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UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

**THE MINISTRY OF DR BEYERS NAUDÉ:**  
TOWARDS DEVELOPING A COMPREHENSIVE MISSION (COMMUNICATION)  
STRATEGY TOWARDS THE VICTIMS OF OPPRESSION

By

MNYALAZA TOBIAS MASUKU

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## SUMMARY

This thesis proposes that the ministry of Dr Beyers Naudé to the victims of oppression during the apartheid rule in South Africa had a missionary dimension. It argues that the credibility of the Christian faith was challenged by the victims of oppression, as a result of the way in which it was used as a supportive tool for oppression. Through his ministry, Beyers Naudé succeeded in communicating the Christian faith in a special way to the victims of oppression. This led to a change of mind for the victims of oppression with regard to their negative attitude to the Christian faith.

This study further resulted in the development of a comprehensive mission (communication) strategy to the victims of oppression. The argument is that there is another form of post-1994 victims of oppression in South Africa made out of those who feel left out by government poverty alleviation, economic development and service delivery programmes. The inability of government to strike a balance between the rich and the poor as well as corruption will always yield the 'disadvantaged' section of society who may feel 'oppressed', neglected and left out in favour of the few who have 'connections' at higher levels of government. These victims' response will be characterized by anger which results into protest actions similar to those seen during the time of the ministry of Beyers Naudé. The question posed in this study is 'how to minister to angry people who feel left out by government?' In order to respond to this challenge and to equip ministers of religion and other interested people, a comprehensive mission (communication) strategy to victims of oppression was therefore developed based on the example of Beyers Naudé.

The main question posed in this study around the reason for the success of Beyers Naudé's ministry is "what 'muthi' did he use to win the hearts, love and support of the victims of oppression?" In order to answer this question, there is a three step approach that has been followed. Firstly I looked at factors that made him or influenced his making i.e. his life from his birth to his 'conversion', South African political landscape divided into two periods (1940-1963 and 1963-1994) as well as Faith Based Organisations' response to apartheid. Secondly, I looked at his actual

ministry to the victims of oppression from 1963 to 1994. I divided his ministry between the categories of centripetal and centrifugal patterns of mission. Thirdly a comprehensive mission (communication) strategy to the victims of oppression was developed, based on his contribution to a positive Christian witness.

In the concluding chapter, I made some proposals for a way-forward in terms of areas for further study which were triggered by this research. The best statement for concluding this study, indicating the commitment of Beyers Naudé for God's mission and how this was misunderstood by his church (the DRC) was taken from Mokgoebo (2009) who states:

Beyers Naudé was a prophet of his time. As the saying goes, 'the prophet is never respected at his own home'. His witness will remain long after we have gone, as a White man who was grasped by the powerful message of the Kingdom of God, of justice and reconciliation.

**KEY TERMS:** African Initiated Churches, African National Congress, Afrikaner-Broederbond, Apartheid, Belydende-kring/Broederkring, Black Consciousness movement, Black and White, 'Conversion', 'Daughter' Churches, Dominee, Dutch Reformed Church, Mission, Mission Strategy, Muthi, Nationalist Party, Peoples' War, Race/racism, Victims of oppression/apartheid and Volk.

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The principle of UBUNTU has been greatly applicable in my preparation of this study. For those who may not be familiar with it, Archbishop Emeritus Desmond Tutu (in Ryan 2005: v) comes to their rescue when he explains that it means “I am because you are.” It further means that a human being is not an individual or island but part of others, thus: “A person is a person through other persons” (ibid). This has been applicable in this study. The success of this study was made possible by the contributions and cooperation with others. I was like a mechanic and they were like spanner boys and girls who gave me the necessary tools and advice while I was building up this project. I wish therefore, to thank all my spanner boys and girls.

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car which is the ministry of Beyers Naudé to the victims of oppression and the mission strategy that came out of it.

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## LIST OF ABBREVIATIONS USED

AAC	All Africa Conference
AB	Afrikaner-Broederbond
AFM	Apostolic Faith Mission
AICs	African Initiated Churches
ATR	African Traditional Religions
BC	Black Consciousness
CI	Christian Institute
CSV	Christelike Studentevereniging
COPE	Congress of the People
DRC	Dutch Reformed Church
DRCA	Dutch Reformed Church in Africa
DRMC	Dutch Reformed Mission Church
FEDSEM	Federal Theological Seminary
KJV	Kerk Jeugvereniging
NGKA	Nederduitse Gereformeerde Kerk in Afrika
NGSK	Nederduitse Gereformeerde Sendingkerk
NHKSA	Nederduitse Hervormde Kerk in Suider Afrika
NP	Nationalist Party
SA	South Africa
SACC	South African Council of Churches
SPROCAS	Study Project about Christianity in an Apartheid Society
UDF	United Democratic Front
UNISA	University of South Africa
URCSA	Uniting Reformed Church in Southern Africa
WCC	World Council of Churches



**DR BEYERS NAUDÉ AND WIFE, ILSE**



**Dr Beyers Naudé in action on God's mission to the victims of oppression**

## TABLE OF CONTENTS

Summary.....	ii
Key terms.....	iii
Acknowledgements.....	iv
List of abbreviations used.....	vii

