action is open. Every Christian may take his part in any legal action to overthrow an unjust government. Ultimately, if the authorities will not heed, the way for passive resistance may be the only one left open to the Christian.

v. Those who felt that this action was ineffective should be reminded of the saying of Beza: "I would remind you that the Church receives blows, but does not give them;" and the saying that the Church is an anvil that has worn out many hammers.

vi. Finally, it was pointed out that passive resistance must not be considered in vacuo: it must always be related to the availability of alternative methods. Even bus boycotts were potentially dangerous matters among people denied the normal methods of expressing opposition. Further, as the success of non-resistance against British policy in India had shown, this method was possible only with a government which has a conscience.

2. Church mid Church.

In bearing its witness to the State. the Christian Church in South Africa has not been united. Not only has this meant that the Church has been only partially effective in its witness: but in the circumstances of crisis, the division between the churches found expression in charges and counter-charges between different sections of the Christian Church and their leaders.

This division was reflected in the memoranda presented for our Consultation, and it is a lasting tribute to the reality of the trust that came to be established among us that these matters were openly discussed and amicably settled.

Certain strictures were made upon the attitude of the Dutch Reformed Church, and in particular upon its activities with reference to educational policy. In preparation for the discussion of this matter under Topic V. Dutch Reformed representatives made available a reply to these strictures, giving a full explanation of their attitude and actions in this matter, and making in turn certain strictures upon the Church of the Province..

When objection was raised to this reply, it was promptly withdrawn as an official document: but by mutual consent, its contents were available for discussion in any group which so desired.

64

Following informal talks between metiboers of the Dutch Reformed and Church of the Province delegations, a statement was read in the groups by Anglican representatives. From this it appeared that as a result of these informal discussions, the Church of the Province was satisfied that some of the allegations in their memorandum. though made in good faith on information supplied, were not in fact true. The Church of the Province deeply regretted this error, and recorded its apologies therefor.

At the informal meeting referred to, the members of the Church of the Province had been given to understand that the representatives of the Dutch Reformed Church regretted certain accusations against the Church of the Province contained in their document.

It was stated that there were many items in other memoranda which the Church of the Province could well have replied to, but in the interests of the Consultation as a whole and the growing together experienced during the period of the meetings such a course had been rejected.

In these circumstances, the Church of the Province felt that no good purpose would be served by a further discussion of the factual correctness of its memorandum or the form of the memorandum in reply. It was, however, ready to participate fully in any general discussion on educational policy on the relations between itself and the Dutch Reformed Church in a spirit of complete frankness and amity, and it would welcome any meetings with such objects in view. Several speakers made mention of the spirit of cordiality that had grown during the Consultations. Members would not wish to disturb their new found Christian brotherliness, but amity also demanded verity and perfect frankness without suppression of truth, so that a sound basis may be found for inter-Church relationships in future. It was clearly seen that the Consultations had been able to take place only because of the graciousness of the member churches, and had prospered because of the spiritual discipline accepted by all in discussing their differences in a spirit of Christian fellowship.

This discussion prepared us for the recommendations which were later to be made under the subject of the Church's Witness with regard to Co-operation.

3. Church and Community.

These discussions had shown us how easily a Church may come to be identified, sometimes quite mistakenly, with particular

65

actions of the State, or with the interests of one section of the community. In discussing the relation between the witnessing Church and the community, members agreed that the correct attitude of the Church is that broad national policy should not be a matter of party politics. Once it became a matter of party politics, then the party and its supporters regarded it as a matter of prestige to hold to a certain line of action.

From both sides it must be admitted that we are sometimes too closely aligned with the 'folk-group'. Because we belong to one group, or are closely identified with others, we feel their anguish. The churches working among the Coloured groups see in the lives of human beings the actual results of influx control, group areas, educational and other measures.

Some spokesman stated that no-one can really gauge the impact of any law unless he is at the receiving end of it. That to the non-White person 'justice' often means negative Sinaical law: Thou shalt not! The non-White man does not wish to be patronised: he wishes to be accorded rights as a human being. The Church therefore, numbering many non-White people among its members, must take a stand where there is a failure to meet out justice. Those who suffer always construe silence to mean that the Church fears to offend those who rule.

C. The Content of the Witness.

We did not deem it necessary to give detailed consideration once again to those matters which had been treated earlier' when the Task of the Church with regard to non-White people was under consideration.

Nevertheless, these matters were all present to our minds when groups considered the duty of the Church witnessing to Justice. It was agreed that the Church must condemn the breakup of family life: and as an illustration it was stated that the Dutch Reformed Church had made representations to the Government early in 1960 about migrant labour, but at the time of the Consultation had had no definite reply. Various matters were listed in which the Church must speak out:

Consultation, migrant labour, family life, and wages.

One group summed up its discussions in two resolutions:

While welcoming steps taken by the -Government to improve the socio-economic position of non-White people, the Church should emphasise that further improvements are necessary - e.g.

1 V.'.- Topr lit. I inal Section,

II:

-U

J_

the paying of higher wages, and the provision of better housing. Further, the economic development of the Bantu reserves is necessary to provide a livelihood for many thousands of Bantu people.

The disruption of family life must ever be a major concern of the Church, and therefore the system of migratory labour, and certain of the regulations concerning residence which may have disastrous effects on family life, are cause for grave concern.

Certain other matters were treated in greater detail at this stage:

Bantu Education.

One group reported a discussion on the merits and demerits of Bantu Education which produced no solution.

In another group the following points emerged during the discussion:

The Case for Bantu Education was stated as follows:

- i. As early as 1924 the view was being expressed that the State should take over Native Education (as it was then called) from the Missions. The Dutch Reformed Church favoured State control, provided that education should not become secularised. The advantages to be gained were an increase in the number of scholars and the provision of a more effective education. The Dutch Reformed Church, however, had never asked for all mission schools to be taken over by the Government, and that Church is still divided on the question of handing over all mission schools to the State.
- ii. Educated Bantu opinion desired the transfer of Education from Mission to State. and General Smuts in 1939 favoured its transfer to the State Education Department.
- iii. The Bantu Education Act was passed in 1953; and in the seven years since then, its record of achievement has been remarkable:
 - a. At the end of 1953 . . . 850,000 children were attending

school.

At 30 June, 1960 . . . 1.514,000 children were attending school, nearly 80% increase.

b. To-day there are 6,000 schools and 25,000 Bantu teachers.

c. In 1948 there were 150 Secondary Schools. Today there are 250.

67

d. 12 years ago, the annual expenditure on Bantu education was less than £6.750,000. Today it exceeds £10,750,000.

e. The Nationalist Government since it came to power in 1948 has spent almost £100,000,000 on Bantu education. This sum is three times as much as the amount spent on Bantu education during the previous 100 years.'

f. The average Bantu child receives six years' tuition. No state in Africa, India or China does as much.

g. In 1948 there was one Bantu university college (Fort Hare). To-day there are three - one for each major language group. These university colleges will provide men for the development programmes in the respective homelands.

h. To-day there are 450 Bantu School Boards and 5,000 Bantu School Committees. These provide 50.000 Bantu persons with membership of these committees, which again means that 50.000 persons have the opportunity to

exercise control over their own schools.

These School Boards and School Committees have more power over their schools than are exercised by School

Boards and Committees of white communities.

i. Curricula for Bantu pupils in the higher classes are the same as for white pupils. They write the same examinations conducted by the same examination authorities, more in particular standards eight to ten.

j. For the primary classes the standard is somewhat lower because three languages are being spoken, a Bantu language and the two official languages. The Star (Johannesburg) has written five articles praising the syllabus as comparable with the best in the world.

k. Municipalities can borrow money from the Housing Committee to build schools.

l. The Department has its own construction division which executed a building programme last year of over half a million pounds.

