

MINUTES OF THE COMMITTEE ON SOUTHERN AFRICA, Dec. 11, 1964 12:15-2:45 T.I.C.

The meeting was called to order by chairman Dave Robinson at 12:45.

Corrections to the minutes of Dec. 4 were made:

- Insert between the third and fourth paragraph: Charles Wilhelm will attend the meetings of the Consultative Council of South Africa.
- Paragraph beginning, "Gail was asked,.." should read, "Gail had been asked..."
- In relation to the magazine Contact, the committee will subscribe to it. We will also subscribe to the publications of the South African Committee of Race Relations. "Provaritate" should be spelled "Pro Veritate".
- The next to last paragraph in the minutes should include the statement that next week we will deal with potential areas of action".

Dave announced that a memo had been sent out with regular Christmas mailing to participants in Ecumenical Work Projects, that is 2,500 copies. 1900 copies of the memo are left. If individual members of the Committee would like to send copies of the memo, there are extra copies. The cost of mimeographing these will be about \$70.00.

Ron Samuel showed copies of Pro Veritate.

Hilah Thomas began the discussion on the "Working Paper for Theological Statement for Involvement in South Africa"..(see attached)

Hilah explained that the eventual goal of the paper was to have a statement which would be publicized on behalf of the Committee and which would express the ground on which the Committee functions. The purpose for the discussion today would merely be for our own understanding, an exercise in self awareness. Because of the fact that we are an ad-hoc committee of the NSCF, we are not merely responsible to ourselves, but to the whole of NSCF and beyond to the whole Church. It was made very clear however, that while this statement was of great importance, it was in no way to exclude from the Committee those who lacked interest, understanding or agreement with the statement.

Ken Carstens pointed out that we were not writing a total statement of faith but rather a rationale for our own involvement in South Africa.

Dave Robinson stated that our task was first to develop the statement for ourselves. We would then translate it into appropriate language to be sent to South African groups, campuses, etc.

General discussion followed. The question was raised at the very beginning whether or not such a statement was possible, given the wide difference in background of the group members. Gerhard Elston raised specific questions about the Statement:

1. There are different ways of saying the same things. Is this the best way to say what we are trying to say?
2. Is it wise to bring in as the central theme a controversial theological concept? Problem is the problem of the Kingdom of God. This is most controversial. It is the incarnation and crucifixion which are central. This is where we should begin. We confess guilt for the death of Jesus Christ. We accept our salvation in his death. Christ died for all men. Thus we see in all others the persons for whom Christ died. Our relationship with each man is in light of the fact that this is he for whom Christ died. Bob Kelly asked the question: What do you mean by "a man died for you"? Ken pointed out that the humanity of Christ must come into the Statement. The Incarnation is the place to begin, then move

to to the Kingdom of God. Gerhard expressed dissatisfaction with "Kingdom of God" because of the 'other worldly' connotation it has for most Christians. The Kingdom must be included, but the Statement should be hinged on the Incarnation, not the Kingdom. Bob raised the question of what language to use when talking of the Incarnation. What kind of Christology are we going to use? He pointed out that various Christological positions were highly culturally determined and thus, in his opinion must more problematic than the Kingdom of God. Incarnation is not a Biblical word. Ken added that it was biblical to talk of the word becoming flesh which was a way of saying incarnation.

Gerhard then brought up the need for inclusion of the ideas of discipline and discipleship. Bob immediately agreed, saying that these are understood in terms of the Kingdom of God. In the New Testament, the demand for obedience comes as a demand of the Kingdom, not from the example of Jesus. The Sermon on the Mount gives the law of the Kingdom, the conditions of life in the Kingdom. Ken asked that we begin with Christ. The great law is a law of love, the idea of the covenant should be spelled out in this way.

Hilah insisted that we needed to know the content of the Kingdom. We need to know more fully what is meant by lb.

Bob stated that the Statement as it now stands can be defended biblically. Ron Samuel asked that we look at llc. He sees the key to the whole statement as reconciliation.

