

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

4.1. INTRODUCTION

The previous chapter looked at the ministry of Beyers Naudé to the victims of oppression. That chapter answered the main question posed at the beginning of it as to “what *muthi* did Beyers Naudé use to win the hearts of the victims of oppression, thus restoring credibility to the Christian faith!” This chapter focuses on the development of a comprehensive mission (communication) strategy to the victims of oppression based on the *lesson learned* from the ministry of Beyers Naudé.

My thesis is that the world will always have victims of oppression by another form of ‘apartheid’. The new form of victims of oppression is made out of post-1994 South Africans who feel left out by government economic development and service delivery programmes. These people feel dissatisfied and oppressed by government programmes that fail to strike a balance between the rich and the poor (1.3.4.c). The question within the limits of this study is ‘how to minister to this new form of victims of oppression who are angry and fighting back?’ At the time of writing this study, there are high levels of dissatisfaction (by the new form of victims of oppression) with service delivery and protests that reminded one of the scenes in the township streets during the ministry of Beyers Naudé in the 1970s and 1980s. These are victims of oppression of our time and this trend will be there even in the future. Their characteristics are always the same demonstrated by anger, mass action i.e. protest marches followed by violence, destruction of property, littering on streets, police action and injuries. The question is, ‘how to minister to these people in the same successful way Beyers Naudé did?’ This comprehensive mission strategy to the victims of oppression seeks to provide answers to this question. It is equipping ministers of religion and other interested individuals of the 21st century and beyond with a tool that will enable them to face the challenges of our times (and future) with regards to participating in God’s mission.

4.2. DEVELOPING A COMPREHENSIVE MISSION STRATEGY

My approach in developing this strategy will follow the structure of the analytical tool which is pillared on *methods* and *motives* (1.3.3). I will develop this communication tool by looking at Beyers Naudé's ministry methods and motives which will in turn inform the development of the strategy. In developing this tool for the victims of oppression, I will unpack how Beyers Naudé approached these issues (methods and motives). This will in turn give direction as to how people can employ them in communicating the Good News in a meaningful way in the lives of the victims of oppression. Basically, chapter three will act as a springboard from which this mission strategy will be developed. There shall therefore be a regular dialogue between this chapter and the previous one as a building process for the mission strategy for the victims of oppression.

4.2.1. Methods

4.2.1.1. Agents of mission

Agents of mission are defined in terms of their participation in *Missio Dei*. The two main questions addressed in this section are; Firstly, what are the qualifications of agents of mission and secondly, how to use agents of mission? While I investigate Beyers Naudé's approach on this matter, one should keep in mind that according to Bosch (1991:131-132), Paul used as assistants what he (Bosch) calls Paul's colleagues or associates as agents of mission. His assistants were from the ranks of his converts some of whom gained positions in the churches that he established.

Judged by the ministry of Beyers Naudé in South Africa, it became apparent that every Christian is expected to be an agent of God's mission. Beyers Naudé armed victims of oppression to be agents of mission to their oppressors. This became practical in the theology of Meyer (2009) who after having been 'converted' by Beyers Naudé states: "I started to believe this and started to challenge the DRC theology before I left her to become study secretary and editor of *Pro Veritate* in the CI." The route that was followed by Mokgoebo's 'conversion' also indicated this trend. Referring to additional factors that led to his 'conversion' at the time of his

close association with Beyers Naudé in the Belydende-kring he states: “During that period, there were freedoms in Mozambique and later Zimbabwe and there was Black Consciousness movement and all these sharpened my resolve to fight against apartheid.” This means that these factors added to the influence of the ministry of Beyers Naudé on Mokgoebo’s ‘conversion’ as an agent of mission.

Looking at his association and support for the Black Consciousness movement which in turn influenced Black Theology, Beyers Naudé like other Black theologians, believed that all ‘converted’ people are agents of mission to the ‘unconverted’. Boesak (1988:60) wrote that Black theology “believes that God has taken the sides in the South African situation, and calls (emphasis by author) upon blacks to join in the struggle against inhumanity and injustice.”

This was also enacted in the ministry of Beyers Naudé. According to Meyer (2009), Beyers Naudé toured the mining compounds on the East Rand. During the visit he was touched by the poor conditions of Blacks. On his return he accused ministers of the DRC of not addressing those conditions as part of their ministry.

It is apparent from this that Beyers Naudé also wanted to bring on board his Afrikaner community as agents of mission. Tshelane (2009) adds that

Beyers Naudé dealt with the Afrikaner community to realize that they also had witness in Africa. They cannot jump over other people’s heads. For instance, I was present when he (Beyers Naudé) acknowledged Willie Jonker’s apology against apartheid. He did a lot of work in terms of humanizing the DRC Christian community....His witness had to bear all people who were too scared to endorse his witness.