There is however a general feeling of dissatisfaction among the Bantu with the Bantu Education Act and its operation, and these were stated as follows:

i The Act per se is short and simple. The objection is not to the Act, but to the whole intention behind it. Educated Bantu

1.it is uncertain whether this refers to Onece noel 'rvndins or total spending

68

did favour the transfer of Bantu education to the State; but the take-over was pari passtu with the denial of political rights to the people.

ii. While it is true that the Boards and Committees have been set up, they have no say whatever in the formulation of policy. but only in its application. Moreover, members are not elected to their office by the community, but nominated by chiefs and headmen, and their continuation in office is subject to the approval of the Minister or his deputy.

iii. The system of financing Bantu Education is open to objection. The remarkable growth from £6J million to £10 million is the natural result of an expanding educational programme. Between 1945 and 1953, the cost of Bantu Education was a charge on general revenue, but the Bantu Education Act reverted to the former system of a fixed annual amount from general revenue, and the balance from the poll tax. which is paid by Bantu only. This is felt by the Bantu to be an inequitable loading of one section of the population.

iv. The content of the education is regarded as inferior. The use of three languages in Standard I is very confusing: and it was pointed out that the European child receives instruction through the medium of one or other of the official languages, the Bantu child does not, and is therefore at a great disadvantage. The view ,as expressed that education through the medium of English or Afrikaans, as formerly, would not ruin Bantu culture.

v. The barriers at Standard 2 and Standard 6 were regarded as great disadvantages. The unfortunate child faces three languages in Standard I; and if it fails Standard 2 twice, its school education is completed for life.

vi. The platoon school system has greatly increased the number of children receiving instruction, but at the cost of cutting down instruction to 24 hours per day, which proves ineffective in niany cases.

vii. Practical difficulties are placed in the way of Europeans meeting with their own Bantu colleagues engaged in the same work with the same pupils.

There was general agreement that education should have a Christian basis.

Member% of English-speaking churches explained that there was no objection to good control, but churches must be allowed to continue their private schools, specially where these are not subsidised.

Further it was agreed in one group that the churches should encourage their qualified members to prepare as teachers in Bantu

69

schools, and should take an informed interest in their operation. offering constructive criticism with a view to getting improvements in respect of control, system of financing, content of syllabus. an dthe unfortunate retarding of education for those who twice fail Standard 2.

The Position of Asians in South Africa.

Reference to non-White people in the discussions were tnade with the deliberate intent not to exclude any section of the people who belong to groups other than the White. In specific cases, there was particular reference to the Bantu, or the

Coloured people. One of the groups, taking note that not much time had been devoted to the consideration of the particular situation of people of Asian origin, unanimously passed the following resolution:

."We note the absence here of any South African Asian Christians. and assure the Asian part of our population that they have not been forgotten in our thoughts, discussions and prayers. As Christians we assure them that we believe the same measure of justice claimed here for other racial groups should be applied to them."

D. Media of Communication.

One of the groups turned its attention to the media in which the Church must bear its witness to the community at large, and in particular to those media which principally affect Bantu thought and opinion. From the ensuing discussion, the following points emerged:

Literacy Figures. Only about 33% of the Bantu adults are at present literate, a considerably smaller percentage of adults is literate in either of the official languages. In any case, the Bantu generally do not read much. For some who may be regarded as literate have not formed the habit of reading. Because of the expense of publications, the output of literature is necessarily curtailed. The influence of undesirable and harmful reading material must therefore not be over-estimated at this stage.

Publications, The Bantu Press is widely read. The Government uses the publication Gqubela, which is widely, but critically read. The magazines Drun which carries political material, and Zonk without political material are -both in the English language, and are widely read. Bona in the vernacular is an excellent medium of communication, and could well carry reliable and informative material on political matters.

Literacy Campaign. At present 17,000 new literate adults were produced each year, the course taking 3 months and costing

M

5/- per head. In connection with the Bantu Education Act, it was stated that classes of 10 or less - the optimum number did not require registration, and in any case the Department had given its assurance that they would register every class supported

by a recognised church.

The group welcomed the information that the Dutch Reformed Church had established a Christelike Literatuurjonds, which already has R240,000 in hand, with promises of R1,000,000 towards an ultimate aim of R6,000,000.

News of the work of the Bureau of Literature and Literacy was received by the group with great satisfaction and the proposal was made that if there should result from these Consultations some form of Council of Christian Churches, this body should be urged to support the Bureau for Literature and Literacy by commending to its member churches the arranging of classes and the provision of suitable literature.

Radio. It was stated that the programmes were heard by many Bantu despite the fact that the hours were inconvenient: 5.30-6.30. and 9.30-10.00 a.m. Many radio sets are owned by the Bantu; and plans for much wider extension of radio programmes for Bantu listeners were mentioned.

Cinema. It was stated that the cinema was a very important medium of communication of ideas; but that unfortunately the type of film shown in Bantu cinemas was generally not of high quality.

The group, therefore, while recognising the practical difficulty of providing suitable films, recommended that the continuing organisation of the Consultation should consider the advisability of recommending a more discerning censorship of films released for Bantu cinemas.

II THE WITNESS OF THE CHURCH WITH REGARD TO MISSION.

Under this topic one group considered the existing missionary activity of various churches, and adopted the following resolution :

"We believe that the Church has the duty and right to proclaim the Gospel to whomever it will, in whatever circumstances, and wherever possible, consistent with the common law of the land in which it operates. We therefore regard as repugnant any special legislation which would limit the fulfilment of this task."

One other group gave special consideration to this matter, and reported that it had received with great interest the news of the forthcoming integration of the W.C.C. and the I.M.C., and also of the theological studies of the mission of the world Church now being undertaken.

This group accepted as its view of 'The Witness of the Church regarding Mission' the statement in the memorandum of the Methodist Church with certain amendments:

-In the past the word 'Mission' has signified the sending of agents by a strongly established Christian community to regions geographically distant and culturally distinct, where the Gospel was entirely or largely unknown. Missions were thus 'foreign' or 'overseas'; and converts were from 'uncivilized' or 'backward' peoples. Further the missionary carried with him a complete cultural tradition, and his hearers came to identify this with the Gospel.

"Now, however, with the growth of the Younger Churches in Asia, Africa and Australasia, and with the rise of materialism and communism in Europe and America, the frontier of the Church's mission is no longer exclusively overseas, but wherever in any land, the lordship of Christ is denied in personal unbelief, in public action, or in national policy.

"Part of this mission frontier thus runs through an area where Christianity clashes with non-Christian cultures: another part of this frontier lies, where in the same culture, Christianity is in conflict with materialism or militant nationalism.

"The Missionary Church is the Church sent to proclaim that Christ is Lord of all life, and to do this to the ends of the earth and to the end of time. In this mission, the Church in every land is in the front line of action; and resources from every member of the World Church should be available for the church in any land.

"The mission of the Church is exercised, not only through proclamation, but through its own life of fellowship, and through practical service. In this way, the Church will make known the Lordship of Christ in every realm of national, social and personal life."

III THE WITNESS OF THE CHURCH WITH REGARD TO CO-OPERATION.

We were informed that consultation or co-operation between Christian leaders in South Africa existed on the following levels:

a. The Federal Council of five provincial Nederduitse Gereformeerde Kerke: one inter-church council of the Nederduitse Gereformeerde Kerke with the Hervormde Kerk and the Gereformeerde Kerk. and a national council of the Nederduitse Gereformeerde Kerke. which relates mother and daughter churches.
I'

b. The Christian Council of South Africa which correlates the work of twenty-four churches and missionary bodies.

c. The Transvaal Missionary Association.

d. The Interdenominational African Ministers' Federation.
on which certain of the Separatist bodies are represented.

e. The Continuation Committee of the 1954 Inter-Church Conference.

We were informed of moves towards unity among:

a. The Nederduitse Gereformeerde Kerke.

b. The Presbyterian Churches.

c. The Congregational Churches.

It was unanimously agreed, however, that there was a great need for consultation and study between the churches to continue and develop what we have found at Cottesloe. In order to give expression to this conviction, it was resolved: "That the Consultation should recommend to the member churches the creation, as soon as possible, of a 'South African Conference of World Council Member Churches', and that this Conference: should function as an organ of study, consultation, and co-operation. and as a contact between the W.C.C. and the member Churches."