Gerhard pointed out that we need a profound faith in the Holy Spirit in creation, in the ongoing of creation.

Bob asked the question of how do we recognize the Holy Spirit, by what criteria do we judge or make decisions.

Hilah again referred to llc. If reconciliation is the key, why is it not central?

Ron added that in South Africa reconciliation is the number one concern, We are not attempting a total statement of the faith for everyone, but rather a Statement for the purposes of this committee. Thus, reconciliation is central.

Don Morlan said that we must remember that we are first of all writing this for ourselves. We need to know what we proclaim before we can proclaim it. Gerhard added that we often miss the world though because we speak in private language. Our concern should be for comprehensibility. Bob insisted that we needed to include the Kingdom so that we can talk of the church as the community of reconciliation.

Gerhard asked that we look up Paul Verghese exegesis of the Kingdom.

Ron pointed out that our task was to bring men to an awareness of the fact or reconciliation.

Ken: Reconciliation is given. The Church embodies and proclaims the central feature of reconciliation.

Dave asked a procedural question, suggesting that Bob and Ken take the working paper and continue part lll of it. Another group should take the paper as it is and rework it as they see fit, remembering that we are writing this confession as a committee of NSCF. The WSCF has worked out such statements and we should look at them.

Dick Hill raised the question of the purpose of the discussion. He felt

that we needed to ask what our objectives were and why we were meeting. Also, who are we going to approach?

Don answered by saying that we are a Christian body. We act out of this fact. This is the reason for the theological statement. We determine our mission in obedience to God. This comes before our attempt to communicate to outside groups.

Newell asked why we do this. Had we not better decide on action first. Dave reminded us that we are in NSCF and need to consider the statement in terms of the Federation, not just in personal terms.

Ken: Because we want all people who are concerned to be able to participate in the work part of the committee, we should separate the tasks.

MOVED by Ken Carstens: Those who are concerned about theological reflection should work as a subcommittee.

Seconded by Dick Hull

Discussion: Bob pointed out that we are involved in an ideological battle in South Africa of theological nature.

Dick Van Horn: Amendment to the Motion: The Theological Reflection Group will meet at a different time than the Friday meeting. Friday will be study and action.

Hilah turned the chairing of the meeting over to Peter Brooks.

Dick asked that his amendment include: The Theological Reflection Group will report back to the total Committee when it feels ready.

Vote: Fight YES, three NO -- Passed.

Persons on the Theological Reflection Committee:

Dave Robinson	Bob Kelly	Gerhard Elston
Don Morlan	Ken Carstens	
Dick van Horn	Ron Samuel	

MOVED by Dave Robinson: Seconded by Ken Carstens: A sub-committee for political and social concern be set up to present at next Friday's meeting a Working Paper for action. PASSED (see page 4 for members)

Business: Considerations of education, scholarships, literature and lecture-ships will be held till next week.

-Members of the Literature sub-committee were not present. They were not present for the Tuesday folding. Dave will talk to them before the next meeting.

-Ken will write to London for copies of New Africa so that we can see it before we decide whether or not to subscribe to it. We will decide about Pro Veritate next week.

Charles Wilhelm reported on the Consultative Council on South Africa.

It is made up of 17 organizations representing Labor, Civil Rights Groups Student Groups, and Church groups. There are two major purposes: to be informed and prepared to act when the need arises and to hold conferences Conference will begin March 21st in Washington, D.C.

F.S. Ready, Secretary for the UN Special Committee on South Africa spoke. He said he felt terrorism, & sabotage by the Africans was the next step. He

also talked about UN action, pointing out that the key time for pressure to be exerted on governments would be from February to September.

Gerhard reported on a meeting of the U.S. Youth Council. The presidents of the various groups represented met to discuss a follow up program after the conferences on South Africa. A real concern for coordination was expressed. NSA and the Catholic organizations want our papers. The major task seems to be one of education. During the week of special attention on South Africa, money will be raised for scholarships. We as a committee need to find out what campuses we can get to take real leadership on behalf of the whole student body, not just NSCF.