The ‘converted’ in this case were those who were prepared to face what Botha (2009) calls “the stigmata of the cross” and consequently abandoned oppressive activities. They took the preferential option of the poor and adopted a contextual hermeneutic which takes into account the situation of the oppressed. Boesak (1984a:79) defined this as follows: “The God of the Bible is the God of Jesus Christ who took upon himself the condition of oppression and poverty. Jesus sided with the

poor and the weak. He speaks of himself as a ‘servant’.” Addressing the question of the missiology of Black Theology, Kritzing (1988:155) concurs with this view when he wrote: “The first thing to note about black missiology is therefore that it deals with Black people as the subjects or agents of Christian mission.” It could be concluded that the ‘unconverted’ are the oppressors who misuse the Bible for their own ends.

The role played by Beyers Naudé in the life of the Belydende-kring indicated an example of how he ‘converted’ (turned) victims of oppression into agents of mission to the DRC. He was therefore instrumental in the establishment of the Belydende-kring (3.2.4; cf Mokgoebo 2009), a body that became vocal against the DRC’s racial division of her ‘daughter’ churches and her unwillingness to form unity with them (Randall 1982:46; cf 1995:94). The DRC missionaries in these churches also came to him for advice (3.2.3). The influence of Beyers Naudé in encouraging agents of mission to stand up against injustice could also be seen within the ranks of the DRC. In this case, he influenced some Afrikaner Christians and theologians to pressurize the Nationalist Party government to re-examine the very foundation of its apartheid policies (The Star, 9 September 2004).

Despite this inclusive approach on agents of mission, Beyers Naudé puts more responsibility on Ministers of Religion. Because Beyers Naudé’s theology of mission puts emphasis on the concept of mission praxis, which is a combination of theory and practice in the same basket, he expected agents of mission to practice mission the same way. That is why after his visit to the hostels where he experienced bad living conditions for residents, he returned and accused DRC ministers of not doing anything about changing peoples’ lives and urged them to act and minister accordingly. Beyers Naudé emphasised the role of Ministers of Religion that they should be aware of their role as participants in God’s mission.

4.2.1.2. Word (preaching)

As a protestant, like all members of denominations that subscribe to what Knitter (1985) refers to as “kerugmatic model”, preaching of the Word was central in Beyers Naudé’s ministry. The Protestant mentality with regards to the Word was clear; “outside the *word* (sic), no salvation” (Knitter 1985:135; cf Bosch 1991:475).

However, this conservative approach, changed during the Enlightenment. Though the centrality of the Word is still emphasized, the exclusive element with regards to salvation was abandoned.

Tshelane (2009) referring to Beyers Naudé's preaching states:

His gift of scriptural reflection, especially his reflection on Pharaoh's dream by Joseph. He impressed me on this. The problem of Pharaoh's dream was what it implied, 'I see seven lean cows and seven fat ones.' Beyers Naudé took that and explained. He called his ban that was seven years as seven lean years. This type of explaining scriptures made me love and respected him.

The basis of Beyers Naudé's use of the Bible is well summarized by Meyer (2009): "He analysed the political situations in the light of the Christian faith. He asked: 'What can Christ do in this situation?' Beyers Naudé was a sincere Christian. He gave his witness from the Bible, from the Christian point of view...He applied theology practically in life."

In the light of the above, preaching was to be contextual i.e. taking into account the conditions of the 'objects' of his ministry. This is characteristic of Liberation theology that was defined by Maimela (1987:75) as a

...theology that consciously insist on reflecting on the concrete situation of suffering and oppression, so that it can at least answer the questions which the poor majority are asking in their quest for liberation through the creation of social conditions in which they might have room to breathe.

Theoretical and abstract sermons that were not accompanied by actions were not acceptable to Beyers Naudé. This was demonstrated by his ministry that was *mission praxis* driven. Boesak (1988:61) further defined this situation through his explanation of Black Theology when he indicated that it deals with the realities encountered by Blacks in the light of and under the critique of the Word of God. He also warned that Black Theology is not excluded from the judgement of the Word of God. Boesak outlined the focus of Black Theology as a ministry that addresses

suffering and hope, with love and peace, with oppression and liberation from the yoke of oppression.

Beyers Naudé had a balanced preaching approach that was acceptable to most denominations. For that reason, during the period of his active ministry to the people of South Africa, he received invitations from different denominations nationally and internationally. For instance, he was the first South African to be invited to preach in Westminster Abbey (Randall 1982:36). Nationally most of the invitations came from the Anglican and Presbyterian churches (Ibid: 41).