Further discussion centred round the question of action that might be required in the period before such a Conference came into being. The following specific suggestions were made: a. That the Drafting Committee be requested to devise machinery for continuing co-operation between member churches.

b. That in view of our Lord's command: "first be reconciled with thy brother and then bring thy gift", it be laid on the conscience of us all that whenever occasion may arise that a church feel required for conscience' sake to criticise another church, or church leader, it should take the initiative in seeking consultation before making a public statement. We believe that in this way the reconciliation will be more readily effected, and that Christianity will not be brought into disrepute before the world.

c. That means be found for the regular exchange of all official publications among the member churches for the increase of mutual understanding and information.

d. Faced with the challenge to Christianity. this Consultation emphasises the urgency of drawing together the churches and mobilising all Christian people to our common task of mission.

e. That in any continuing body for purposes of co-operation, attention be urgently given to a constructive Christian approach to the Separatist Sects.

STATEMENTS

A

CONSULTATION STATEMENT'

PART I

We have met as delegates from the member churches in South Africa of the World Council of Churches, together with representatives of the World Council itself, to seek under the guidance of the Holy Spirit to understand the complex problems of human relationships in this country, and to consult with one another on our common task and responsibility in the light of the Word of God. Our worship, Bible study, discussion and personal contacts have led us to a heightened appreciation of one another's convictions and actions. Our next task will be to report to our several churches, realising that the ultimate significance of our meeting will consist in the witness and decisions of the churches themselves in consequence of these consultations.

. The general theme of our seven days together has been the Christian attitude towards race relations. We are united in rejecting all unjust discrimination. Nevertheless, widely divergent convictions have been expressed on the basic issues of apartheid. They range on the one hand from the judgment that it is unacceptable in principle, contrary to the Christian calling and unworkable in practice, to the conviction on the other hand that a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations and is therefore in the best interests of the various population groups.

Although proceeding from these divergent views, we are nevertheless able to make the following affirmations concerning human need and justice, as they affect relations among the races of this country. In the nature of the case the agreements here recorded do not-and we do not pretend that they do-represent in full the convictions of the member churches.

The Church of Jesus Christ, by its nature and calling, is deeply concerned with the welfare of all people, both as individuals and as members of social groups. It is called to minister to human

I. This statement was Adopted by at least All present or the participantI, Se

Annezure li.

011

0-

0-

E_

MM

P_ -

-u

need in whatever circumstances and forms it appears, and to insist that all be done with justice. In its social witness the Church must take cognisance of all attitudes, forces, policies and laws which affect the life of a people: but the Church must proclaim that the final criterion of all social and political action is the principles of Scripture regarding the realisation of all men of a life worthy of their God-given vocation.

We make bold therefore to address this appeal to our churches and to all Christians, calling on them to consider every point where they may unite their ministry on behalf of human being in the spirit of equity.

PART II

1. We recognise that all racial groups who permanently inhabit our country are a part of our total population, and we regard them as indigenous. Members of all these groups have an equal right to make their contribution towards the enrichment of the life of their country and to share in the ensuing responsibilities, rewards and privileges.
2. The present tension in South Africa is the result of a long historical development and all groups bear responsibility for it. This must also be seen in relation to events in other parts of the world. The South African scene is radically affected by the decline of the power of the West and by the desire for self-determination among the peoples of the African continent.
3. The Church has a duty to bear witness to the hope which is in Christianity both to White South Africans in their uncertainty and to non-White South Africans in their frustration.
4. In a period of rapid social change the Church has a special responsibility for fearless witness within society.
5. The Church as the Body of Christ is a unity and within this unity the natural diversity among men is not annulled but sanctified.
6. No one who believes in Jesus Christ may be excluded from any church on the grounds of his colour or race. The spiritual unity among all men who are in Christ must find visible expression in acts of common worship and witness, and in fellowship and consultation on matters of common concern.
7. We regard with deep concern the revival in many areas of African society of heathen tribal customs incompatible with Christian beliefs and practice. We believe this reaction is partly the result of a deep sense of frustration and a loss of faith in Western civilisation.
8. The whole Church must participate in the tremendous missionary task which has to be done in South Africa, and which demands a common strategy.
9. Our discussions have revealed that there is not sufficient consultation and communication between the various racial groups which make up our population. There is a special need that a more effective consultation between the Government and leaders accepted by the non-White people of South Africa should be devised. The segregation of racial groups carried through without effective consultation and involving discrimination leads to hardship for members of the groups affected.
10. There are no Scriptural grounds for the prohibition of mixed marriages. The well-being of the community and pastoral responsibility require, however, that due consideration should be given to certain factors which may make such marriages inadvisable.
11. We call attention once again to the disintegrating effects of migrant labour on African life. No stable society is possible unless the cardinal importance of family life is recognised, and, from the Christian standpoint, it is imperative that the integrity of the family be safeguarded.

12. It is now widely recognised that the wages received by the vast majority of the non-White people oblige them to exist well below the generally accepted minimum standard for healthy living. Concerted action is required to remedy this grave situation.

13. The present system of job reservation must give way to a more equitable system of labour which safeguards the interest of all concerned.

14. Opportunities must be provided for the inhabitants of the Bantu areas to live in conformity with human dignity.

15. It is our conviction that the right to own land wherever he is domiciled, and to participate in the government of his country, is part of the dignity of the adult man, and for this reason a policy which permanently denies to non-White people the right of collaboration in the government of the country of which they are citizens cannot be justified.

16. (a) It is our conviction that there can be no objection in principle to the direct representation of Coloured people in Parliament.

-

-u

76

(b) We express the hope that consideration will be given to the application of this principle in the foreseeable future.

17. In so far as nationalism grows out of a desire for selfrealisation. Christians should understand and respect it. The danger of nationalism is, however, that it may seek to fulfil its aim at the expense of the interests of others and that it can make the nation an absolute value which takes the place of God. The rôle of the Church must therefore be to help to direct national movements towards just and worthy ends.

PART III

1. Judicial Commission on the Langa and Sharpeville Incidents.

The Consultation expresses its appreciation for the prompt institution of enquiries into the recent disturbances and requests the Government to publish the findings as soon as possible.

2. Justice in Trial.

It has been noted that during the recent disturbances a great number of people were arrested and detained for several months without being brought to trial. While we agree that abnormal circumstances may arise in any country necessitating a departure from the usual procedure, we would stress the fact that it belongs to the Christian conception of law, justice and freedom that in normal circumstances men should not be punished except after fair trial before open courts for previously defined offences. Any departure from this fundamental principle should be confined to the narrowest limits and only resorted to in the most exceptional circumstances.

3. Position of AsLans in South Africa.

We assure the Indian and other Asian elements in the population that they have not been forgotten in our thoughts, discussions and prayers. As Christians we

assure them that we are convinced that the same measures of justice claimed here for other population groups also apply to them.

4. Freedom of Worship.

Bearing in mind the urgent need for the pastoral care of non-White people living on their employer's premises, or otherwise unable without great difficulty to reach churches in the recognised townships or locations, the Consultation urges that the State

77

should allow the provision of adequate and convenient facilities for non-White people to worship in urban areas.

The Consultation also urges European congregations to cooperate by making their own buildings available for this purpose whenever practicable.

5. Freedom to Preach the Gospel.

The Church has the duty and right to proclaim the Gospel to whomever it will, in whatever the circumstances, and wherever possible consistent with the general principles governing the right of public meetings in democratic countries. We therefore regard as unacceptable any special legislation which would limit the fulfilment of this task.

6. Relationship of Churches

The Consultation urges that it be laid upon the conscience of us all that whenever an occasion arises that a church feels bound to criticise another church or church leader it should take the initiative in seeking prior consultation before making any public statement. We believe that in this way reconciliation will be more readily effected and that Christianity will not be brought into disrepute before the world.

7. Mutual Information.

The Consultation requests that means be found for the regular exchange of all official publications between the member churches for the increase of mutual understanding and information. Furthermore, churches are requested to provide full information to other churches of their procedures in approaching the Government. It is suggested that in approaches to the Government, delegations, combined if possible, multi-racial where appropriate, should act on behalf of the churches.