Ken brought up the problem of racial bias. That is, when an African is tried, a great deal of publicity follows the case. When whites are tried, there is often no publicity. We need to watch this and call the UN and other groups to not express a racial bias.

The next meeting will be held in room 957 of the Interchurch Centre.

Next week we will discuss action and how to coordinate action on campuses.

The meeting was adjourned at 2:45 p.m.

Respectfully submitted
Gail Morlan

12.15.64/lug

Include

on page 3 after the second motion: Persons on Political and Social Action Committee:

Hilah Thomas	Newll Flather
Peter Brooks	Charles Cherrad
Dick Hull	

Peter turned the meeting over to Dave.

Add to your membership list:

Richard Hull	Dr. John Tomlinson
88 West Ridgewood Ave	Church Center for the UN
Ridgewood, N.J.	777 UN Plaza
	New York City

Charles Cherrad	Jan Miller
600 West 122nd #515	454 West 23rd St. Apt 4a
New York, N.Y. 10027	New York 11, N.Y.

Please delete: Ronald Stone, Carol George, Hilary Gammage

WORKING PAPER FOR THEOLOGICAL STATEMENT FOR INVOLVEMENT IN SOUTH AFRICA

1. We are involved in South Africa because of our faith in Jesus Christ as Lord.
We understand this demand for involvement in the following way:
 - A. What Jesus did once for all affects all men in all ages.
 - B. What did he do? In his life, death, and resurrection, he revealed and inaugurated the Kingdom of God in the world.
 - C. What is the Kingdom of God? It is that realm in which the will of God is sovereign.
 - D. How do we know the will of God? Primarily from the teaching and actions of Jesus; secondarily from the explication and embodiment of these in the apostolic teaching and actions; and from the Old Testament interpreted in the light of Jesus Christ.
 - E. Where is the Kingdom? It is transcendently realized but imperfectly realized and hidden in the world.
 - F. Is there any sign of the Kingdom in the world? The Church is the sign and first fruit of the Kingdom.
- II. We are involved in (concerned about) South Africa because of our Membership in the Church:
 - A. What does it mean that the Church is the "sign and first fruits" of the kingdom?
It means that the Church is the community of those who live under the judgement, law, and promise of the kingdom rather than according to the norms and values of this world.
 - B. What does this mean for the Church's attitude to the values, norms, and institutions of this world, e.g. national, cultural, racial, etc.? They are secondary to the Laws of the Kingdom and stand under the Judgement and Promise of the Kingdom. Only the Law etc. of the Kingdom is of ultimate concern to the Church and its members. To make national, cultural, and racial values of ultimate concern is to idolize them and to violate the order of the kingdom and the order of this world, i.e. to confuse the penultimate with the ultimate.
 - C. What does this mean for the life and witness of the Church?
The Church must witness to the Kingdom of God by embodying and proclaiming the central feature of the Kingdom, viz. the reconciliation of all men to God and to one another under the will of God in Christ -- (2 Cor. 5:17ff; Eph. 2:11ff). Any national, cultural, racial, or political ideology or value which seeks to perpetuate the division of mankind is in direct conflict with the Law of the Kingdom, and thwarts the redemption of the world. In this role they are most viciously idolatrous.
 - D. When the Church forsakes the Law of the Kingdom for racial, cultural or political values it ceases to be the Church and becomes an instrument of the anti-christ.

- III. We are involved in South Africa because we believe the Kingdom is universal.
- A. The effects of sin extend to all men in both their private (individual) and public (institutional and corporate) life.
 - B. In the intention of God the Kingdom includes all men in both their private and public life.
 - C. Individuals enter the Kingdom by commitment to its Law, Promise, and Judgement through participation in the life and service of the Church.
 - D. While institutions etc. are subject to the demand and promise of the Kingdom they cannot behave like individuals. Nevertheless they have to be brought into as close a conformity to the will of God as is humanly possible.