4.2.1.3. Interaction with authorities

What lessons can we learn from the ministry of Beyers Naudé with regards to the way in which interaction with authorities is to be handled? There are two stages in Beyers Naudé's interaction with authorities. At first he was supportive of the authorities' unjust laws. After his 'conversion' he adopted a critical and prophetic approach (2.4; cf Bosch 1991:274-277). From his birth to the first twenty years of his ministry in the DRC, he supported apartheid. After his 'conversion' in the early 1960s, his interaction with the authorities became unfriendly because of the racist policies which he regarded as unbiblical. Beyers Naudé's prophetic ministry caused him harassment and suffering from the apartheid government.

Some of the early unfriendly interactions with the state was the friction he had with Prime Minister Hendrik Verwoerd as a result of the Cottesloe statement and the position of the DRC (Ryan 2005:64). Every state torture for the victims of apartheid was not met with kid-gloves from Beyers Naudé and they all ignited his prophetic reaction. He was deeply moved by the events at Sharpeville on 21 March 1960. Sometimes Beyers Naudé also interacted with the state through the structures or organizations that he assisted to establish such as the Belydende-kring. It was due to his influence that "the black church began to call for a forthright, non-racial witness to Christian unity, for example, common witness with mixing of congregations, as well as shared decision-making...." (Randall 1982:65).

Beyers Naudé adopted a strong prophetic voice against the apartheid government. It became clear in this study that prophetic ministry against the authorities was applied when they deviated from what he understood to be the ruling against the will of God. It could therefore be concluded that Beyers Naudé judged the actions of the authorities against the light of the will of God.

4.2.1.4. Context

Black theology also calls itself a 'contextual' theology; it functions, and wants to be understood, within a particular situation. In South Africa, the context of Black theology is the life experience of Blacks in South Africa- an experience shaped by the realities of a system called apartheid. Therefore, it deals with apartheid, pass laws, racial discrimination, poverty, oppressive 'security' laws, economic exploitation, and all the other bitter realities of being Black in South Africa (Boesak 1988:61).

Contextual analysis has been notable in the ministry of Beyers Naudé (3.2.1). He preached a theology that "consciously insists on reflecting on the concrete situation of the suffering and oppression, so that it can at last answer the questions which the poor majority are asking...." (Maimela 1987:75). He made it one of his priorities to understand the situation of the environment in which he was ministering. While advising Federal Theological Seminary (FEDSEM) clergy graduates in 1977 on this matter he stated: "Let your message be so authentic, so relevant, so meaningful in its portrayal of the living Christ that people will know: this man has struggled to make the Christ of the New Testament the living Christ of today for those of us living in Umlazi, in Sibasa, in Langa, yes, even in the remotest corner of a rural homeland" (Naudé 2006:86). Meyer (2009; cf Meiring 2009; see Heaney 2004:196) witnesses the fact that Beyers Naudé understood his context. They all agreed that he read newspapers and other publications that kept him informed about the world around him. They confirmed that he read about any subject that equipped him like politics, economics, history and other subjects. He thereafter analysed these subjects in the light of the gospel.

The messages from Beyers Naudé indicated a clear contextual component. For instance, when he conducted devotions on the occasion of the visit of the WCC General Secretary to Cape Town in 1991, the effect of contextual consideration was clear in his message because he mentioned the problems that were affecting people (Naudé (1991:91).

Successful ministry in the light of the ministry of Beyers Naudé requires one to go into other peoples' worlds, the situation that is referred to by Saayman (2007:96) as the crossing of the inner boundaries that was created by colonialism and apartheid.

4.2.1.5. Development

Around 1965 to 1966 he brought together a seminar for all committed mainline Christians to discuss the education for AICs. During that time, all clergy whether mainline or AICs, very few had matric qualifications. Beyers Naudé got into it and attracted the AICs because people wanted education. A year later they set up a seminary called African Independent Church Association (AICA) seminary. They also asked Fort Hare University to host the seminary. This happened in 1967 and it was the initiative of Beyers Naudé. His name became a house-hold name. For generations to come, he grew with that legacy (Tshelane 2009).

What should be the most viable ministry approach with regards to development of the victims of oppression? Beyers Naudé's ministry included development of the victims of oppression in a number of ways (3.2.4). Through his financial contacts and donations he got from abroad, he financed the education of many victims of oppression and offered them free advice (Botha 2009). He also facilitated ways for those who wanted to go in exile out of the country.