8. Co-operation in Future.

Any body which may be formed for co-operation in the future is requested to give its attention to the following :

- (a) A constructive Christian approach to separatist movements:
- (b) The education of the Bantu:
- (c) The training of non-White leaders for positions of responsibility in all spheres of life:
- (d) African literacy and the provision of Christian literature:

78

(e) The concept of responsible Christian society in all areas in South Africa, including the Reserves:

(f) The impact of Islam on Southern Africa.

9. Residential Areas.

The Consultation urges, with due appreciation of what has already been done in the provision of homes for non-White people. that there should be a greater security of tenure, and that residential areas be planned with an eye to the economic and cultural level of the inhabitants.

10. The Consultation urges the appointment by the Government of a representative commission to examine the migrant labour system, for the Church is painfully aware of the harmful effects of this system on the family life of the Bantu. The Church sees it as special responsibility to advocate a normal family life for the Bantu who spend considerable periods of time, or live permanently, in White areas.

We give thanks to Almighty God for bringing us together for fellowship and prayer and consultation. We resolve to continue in this fellowship, and we have therefore made specific plans to enable us to join in common witness in our country.

We acknowledge before God the feebleness of our often divided witness to our Lord Jesus Christ and our lack of compassion for one another.

We therefore dedicate ourselves afresh to the ministry of reconciliation in Christ-

79

E

STATEMENT BY THE DELEGATION OF THE NEDERDUITSCH HERVORMDE KERK OF AFRICA

We as delegates of the Nederduitsch Hervormde Kerk are grateful for the opportunity we had to listen to, and partake in, the witness of the different churches.

We wish, however, to state quite clearly that it is our conviction that separate development is the only just solution of our racial problems. We therefore reject integration in any form as a solution of the problem. The agreement that has been reached contains such far-reaching declarations that we cannot subscribe to it. We can therefore not identify ourselves with it.

We further wish to place on record our gratefulness to the Government for all the positive steps it has taken to solve the problem, and to promote the welfare of the different groups.

The Nederduitsch Hervormde Kerk will in future as in the past accept its responsibility to witness to the government and people in accordance with the Word of God.

(Signed A. J. G. Oosthuizen, T. F. J. Dreyer, J. G. M. Dreyer.

P. M. Smith, S. P. Engelbrecht, B. J. Engelbrecht, F. J. van Zyl, P. S. Dreyer, Ign. Coertze, J. P. Oberholzer.)

II--

-'

STATEMENT BY THE DELEGATION OF THE NEDERDUITSE GEREFORMEERDE KERKE OF THE CAPE AND TRANSVAAL

The delegations of the Nederduitse Gereformeerde Kerke of the Cape and Transvaal wish to state that we have come to consult with other churches under the Word of God and with deep concern for the various and

complicated problems of race relations in the country. We realise with deep Christian concern the needs of all the various population groups and that the Church has a word to speak to them.

We wish to confirm that, as stated in the preamble to the Consultation Statement, a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations and is therefore in the best interests of the various population groups.

We do not consider the resolutions adopted by the Consultation as in principle incompatible with the above statement. In voting on Resolution 15 the delegations of the two churches recorded their views as follows:

"The undersigned voted in favour of Point 15, provided it be clearly understood that participation in the government of this country refers in the case of White areas to the Bantu who are domiciled in the declared White areas in the sense that they have no other homeland."

(Signed by the delegations of the Nederduitse Gereformeerde Churches of the Cape Province and Transvaal.)

D

STATEMENT BY HIS GRACE THE ARCHBISHOP OF
CAPE TOWN, THE MOST REVEREND
DR. JOOST DE BLANK

"The representatives of the Church of the Province of South Africa wish to declare their gratitude to Almighty God for the privilege of sharing in these consultations. Under God, they would record their thanks to the World Council of Churches for their part in them, and in particular to its officers and its delegation who have served us so admirably and tirelessly. Then we desire to register our humble appreciation to all our fellow-members of the World Council of Churches in this country who have so generously and warmly associated with us in these conversations.

-We are, of course, grateful to the English-speaking Churches for their fellowship --a fellowship that is an extension of our cooperation within the Christian Council of South Africa. But in particular we are appreciative of the participation of the Dutch Reformed Churches and especially for the courtesy, understanding and patience of the delegates of the Dutch Reformed Churches of Transvaal and the Cape.

"We want to emphasize this point with all the earnestness at our command because we are aware that there have been times when we have felt it right to speak strongly on the urgency of the situation in this country. In such statements we have called upon all Christian people to be true to the Faith that is in them, both in witness and conduct.

"In our conviction that acquiescence in a policy of discriminatory segregation gravely jeopardizes the future of the Christian Faith in South Africa, we believed--and still believe--that it was right to speak urgently, clearly and uncompromisingly. But in the light of what we have learnt here and the information now put at our disposal, we confess with regret that in the heat of the moment we have at times spoken heatedly and, through ignorance (for which ignorance we cannot be

altogether held responsible), have cast doubt on the sincerity of those who did not accept the wisdom of such public action.

"Nevertheless the delegates of the N.G.K. have met with us in the fullest fellowship and we have been deeply moved by this spirit of brotherly goodwill. Where. in the past. we have at any

time unnecessarily wounded our brethren, we now ask their forgiveness in Christ. "During these Consultations we have been immensely encouraged by the virtually unanimous agreement on many matters affecting the work and worship of our Churches as also on many matters concerning social justice; and we believe that in consequence a new era of consultation and possible co-operation in many fields opens up before us. We are delighted that the Consultations begun at Cottesloe should be leading to the establishment of some permanent machinery for continuing contact and conversation among the Churches.

-In addition we would place on record our appreciation of certain -other happenings of these days. We discovered for instance that those who worshipped together and who studied the Bible together found it possible to speak the truth in love across the barriers that divided them: and as a result the widest divergences of conviction could be. and were, expressed without breaking our fellowship in Christ.

"Further. we proved that personal contact and personal exchange almost always led to mutual understanding, respect and friendship- and great as our differences may be. we no longer question the integrity of those who differ from us. It is indeed our hope that friendships made here will be fostered and deepened during the coming days.

"Finally. we pray God's richest blessing on all the Churches that shared in the Cottesloe Consultations. and we bespeak their prayers on behalf of the Church of the Province of South Africa. The Grace of our Lord Jesus Christ be with you all."

83

E

REPLY BY THE REV. DR. A. J. VAN DER MERWE,
MODERATOR, SYNOD OF THE CAPE NEDERDUITSE CEREFORMEERDE
KERK

"We gladly accept the hand of friendship that has been extended to us. as we have been only too painfully aware of the fact that the tension which existed between the Church of the Province and the Dutch Reformed Churches during the last few years has not only damaged the spirit of fellowship and co-operation which characterised the relation between these two Churches in the past. but could hardly have been conducive to the interest of God's Kingdom in general which both Churches have at heart.-

RECOMMENDATIONS

Action concerning future co-operation between Members Churches of the W.C.C. in South Africa

It is proposed that the Consultation recommend to the eight member churches in South Africa of the World Council of Churches that they create at once a South African Conference

of World Council of Churches Member Churches. 2. The general purposes of this organisation would be

(a) to function as an organ of study, consultation and cooperation among the South African member churches of the World Council of Churches;

(b) to function as a point of contact and co-operation between the South African member churches and the World Council of Churches and its Divisions and Departments.

It is also recognised that activities undertaken by this organisation in South Africa on behalf of the World Council of Churches would be decided upon by the Conference of member churches.

3. It is recognised that this organisation would have to give early attention to relationships which should be established with other co-operative organisations in South Africa. This is particularly true of its relationships with the Christian Council of South Africa. The urgency of developing these relationships is accentuated by the prospective merger of the World Council

of Churches and the International Missionary Council.

Consideration should be given to the proposed organisation assuming the work of the Continuation Committee in consultation with the Continuation Committee.