### CHAPTER 1: INTRODUCTION

<b>1. PURPOSE, RELEVANCE AND METHOD.....</b>	<b>1</b>
1.1. THE PURPOSE OF THE STUDY.....	1
1.2. RELEVANCE.....	4
1.3. RESEARCH METHODS AND SOURCES.....	5
1.3.1. Literature study.....	5
1.3.2. Interviews.....	6
1.3.3. Analytical tool used.....	9
1.3.4. Terminology and concepts.....	14
1.3.5. Missiological approach and theological points of departure.....	20
1.3.6. Structure.....	26

### CHAPTER 2: BEYERS NAUDÉ FROM HIS BIRTH TO HIS ‘CONVERSION’, SOUTH AFRICA, FAITH BASED ORGANISATIONS AND APARTHEID

2.1. INTRODUCTION.....	28
2.2. EARLY LIFE.....	29
2.2.1. Parental background.....	29
2.2.2. Childhood and youth.....	31
2.2.3. Encounter with children of other races.....	33
2.2.4. Theological formation: University student.....	36
2.2.5. Involvement in youth movements.....	38
2.2.6. Beyers Naudé and his spirituality.....	39



<b>2.3. MINISTRY IN THE DUTCH REFORMED CHURCH (DRC) 1940-1963.....</b>	<b>39</b>
2.3.1. The Dutch Reformed Church in perspective.....	39
2.3.2. Ministry in the Dutch Reformed Church congregations.....	42
2.3.2.1. Wellington: 1940-1942.....	42
2.3.2.2. Loxton: 1942-1945.....	43
2.3.2.3. Pretoria South-Olifantsfontein: 1945-1949.....	44
2.3.2.4. Pretoria East: 1949-1954.....	45
2.3.2.5. Potchefstroom: 1954-1959.....	48
2.3.2.6. Aasvoëlkop: 1959-1963.....	50
<b>2.4. THE ‘CONVERSION’ OF BEYERS NAUDÉ .....</b>	<b>51</b>
2.4.1. The ‘conversion’.....	51
2.4.2. The Christian Institute.....	55
2.4.3. The reaction of the DRC and the <i>volk</i> to Beyers Naude’s ‘conversion’.....	56
<b>2.5. THE MISSION FIELD: POLITICAL CLIMATE IN SOUTH AFRICA DURING THE MINISTRY OF BEYERS NAUDÉ IN THE DRC (1940-1963) AND TO THE VICTIMS OF OPPRESSION (1963-1994).....</b>	<b>57</b>
<b>2.5.1. SOUTH AFRICA DURING THE MINISTRY OF BEYERS NAUDÉ IN THE DRC: 1940-1963.....</b>	<b>57</b>
2.5.1.1. An overview of the political landscape of South Africa .....	57
2.5.1.2. Selected apartheid legislations passed during the period under review.....	63
a. The prohibition of mixed marriages Act of 1949.....	64
b. Population Registration Act of 1950.....	64
c. Group Areas Act of 1950.....	64
d. Pass Laws of 1952.....	65
e. Bantu Education Act of 1953.....	65
f. Reservation of separate amenities Act of 1953.....	66



g.	Bantu Urban Areas Act of 1954.....	67
h.	Mines and Wok Act of 1956.....	67
i.	Bantu Homelands Citizen Act of 1970.....	68
2.5.1.3.	Response by the victims of oppression to government apartheid policies.....	68
<b>2.5.2.</b>	<b>SOUTH AFRICA DURING THE MINISTRY OF BEYERS NAUDÉ TO THE VICTIMS OF OPPRESSION: 1963-1994.....</b>	<b>72</b>
2.5.2.1.	An overview of the political landscape of South Africa.....	72
2.5.2.2.	Political dynamics of South Africa.....	75
a.	Government strategic action against victims of oppression.....	75
b.	Victims of oppression's strategic response to government action.....	80
<b>2.6.</b>	<b>FAITH BASED ORGANISATIONS' RESPONSE TO APARTHEID.....</b>	<b>88</b>
2.6.1.	Background.....	88
2.6.2.	Apartheid is embraced by churches.....	89
2.6.3.	Apartheid is rejected by churches.....	91
2.6.4.	Churches adopt a neutral stance (quiet diplomacy) on apartheid.....	92
2.6.5.	Ecumenical bodies.....	97
2.6.6.	Main minority religions.....	98
<b>2.7.</b>	<b>CONCLUSION.....</b>	<b>100</b>

## CHAPTER 3: THE NATURE AND IMPACT OF THE MINISTRY OF BEYERS NAUDÉ TO THE VICTIMS OF APARTHEID, 1963 TO 1994

3.1. INTRODUCTION.....	101
3.2. MISSION STRATEGY OF BEYERS NAUDÉ.....	102
3.2.1. Beyers Naudé and Liberation Theology.....	102
3.2.2. The character of Beyers Naudé .....	108
3.2.2.1. Positive character.....	108
3.2.2.2. Negative character.....	122
3.2.3. Centripetal mission pattern of Beyers Naudé .....	124
3.2.4. Centrifugal mission pattern of Beyers Naudé .....	128
3.3. OUTCOMES OF THE MINISTRY OF BEYERS NAUDÉ TO THE VICTIMS OF OPPRESSION.....	141
3.3.1. Negative response .....	141
3.3.2. Positive response.....	150
<b>3.4. CONCLUSION.....</b>	<b>159</b>