Beyers Naudé also offered financial management lessons to victims of oppression. He also developed their leadership qualities as was the case with the African Initiated Churches and the ministers from the former 'daughter' churches of the DRC. Through the Belydende-kring, they became vocal against the ministry of the DRC (Tshelane 2009; cf Mokgoebo 2009).

4.2.1.6. Interlocutors

Being part of a collective that is made out of a team of interlocutors from various backgrounds is an important ingredient in the success of mission as was seen in the ministry of Beyers Naudé (3.2.3; cf 3.2.4). An assortment of interlocutors from various backgrounds, coupled with a listening ability and reading ambition is a strong tool for a successful ministry.

Beyers Naudé was not alone in his journey but was part of a collective (team). He made links with powerful people across race, religion and socio-political lines who broadened his understanding of his ministry context. He created himself room to understand his ministry environment and that of other people. He had many interlocutors and they included Archbishop Desmond Tutu, Dr Allan Boesak, Mr Steve Biko, Mr Nelson Mandela, DRC, leaders from 'daughter' churches of DRC, leadership of other churches especially English-speaking churches, Government officials and victims of apartheid. He did what Kritzinger (2009) commended him for when he states that "he listened to Steve Biko and knew that Black Consciousness (BC) was not against Whites but racism."

4.2.1.7. Teaching

a. Teaching means of Beyers Naudé

Promotion of education and training as a means of developing the disadvantaged is an important element in ministering to the victims of oppression. Beyers Naudé provided teaching through his witness, the example of his life as a role model and the erection of institutions that helped to promote his teachings and views. Apart from institutions as a vehicle for his teachings, Beyers Naudé's teachings were also communicated through his lifestyle, for example, his support to victims of oppression, his character and how he responded to questions of ethics in his ministry.

A similar practice of extending one's teaching through the creation of means was also employed by Paul in his mission work according to Bosch (1991:131; cf 4.2.1.1). Bosch (ibid) indicates that Paul used a variety of what he (Bosch) calls Paul's

colleagues or associates that he (Paul) set up in the churches that he established. They became his extension even to places that he personally did not reach.

Beyers Naudé's teaching methods may further be grouped into the following four categories: Firstly, *institutions* such as the Christian Institute, the SACC and others became his vehicles to spread his views or teachings. The second means of communicating his views was through what I term *Support Related Teachings*. This means that his support for certain aspects of the victims of oppression became teaching aids to be emulated. The way in which he enacted his support became a teaching method for many. The third communication means was what I called *Character Related Teachings*. By this I meant that his character became a lesson to many. The fourth tool for carrying out his views was through the direction from his teachings on matters of *ethics*. These four instruments are fully discussed below:

i. The Christian Institute

The Christian Institute (CI) was a tool for Beyers Naudé's teaching and communication. It was among the organizations that represented the teaching and mind of Beyers Naudé (2.4). Adonis (2005:126) was having this view in mind when he stated that "Beyers Naudé practiced what he believed and confessed it in his service as minister, as director of the Christian Institute...." Meyer (2009) refers to the CI as an organization that cemented his closeness and friendship with Beyers Naudé, a closeness that led to many projects together. The initial contact of Botha with Beyers Naudé was within the context of the CI (Botha 2009). Mokgoebo (2009) commends the CI as a platform that enabled him to meet Beyers Naudé. He knew Beyers Naudé through Ministers of Religion who were by then members of the CI. He explained that since he had met Beyers Naudé through this channel, discussions and meetings never stopped. Tshelane (2009) reasons that "many people came to know the African Independent Churches (AICs) within the context of the CI and the example of those was Prof Charles Villa-Vicencio."

The CI was in many ways synonymous to Beyers Naudé. Villa-Vicencio (1995:27) puts it well that "the story of the Institute is in many ways the story of Naudé's remarkable propensity for change." Beyers Naudé was also the first Director of this

organization. The contributions of Beyers Naudé in the existence of this organization could be seen from the fact that was articulated by Clarke (Tribute, 12 September 2004) that "...Naudé had put his energies into the formation of the Christian Institute, bringing together different denominations and cultures." The CI represented the dream of Beyers Naudé that was made a reality, that of being a witnessing community of people of all races and gender, a mixture of laymen and women as well as clergies. All of these indicate the position of influence that Beyers Naudé had within the CI and how he could easily use it as a vehicle of his views.

ii. The Belydende-kring

The Belydende-kring (BK) played an important role in the way Beyers Naudé communicated and challenged perceptions. He contributed to the formation of the BK which also became a platform for witnessing his views (3.2.4). Kritzinger (2009) when he met Beyers Naudé, it was within the context of the BK. It was for this reason that led him to state that "BK changed my life." Botha (2009) concurs that

...all BK members looked up at Beyers Naudé as quite a remarkable leader, a theologian in terms of sacrifices he made for participating in the struggle against apartheid. He paid the price. People loved him and respected him for that.