4. Procedures : It is recommended that

-(a) this resolution, if adopted, be sent to the appropriate officials by the Co-Secretary of this Consultation, Mr.

F. J. van Wyk. with a request that they reply to him:

(b) that Mr. van Wyk report to the churches the response which the eight churches make:

(c) reports at this Consultation indicate that the churches will be able to appoint two representatives to a Planning Committee by January 31, 1961. (Mr. van Wyk is therefore authorised to convene this Planning Committee as

soon thereafter as possible.

APPENDICES

APPENDIX I

THE LETTER OF INVITATION

WORLD COUNCIL OF CHURCHES

17, route de Malagnou.

Geneva.

May 12, 1960.

To the Member Churches in the Union of South Africa.

Dear Brethren in Christ.

We send you greetings in the name of our Lord and Saviour, Jesus Christ, and extend to you our assurance of support and fellowship in your witness to His name in these difficult times. We wish to thank you for the cordial and helpful

reception which you afforded to our representative, Dr. Robert S. Bilheimer, during his recent visit, and we take this as one among many signs of growing ecumenical fellowship.

Indeed, we regard it as a fundamental characteristic of the ecumenical movement, and the World Council of Churches in particular, that it helps to remove isolation among the churches and creates that conversation in Christ which may lead us all to a deeper fellowship and obedience. As ecumenical conversation progresses, the participants in it are led to register their common convictions from time to time. When this occurs, individuals and sometimes churches may not fully agree with the majority conviction. It is, however, of the genius of the ecumenical movement that fellowship is maintained even when disagreements concern profound and urgent matters. It is through the prayer and the continued search for God's will which are occasioned by such a situation, that our need for each other and our sense of unity deepens and grows. We understand it to be the function of the World Council of Churches to facilitate every opportunity for such conversation among its member churches.

In the present situation, we believe that there are different levels on which our discussion should take place. We mention five, which seem to us to be among the most urgent for ecumenical discussion at this present time:

1. The first is the level of our factual understanding of the situation in South Africa. It is clear that within the member churches in South Africa, and among the churches outside of South Africa, there is a widely varying knowledge of the facts of present conditions. Moreover, there is a difference of interpretation of facts which, we feel, requires that all concerned attempt to gain a fresh and more accurate understanding of the objective situation in which we stand. This understanding, in our opinion, should not be limited to the particular circumstances of the events of

the current emergency, but should proceed as far as possible into the basic factors which are now in operation within the total scene.

2. The second is the level of action. We are fully aware that it is the purpose of every member church in South Africa to help establish that justice and peace of which the Bible speaks. We are grateful for a general agreement with the Evanston statement that: "Their calling requires Christians to witness to the Kingdom of Christ and the unity of all mankind, and to strive through social and political action to secure justice, freedom, and peace for all, as a foretaste of that kingdom into which the faithful shall be gathered". We can report to you, however, that the concrete steps which the churches in South Africa are taking, within their respective policies, to secure these objectives are simply not known within the ecumenical community, and frequently not sufficiently known among the member churches in South Africa. Information and discussion concerning these matters is therefore urgently needed.

3. A third level concerns our understanding of the meaning of the Gospel for relationships among the races, which is an acute problem not only in South Africa but throughout the world. The general position of the Evanston Assembly as outlined in its report "Intergroup Relations: The Church Amid Racial

and E-thnic Tensi ons', which was received by the Second Assernbly and commended to the churches, is known to you.

We are certain that 'u understand that this remains as the most authoritative World Council statement on this matter, and that it has not been superseded. Furthermore. you will recall the resolution which was adopted by the Second Assembly namely:

"Resolution I : The Second Assembly of the World Council of Churches declares its conviction that ans form(of segregation based on rc. coloir. or etlnie strig.in is coniiary it' the Gospel, and is incompatible with the Christian docirine of nin aind with the nature of the Church if Christ. The Assernhhl urges the churches within its membership to renounce all forms of segregation or discrim:tion and to work for their abolition within their own life and within society.

"In doing so. the Assembly is painfully aware that, in the realities of the contemporary world, many churches find themselves confronted by histisical, politicil, social. and economic circumstances which may Make the immedaite achievement oif this objective extremely difficult. But under God the fellowship of ;he ecumenical movement is such as to offer to these churches the strength and encouragement to help them and individuals within them to overcome these difficulties with the courage given by faith, and with the desire to testifr ever more faithfully to our Master."

May we .at this point recall the second paragraph of our letter? It is not a part of the nature of the World Council of Churches to pronounce judgement upon churches or nations or people, nor to attempt to enforce convictions which have been crystallized in ecumenical debate. It is the function of the ecumenical movement to witness to such convictions, and it is the function of the World Council of Churches to continue conversations concerning these with those who disagree with them.

4. At the fourth level, we believe that it is important to seek a clearer understanding of contemporary history from a Christian viewpoint. The Evanston Assembly. particularly in its "Report on Social Questions: The Responsible Society in a World Perspective", pointed to the profound

87

and rapid social change taking place in Asa and Africa. and to its importance for Christian witness. This has been confirmod hy the extensive World Council study on "Our Cominion Chiistian Responsibility Toward Areas of Rapid Social Change", in hich there has been such helpful participation b) Christians in South Africa. We believe that it is of paramount importance that this rapid social change, which raises for Christian conscience urgent questions of freedom and responsibility. justice and order, in new forms, should continue to be a matter of studs. and that the significance of these developments of contemporary history for Christian witness in South Africa should be a matter of ecumenical discussion.

5. The fifth level has to do with our understanding of the current emergency. We know that this has raised questions of the deepest concern to the member churches in South Africa. and we are certain that you recognize that churches throughout the world share in)rou concern. It has been reported to us that. among Christians in the Union. there are different interpretations of the meaning of this emergenc .

We ask therefore that this be a matter of discussion. in order that we may all come to a better understanding of it.

We welcome the suggestion that has arisen during the course of Dr. Bilheimer's visit with you that the World Council of Churches initiate a consultation to be held within the Union which will give an opportunity at the same time for conversation between representatives of the World Council of Churches and the member churches in South Africa. and for conversation among these member churches themselves. The issues indicated in the above five points, in our opinion, should be among the questions which are discussed at this consultation.

Furthermore. we understand that the consultation would be fully representative of the total constituency of the member churches. We would welcome an arrangement whereby specific plans for the consultation would be made by a group consisting of the leaders of the member churches, and a representative of the World Council.

In order to facilitate this meeting, may we request a reply at your earliest convenience as to whether you agree with this initiative of the World Council in arranging for such a consultation? If we may have your reply by May 31. it will assist greatly in making necessary arrangements.

It is our earnest prayer that by such means we may all be given a greater unity in His Spirit. a purpose that is more clearly illumined by His Word. and obedience which is in deeper accord with His will. May His grace be with you.

Sincerely yours.

Franklin Clark Fry. Chairman of the Central Committee.

Ernest A. Payne,

Vice-Chairman of the Central Committee.

W. A. Visser't Hooft. General Secretary.

APPENDIX II

PREPARATORY ARRANGEMENTS'

Immediately after the Sharpeville and Langa disturbances of March, 1960, the Officers of the World Council of Churches inquired of the member churches in South Africa whether a mission of fellowship from the Council would be acceptable. Affirmative replies from all resulted in the Officers asking one of the Associate General Secretaries of the World Council of Churches, Dr. Robert S. Wilchimer, to undertake this mission during the last two weeks of April. Although unforeseen at the time, there was to result a series of visits, intensified relationships between the World Council of Churches and the South African member churches, and a representative consultation of the South African member churches.

attended by a World Council of Churches delegation.

During Dr. Bilheimer's April visit, when he met representatives of the eight member churches separately, a suggestion arose that the World Council of Churches initiate a small conference or consultation in South Africa at an early date. It was recognised that this should have a threefold aspect. It

should be a consultation among the member churches of South Africa themselves. This would mean, secondly, that it should be a consultation between White and Non-White church leaders. Thirdly,

it should be a consultation between representatives of the World Council of Churches and those of the South African member churches. The suggestion was thoroughly discussed with the leader, of the member churches, and assurance given of their agreement with the general idea.