## CHAPTER 4: TOWARDS A COMPREHENSIVE MISSION STRATEGY TO THE VICTIMS OF OPPRESSION

4.1. INTRODUCTION.....	162
4.2. DEVELOPING A COMPREHENSIVE MISSION STRATEGY.....	163
<b>4.2.1. Methods.....</b>	<b>163</b>
4.2.1.1. Agents of mission.....	163
4.2.1.2. Word (preaching).....	165
4.2.1.3. Interaction with authorities.....	167
4.2.1.4. Context.....	168
4.2.1.5. Development.....	169
4.2.1.6. Interlocutors.....	170

4.2.1.7.	Teaching.....	170
<b>a.</b>	<i>Teaching means of Beyers Naudé</i> .....	170
	i. The Christian Institute.....	171
	ii. The Belydende-kring .....	172
	iii. Pro Veritate.....	172
	iv. African Independent Church Association.....	173
	v. The SPROCAS.....	174
	vi. The South African Council of Churches (SACC).....	174
	vii. Liberation movements.....	175
<b>b.</b>	<i>Support related teachings</i> .....	175
	i. Support to victims' initiatives.....	175
	ii. Support to ecumenical initiatives.....	176
	iii. Support by ministry of presence.....	176
	iv. Support by counseling .....	176
<b>c.</b>	<i>Character related teachings</i> .....	177
	i. Being a faithful servant of God.....	177
	ii. Deep faith.....	177
	iii. Maintaining a neutral stance.....	178
	iv. Humility.....	178
	v. Identification with the weak, the have-nots.....	178
	vi. Accessibility.....	179
	vii. Courage and perseverance.....	179
	viii, Theology of religions.....	180
	ix. Being a role model.....	180
<b>d.</b>	<i>Ethics related teachings</i> .....	181
	i. On the use of violence.....	181
	ii. On scriptural justification of oppression.....	182
	iii. On military conscientious objection.....	182
	iv. On social issues.....	183
	v. On support to liberation movements.....	183



vi.	On love to enemies.....	184
vii.	On radicalism.....	184
viii.	On investment.....	185
ix.	On acknowledging one's identity.....	185
x.	On armed struggle.....	186
xi.	On location of the place of residence.....	187
<b>4.2.2.</b>	<b>Motives.....</b>	<b>187</b>
4.2.2.1.	Use of Bible.....	187
4.2.2.2.	Scope of salvation.....	188
4.2.2.3.	Culture.....	189
4.2.2.4.	Reconciliation.....	189
<b>4.3.</b>	<b>CONCLUSION.....</b>	<b>192</b>
 <b>CHAPTER 5: CONCLUSION</b>		
<b>5.1.</b>	<b>CONCLUSIVE OVERVIEW.....</b>	<b>193</b>
<b>5.2.</b>	<b>LESSONS LEARNED FROM THE MINISTRY OF BEYERS NAUDÉ.....</b>	<b>197</b>
5.2.1.	The influence of strong Afrikaner cultural upbringing.....	197
5.2.2.	Diminishing prophetic voice of the church in post-Beyers Naudé period.....	199
5.2.3.	Stigmata of the cross.....	200
5.2.4.	The transforming DRC.....	202
5.2.5.	Contextual ministry as today's mission approach.....	204
5.2.6.	Ministry by presence.....	204
5.2.7.	Salvation as liberation to full humanity.....	205
5.2.8.	Beyers Naude's hermeneutics.....	206
5.2.9.	Beyers Naude's personal devotion.....	206
5.2.10.	Reconciliation.....	207
5.2.11.	Ecumenism.....	209
5.2.12.	Interaction with authorities.....	209



<b>5.3.</b>	<b>FINAL CONCLUSION.....</b>	<b>210</b>
5.4.	WAY-FORWARD.....	211
5.4.1.	Areas for further study.....	211
<b>6.</b>	<b>LIST OF REFERENCES CITED.....</b>	<b>214</b>
<b>7.</b>	<b>APPENDICES.....</b>	<b>229</b>
A:	INTERVIEW WITH DR. A.L. BARTLETT.....	229
B:	INTERVIEW WITH PROF. N.A. BOTHA.....	231
C:	INTERVIEW WITH PROF. J.N.J. KRITZINGER.....	234
D:	INTERVIEW WITH PROF. P.G.J. MEIRING.....	238
E:	INTERVIEW WITH DR R. A. MEYER.....	244
F:	INTERVIEW WITH REV. Z. MOKGOEBO.....	248
G:	INTERVIEW WITH REV. S. S. TSHELANE.....	253
H:	INTERVIEW WITH MR. J. NAUDÉ .....	259
I:	APARTHEID LEGISLATIONS .....	265
J:	SOUTH AFRICAN CHURCHES.....	226