Five broad subjects of discussion were agreed "(see Chairman's Opening Statement, page I).

Then on May 12, the Officers of the World Council of Churches issued a letter of invitation (Appendix I). By June, all member churches had accepted the invitation. A Planning Committee, consisting of two representatives from each of the member churches (see Attendance Register), was appointed and these representatives elected Dr. Bilheimer chairman, and Mr. F. I. van Wyk secretary of the Planning Committee.

The Committee appointed a small Executive Committee, consisting of the Rev. Dr. J. r. Webb, the Rev. C. F. B. Naude and the Rev. Fr. (George) Sidebotham, C.R., with Mr. van Wyk as secretary.

There were four crucial "moments" of the period between April 5 and December. The first—a rather lone "moment"—was the period

of acceptance of the invitation to which allusion has already been made.

The second was the meeting, in Johannesburg, of the Planning Committee in July, when the Consultation was planned and its organization laid out. The third was the meeting of the Central Committee of the World Council of Churches in St. Andrew's in Scotland in August, with representatives from South Africa present, at which the total plan was reviewed and accepted and the World Council of Churches delegation

in their report is an admission of the report which appeared in "Mission in South Africa", the W. C. C. Report of the Consultation,

named. The fourth was the meeting of the Planning Committee, again in Johannesburg, in October, at which it was decided that the Consultation would be held on schedule in South Africa with all the member churches participating.

The last was indeed a crucial meeting, for events had transpired and feelings had been aroused which threatened the total plan. At this meeting concessions had to be made on the part of many. First, the original invitation (of May 12, by the World Council of Churches Offices) had been issued on the assumption that certain bi-lateral discussions between church leaders, would need to take place before the convening of the Consultation. This assumption was, based on the demand of certain of the member churches, which was withdrawn largely in July, more fully at St. Andrew's in August, and completely in October. Secondly, in September the Rt. Rev. Ambrose Reeves, a member of the delegation to the Consultation named by the Church of the Province of South Africa, and also a member of the Central Committee of the World Council of Churches, was deported by the Government. At first, this made it necessary for the Church of the Province of South Africa to take the position that either the Consultation should not be held, because one of the delegates could not attend, or that it should be held

outside the Union so that full attendance would be possible. The Executive Committee---consisting of an Anglican, a Dutch Reformed and a Methodist representative-of the Planning Committee, however, sent a delegation-consisting of Dutch Reformed members-.to the Government asking that a re-entry permit be granted to Bishop Reeves to enable him to attend the Consultation. Although this was refused, the solidarity of the churches at this point had been demonstrated. Moreover it was made publicly clear that the Planning Committee desired that the Consultation should be held in the Union because it would then have a greater impact upon the situation. In the light of these developments, the Church of the Province of South Africa, with Bishop Reeves' consent, agreed to participate in the Consultation, on schedule and in the Union of South Africa. Thirdly a feeling had grown up in some quarters that the purpose of the Consultation had shifted between its inception in May and the meeting of the Planning Committee in October. A reaffirmation of the original purpose by the Planning Committee made it possible for the obstacles presented h%- this feeling to be removed. The way was thus cleared for the meeting to be held. Shortly after the October meeting of the Planning Committee, the Cottesloe (Nile Residence of the University of the Witwatersrand was made available for the meeting on a basis which made possible its fully interracial character.

The final part of the mission took place in December and consisted of the Consultation, December 7-14. The Planning Committee had given latitude concerning the size of church delegations, suggesting a representation from each church of between 5 and 10 people. Each church sent a full quota of ten people, eleven a membership from the South African churches of 9) people, with an observer from the International Missionary Council. There was general agreement that the delegations were representative and composed of the most highly qualified people that the churches could name. All but two delegations were inter-racial, the Non-White people comprised about 25 per cent. of the meeting.

The World Council of Churches were to have been represented by seven persons but a few days before the Consultation word was received that, although he had made preparations for the journey and was in

E L

possession of his visa, Sir Francis Ibiem would be unable to attend because of the duties involved in his election at the time as Governor-General of the Eastern Province of Nigeria. The World Council of Churches delegation therefore consisted of six persons (see Attendance Register). At the request of the Planning Committee, Dr. Franklin Clark Fry was appointed Chairman of the Consultation and served also as chairman of one of the four discussion groups, in the place of Sir Francis Ibiem, while, also at the request of the Planning Committee, Dr. W. A. Visser't Hooft led morning worship each day, Mr. Charles Parlin, Professor Wilhelm Niesel and Bishop Lakdasa de Mel each chairing the remaining three discussion groups. Dr. Robert S. Bilheimer and Mr. F. J. van Wyk were appointed co-secretaries of the Consultation, while an Arrangements Committee composed of representatives of the churches and the World Council of Churches' delegation (see Attendance Register) was elected by the Consultation at its first session.

All subsequent arrangements, including the decision to issue a Consultation statement, were made by the Arrangements Committee whose decisions were unanimous at all times.

APPENDIX III

PROCEDURE FOLLOWED IN ADOPTING THE CONSULTATION STATEMENT

As the Arrangements Committee wanted to be sure that if the Statement, or part of it, was adopted, every delegate in each major grouping of the Consultation would have to vote for it, the Committee proposed unanimously that 8V. of the members present and voting would be required to pass the Statement. Members would have the privilege of abstaining. If they rose and recorded their abstention, they would be counted as voting. If the abstention was not declared, the person would be counted as not voting. Any individual could ask to have his name recorded in the minutes as having voted against the motion.

APPENDIX IV

ARRANGEMENTS REGISTER

A. REPRESENTATIVES OF THE WORLD COUNCIL OF CHURCHES

1. Dr. Robert A. (ry. Chair, Central Committee

2. Dr. W. V. (General Secretary.

3. Wilhelm (Reformed)."

4. (Methodist, Law.

5. (Anglican).

6. Dr. Robert S. (General Secretary.

Other representatives (if Nigeria 4a also to have attended the Consultation.

However, a few days before the consultation word was received that

although he had made preparation, for the journey and was in possession of his visa, he would be unable to attend because of the duties involved in his election at the time as Governor-General of the Eastern Province of

INTERNATIONAL MEMBERS OF THE WORLD COUNCIL OF CHURCHES.

ac. The Bantu Presbyterian Church of South Africa.

1. The Rt. Rev. A. t. Anderson, Moderator of the General Assembly.

196-6(-1 also Secretary, Church of Scotland South Africa Mission Council.

5 Address: Cunningham Mission, P.O. Ndabakazi, Cape Province.

2. The Rev. V. Siittewa, Senior Clerk and Acting General Secretary.

Address: Somerville Mission, Tsoelo Cape Province.

1. The Rev. IV. P. T. Ntsh, ct., Pastor. Address: Miller Mission, Elliotdale, Cape Province.

4. The Rev. H. A. W. Waha, Clerk of the Transvaal Presbytery: Minister. Reef: Confession Registrar for the Transvaal: Vice-Chairman of the Board of Trustees for the General Assembly. Address: 73 10th Avenue, Alexandra Township, Johannesburg.

5. The Rev. A. F. (Minister. Address: Gordon Memorial Mission, P.O. Pomeroy, Via Dundee, Natal.

6. The Rev. . IV Anlerson. District Missionary. For this yer Moderator of Transvaal Presbytery. Address: PO. Vhufuli via Sibas, .Norlthern Transvaal.
7. The Rev. G. G. Ndzo'ana. Minister. Langa. Cape. Addre: tathconvill,. Washington Street. P.O. Ltanga. Cape Province. (Mr. Ndzo3 v:ina did not attend the Consultation).
- R. The Rev. T. P. "it cc. Miniter. Address:; c/o Impendlc Government School, P.O. Icpendle, Natal.
9. The Rev. J. S, Swil, I. I. ' co'loceical I uto . Adhc.-: Mora House. Ludlow Park. Alice, Cape Province.
- i0. Mr. C. D. Zulu. Icdcr: :11so Ptnc..pal Otliccr of the Bantu Presbyterian Church Pension. Widys" and Orphan," I utd. Address P.O. Box 74, Isipingo. Natal.
- b. The Church if the Pronince of „outh Africa.
- i. ftis Grue the Lord .irchi'tsho' cf (rt 7,cccc I he M cvt Reverend Joost de Blank. 1).1)1. Address: Bcshcpcstcirt. CC(ctnt, (ape.
2. The Lord Bito, of Naral+. (-he Reei.nd Vernion Innan. 13.1. Address: M;shops Iluc. 52 Robert%. Road. Pielcrmarit7burg. Natal. (P.O. Box 516).
1. 1 it- Lord li.thop +,f Ilhc'ccjc'tc,. I Ite Richt Reserend Bcndyshe Buraetti. Address: Bishocp'% Lodge. 16 York Road. Bloemfontein. Orange Irrec State.
- 4, Thit Riht Reveren A. Il. A,;i.qIta'tt Bschop of St. John's. Address: P.O. Box 278. Untata. (ape Pro-.ince.
5. Tihe Vi'crale (. T. Wtd, Atchdcaon of Cape Town. Address: The Ch.aplain's Cottage. tlt,hopscourt. (Iaremont. Cape,
6. The Rev. fathier G(c,c ic,'i,,thai. C.R.. Provincial Community of the+ Resurrection. Address: The Priory. Rosettenville, Johannesburg.
7. Dr. the .Wont. Edgar II. Roitcec. Professocr of lictor. University of Natal. Address: 12 (hibelain Road. Scottille. Pctcrmaritzburg. Natal,
8. Profes.sor Z. K. A.atlfocs. Lay Delegate to S.%nod of the Diocese of Grahamstown: Member of Diocesan Board of Educatioin. Grahamstown; Professor Emeritus of the University College of Fort Hare. At present Attorney-at-Law. Alice. Atldress: P.O. Box 81. Alice. Cape Provincefl
9. Prefrssor .lonica',+ it ilccc. Profesof of Social Anthropology. University of Cape Town. Address: Universty of Cape Town. Rondebosch. Cape Province.
10. Mr. Alan Patna. I ayman. Author. Address- 23 Lynton Road. Kloof. Natal.
- c. The Congregational Uniot of South Africa.
1. The Rev. IV. G. M. Ahholt. Chairman. Midland l)itric Association. Address: 99 Cannon Street, Uitenhage, Cape Province.
2. The Rev. W. i. Bergipi, Mlinistr. Ebenezer Congregational Church, Johannesburg. Address: P.O. Box 5059, Benoni South. Transvaal.
3. The Rev. S. iinrav. Member of C.U.S.A. Executive. Ministerial Committee and Council. Addr;s%: Congregational Manse, P.O. Dysselsdorp. Dist. Oudtshoorn. C.P.
4. cThe Rev. Basil It. M. Hrt,try, ExChairman of the Congregational Union of South Africa. (Held Office on two occasions). Moderator. Wcsten District Congregational Churches: Chairman and Convener. Public Questions Department, C.U.S.A.: Chairman, Ministerial Committee

Nq

___7___ I

of C.U.S.A. and of the Board of Examiners of C.U.S.A. Address: The Manse. 16b Kloof Nek Road, Cape Town.

5. The Rev. Leonurd Heap. Moderator. Northern District. (Mr. Heap has since moved to P.O. Boz 92. Wellfleet. Cape Cod. Massachusetts, U.S.A.)

6. The Rev. C. W. Hendricse. Life Chairman. Address: 15 Scanlan Street. Uitenhage, Cape Province.

7. The Rev. S. W. T. Lit:ipho. Member of C.U.S.A. Council and District Ministerial Committee. Address: 2a 13th Avenue, Uitenhage, Kabah. Cape Province.

8. The Rev. Ver.,z E. Miller. General Secretary. Address: 34 Palmyra Road. Claremont. Cape Town.

9. The Rev. D. J. Willimns. Chairman. Congregational Union of South Africa. Address: 144 Main Road. Sea Point, Cape Province.

10. Pro/es.or W. F. Phillips. Ex-Chairman; Chairman. Natal District Association. C.U.S.A. Professor of Electrical Engineering- Dean of Howard College. Universit% of Natal. Address: 5 Menton Raod, Westville. Natal. (Professor Phillips was unable to attend the Consultation).

d. The Methodist Church of South Africa.

1. The Rev. F. If. Fdmonds. President of the Conference. (Head of the Church in South Africa for 1960-61). Address: Office of Secretary of Conference, Methodist Connexional Office. P.O. Box 2256, Durban, Natal.

2. The Rev. Dr. L. A. fleiem. Ex-President of Conference: Chairman of Grahamstown District: Professor of New Testament Studies, Rhodes University. Address: 2, Gilbert Street, Grahamstown. Cape Province.

3. The Rev. C. I ,l.gr Wilsinmio. Past President of Conference; Former Chairman of District. Superintendent Minister. Address: 36 Havelock Street. Pon Elizabeth, Cape Province.

4. The Rev. Dr. 1. B. Wrbh. Superintendent of the Methodist Central Hall; Chairman of the Southern Transvaal District of the Methodist Church of South Africa. President-Elect of the Conference. Address: Methodist Central Hall, 66 Kruis Street. Johannesburg.

5. The Rei. S. M. Wl:,timi. Ministei; Secretary of Boaid of Examiners; Superintendent of the Osborn Circuit: Warden. Osborn Institution. Address: Osborn Mission. Mount Frere. Transkei, Cape Province.

6. The Rev. E. E. Mahabane. Superintendent, Vereeniging 'Bantu' Circuit: General Missionary Secretary. (Vice-President, Christian Council of South Africa). Address: P.O. Box 43. Vereeniging. Transvaal.

7. The Re. 1. Foorie, Superintendent Minister of the Goodwood Circuit. Address: 99 Fitzroy Street, Goodwood. Cape Province.

8. The Rev. Stanler Pitts. Governor, Healdtown Missionary Institution; Secretary. Board of African Education of the Methodist Church of South Africa. Address: P.O. Hlealdtown. via Fort Beaufort. Cape Province.

9. Mr. H. W. Haley. Local Proecher, Accountant to the Methodist Connexional Office; Chartered Accountant (S.A.). Address: P.O. Box 2256, Durban, Natal.
10. Mr. E. R. Cingo. Circuit Steward; Lay Elected Member of Conference. Sub-Inspector of Bantu Education. Address: 733 Buffel Street, Kroonstad, Orange Free State.
- c. Nederduitse Gereformeerde Kerk in Suid.Afrika (N.G. Kerk, Cape Province).
1. The Rev. Dr. A. J. van der Merwe. Moderator of the Synod. Minister, Cape Town. Address: 5 Alexandra Avenue, Cape Town.
2. The Rev. W. A. Landinan. Secretary of the Synod, Director, Information Bureau. Address: P.O. Box 144. Cape Town.
3. The Rev. P. E. S. Sniith, General Missionary Secretary. N.G. Kerk. Cape. Member of the Synods of the Coloured and Bantu N.G. Churches Cape). Head of the Mission Office and Secretary for Foreign Mission N. Nigeria. S. Rhodesia. Nyasaland and Bechuanaland). Address: P.O. Box 1012, Cape Town.
4. The Rev. A. P. Soiri. Archivist of the Church. Address: P.O. Box 3171, Cape Town.
5. The Rev. A. J. van Wiji. Minister, Stellenbosch. Address: The Parsonage, No. 2 Die Laan. Stellenbosch, Cape Province.
6. Prof. Dr. F. J. M. Potgieter. Professor of Theology, Theological Seminary. Stellenbosch. Address: Seminary Residence. Stellenbosch, Cape Province.
7. Prof. Dr. W. J. van der Merwe. Professor of Theology, Theological Seminary, Stellenbosch. Address: 9 School Street, Stellenbosch, Cape Province.
8. Prof. Dr. P. A. Verhoef. Professor of Theology. Theological Seminary, Stellenbosch. Address: 6 Kleineweide, Stellenbosch, Cape Province.
9. Prof. Dr. T. N. Hane/oi. Professor of Theology. Theological Seminary, Stellenbosch. Address: Theological Seminary, Dorp Street, Stellenbosch. Cape Province.
10. Prof. Dr. C. J. Badenhorst. Professor at the Missionary Institute. Wellington. and, in a part-time capacity, at the Theological College for Coloured Ministers. Address: 1 Commissioner Street. Wellington, Cape Province.
- f. Nederduitse Gereformeerde Kerk van Transvaal.
1. The Rev. A. M. Meiring. Moderator of the General Synod. Address: 29 van der Westhuizen Street. Heidelberg, Transvaal.
2. The Rev. C. F. B. Naud. Assessor of the General Synod; Acting Moderator of the Southern Transvaal Regional Synod. Address: 20 Hocky Avenue. Northcliff, Johannesburg.

96

3. The Rev. Dr. F. E. O'Brien. Actuary. General Synod; Moderator. Northern Transvaal Regional Synod. Address: 56 Herold Street, Hillcrest, Pretoria.
4. Prof. Dr. F. P. Groenewald, Professor of Theology, University of Pretoria. Address: The Willows, P.O. Lynnwood. Pretoria.
5. Prof. Dr. A. B. du Pree. Professor of Theology, University of Pretoria. Address: 255 Charles Street, Brooklyn. Pretoria.

6. The Rev. C. B. Brink. Missionary Secretary, Northern Transvaal Region. Address: P.O. Box 433, Pretoria.
 7. The Rev. Dr. I. A. van Wy, Lecturer, Theological College of the N.G. Kerk, Turfloop, Northern Transvaal. Address: Private Bag 5260, Pieterburg, Transvaal.
 8. The Rev. S. S. Tema. Assessor. Synod of the Nederduitse Gereformeerde Sendingkerk (Transvaal). Address: Seciso Street. Extension 1. Atteridgeville, Pretoria.
 9. The Rev. J. Selamolela. Assistant Secretary, Synod of the Nederduitse Gereformeerde Sendingkerk, Transvaal. Address: P.O. Box 76, Hartebeesfontein, Transvaal.
 10. Mr. B. le Batrue, Elder, Nederduitse Gereformeerde Mission Congregation, Witwatersrand. Address: 17 Cornwall Street, Bosmont. Maraisburg, Transvaal. (P.O. Box 7501, Johannesburg).
- g. Nederduitsch hervormde Kerk van Afrika.
1. The Rev. A. I. (. Onsthuizer. Chairman of the Synod. Address: 544 de Beer Street, Wonderboom-South. Pretoria.
 2. The Rev. F. J. Drever. Secretary of the Synod. Address: 47 Vindhella Road, Valhalla, Pretoria.
 3. The Rev. G. M. Drever. Vice-Chairman of the Synod; Editor of "Die Hervormer". official organ of the Church. Address: 97 van Riebeeck Street, Potchefstroom, Transvaal.
 4. The Rev. P. M. Smith. Minister, Congregation of Pretoria; member of the Synodal Commission. Address: 38 Buffels Road, Rietondale, Pretoria.
 5. Prof. Dr. P. S. Drever. Professor of Theology, University of Pretoria; Member of the Synodal Commission; Chairman of the Mission Committee. Address: 105 Lynnwood Road. Brooklyn. Pretoria.
 6. The Rev. I. P. Oberholzer. Minister, Rustenburg Congregation. Address: P.O. Box 225. Rustenburg, Transvaal.
 7. Proerror S. P. Engelrecht, Archivist of the Church. Address: P.O. Box 2368, Pretoria.
 8. Proerror Dr. B. I. Engelrecht. Professor of Dogmatics and Christian Ethics. Faculty of Theology (Division A). University of Pretoria. Address: 159 Allecock Street, Colbyn. Pretoria.
- 97
9. Professor Dr. F. J. van Zyl, Professor of Science of Religion, Faculty of Theology, (Division A), University of Pretoria. Address: 49 Burns Street, Colbyn, Pretoria.
 10. Professor L. Ig. Coertzi. M.P. Layman. Address: 54 Johan Rissik Avenue. Waterkloof Ridge, Pretoria.
- h. The Presbyterian Church of Southern Africa.
1. The Rt. Rev. R. B. Mithell. Moderator of the General Assembly, 1960-61. Address: 294 Schocman Street. Pretoria.
 2. The Rev. J. Paterson Whyte, General Secretary and Clerk of Assembly. Address: P.O. Box 11347, Johannesburg.

1. The Rev. Dr. J. H. Webb. Chairman,
2. The Rev. ('. 1. B. Naitilh.
3. The Rev. I-r. George Sih'hothimi. U.M.
4. Mr. I. I. 1 vont tVyA. Secretar%.

c. Arrangements Committee.

- (i) Representatives from the Memher Churches: /te Rev.. I'. ;, Bergins.
 Congregational Union of South Africa. The Rev. T. F. f. Dr'ver Nederduitsch
 Hervormde Kerk van Afrika. The Rev. W. 4. Landman, Nedcrduitse
 Gereformeerde Kerk. Cape. The Rev. S. P. 'edica. Presbyterian Church of
 Southern Africa. The Rev. C. F. Rt. Notuil. Nederduitse Gcreformeerde Kerk.
 Transvaal. The Rev. D. V. Sitiutshiiia. Bantu Presbyterian Church. The Rev. Fr.
 George Sidehothai. C.R.. Church of the Province of South Africa.
- (ii) Representatives from the World Council of Churches: The Rev. Dr. Franklin
 Clark Ir. The Rt. Rev. Lakda.va tie Mel. The Rev. Prof. Dr. Wilhelm Niewl.

99

Mr. Charler Porlin.

The Rev. Dr. W. A. Vi.,ser't Hooft.

(iii) Consultants: Rapportcurs of the Groups:

- The Rt. Rev. B. Burnett.
 The Rev. Prof. Dr. L. A, H' ,i.,
 The Rev. H. H. Munro.
 The Rer. A. I. van Wijk.

(iv) Ex officio: Co-Secretaries of the Consultation:

Th Re'. Dr. Robert S. Bilheitner.

Mr. F. J. vin Wyk.

d. Colmltation Inlerpreteis.

1. The Rev. J. V. did Toit. Minister. Sundra Congregation of the N.G. Kerk.
 Address: P.O. Box 5. Sundra. Transvaal.
2. The Rev. Caon P. D. Jouidan, Minister of the Church of the Province of South
 Africa. Address: St. Margaret's Rectory. I Cromwell Road, Bloemfontein. Orange
 Free State.
3. The Rev. W. Ml. 1. Luid. of the Premtrterian Church of Southern Africa.
 Address: The Mane. Adelaide. Cape Province.
4. 7h,' Rev. Dr. J. Re,'ie. ex-Minister of the Pretoria Congregation of thc N.G.
 Kerk: ex-Head of the N.C. Mi',ion. Bechuan:land. Address: 107 van Wouw Street.
 Groenkloof. Pretoria,

e. Bible Study Leaders.

1. Professor Dr. W. D. Maxwell.
2. "The Ret'. Dr. J. A. vn Wyk.
3. "he Rev'. C. Edgar WifA/,tson.
4. The Rr. Rev. A . Zult.

f. Persons who conducted Evening Prayers.

1. 7he R1. Rev. 1. A. And'rson.
2. The Rev. W. J. Bergins.
3. The Rev. J. G. M. Dreyer.
4. 'ihe Rev. F. H. Edmonds.

5. The Rev. S. P. Lediga.
6. The Rev. Fr. George Sidelotham. C.R.
7. The Rev. P. E. S. Smith.

100

Consultation Secretaries.

1. Dr. Robert S. Zitheimer.

2. Mr. F. J. van Wyk.

3. Mr. W. L. Maree.

h. Consultation Manager.

Mrs. M. Scott. Administrative Assistant, S.A. Institute of Race Relations, P.O.
Box 97, Johannesburg.