Mokgoebo (2009) knew Beyers Naudé through ministers who were members of the BK. The respect shown to Beyers Naudé by members of BK as seen above, suggests that they were able accept his views and spread them.

iii. The Pro Veritate

Pro Veritate was another voice for Beyers Naudé. It was a publication of the CI. This publication also became an instrument for the teachings of Beyers Naudé. Beyers Naudé was the first Editor of this publication and served for many years in that position. Meiring (2009) indicates how Pro Veritate became a platform from which Beyers Naudé spoke to different people including members of other faiths groups. Meiring (ibid) referring to Beyers Naudé states that "when he started Pro Veritate, he

came into contact with other religions. Some of the Muslim and Jewish communities had great regard for him. Within the CI, he was willing to talk to people of other faiths.” Mokgoebo (2009) understands the message of Beyers Naudé through Pro Veritate as that of liberation theology when he stated that “the CI and the Pro Veritate conveyed this text message that the rich cannot enter the Kingdom of God unless the camel can get through the needle hole.” Judged by these statements about his influence on this publication, it could therefore be concluded that this publication extended his ministry.

iv. African Independent Churches Association

The African Initiated Churches (AICs) were another instrument for Beyers Naudé. He had an influential association with the AICs (2.6.4; cf 3.2.4). He contributed to the formation of the African Independent²⁰ Churches Association of South Africa (Meyer 2009; cf Kritzinger 2009). Tshelane (2009) knew Beyers Naudé within the context of his association and contribution to the development of the AICs. He does not hesitate to say that “the AICs are there because of the old man’s wisdom.” He assisted the AICs with the development of their training in theological education and also by including them in the CI (Ryan 2005:102; cf Randall 1982:56). In the words of Tshelane (2009),

...in Maphumulo, the Lutherans also approached the AICs but not in the same way as Beyers Naudé did. Beyers Naudé was one who opened the gates for all the researchers who later approached the AICs. He established a seminary for the AICs. He used lecturers from FEDSEM on condition that they would simplify their lectures.

²⁰ While it is understood that in academic circles the term that is preferred is Initiated, the group of AICs that were instrumental in the formation of this association with Beyers Naude preferred Independent over against Initiated as seen in my interview with an AIC leader, Rev Siphon Tshelane in this study (Appendix G; cf 3.3.6.5; see Masuku 1996: 442-443).

v. SPROCAS

Another body that partly came into being as a result of the mind of Beyers Naudé which also became a vehicle of his views was the Study Project about Christianity in an Apartheid Society (SPROCAS) commission (3.2.4; see De Gruchy 2005:86 & Naudé 2005:91). According to Meyer (2009), Beyers Naudé was responsible for the formation of SPROCAS. It was through SPROCAS that Beyers Naudé attacked capitalism through the 1973 report that was entitled *A Taste of Power*. This approach was influenced by the relationship that existed between the CI and SPROCAS (Randall 1982:65). SPROCAS was formed in 1966 as a study platform to address the question of Christianity in an apartheid society (Naudé 1995:89). It came with a description of basic institutions and processes of society (Randall 1982:47). Through the SPROCAS, Beyers Naudé demonstrated the need for the gospel to be implemented in every area of human life. His influence in this organization cannot be underestimated.

vi. The South African Council of Churches (SACC)

The South African Council of Churches (SACC) was another platform for Beyers Naudé. He was instrumental in the development of this body to which he played an influential role (3.2.4; cf Adonis 2005:126). The SACC became a formidable vehicle for Beyers Naudé that carried out his teachings. One example of this as identified by Meyer (2009) was when he divided the SACC into regions and used them to address Black youths who were believed to have lost credibility in the Christian faith due to the manner in which it was misused by apartheid. Beyers Naudé assisted victims of oppression with finance. This was excelled during his tenure as General Secretary of the SACC. Tshelane (2009) refers to an economic wing of the SACC that was formed. He indicated that this was about economic literacy and ended up setting up a trust. This trust was headed by the General Secretary of SACC. It was also through Beyers Naudé's efforts that the SACC adopted a resolution on conscientious objection (De Gruchy 2005:88).

vii. Liberation movements

Beyers Naudé supported Black liberation organizations such as the African National Congress (ANC), Pan Africanist Congress (PAC), Black Consciousness (BC) movement and United Democratic Front (UDF) in which he had influence (3.2.4). Tshelane (2009) confirms his support for political movements by citing the example of the contribution he made to the UDF when he stated that, “organizations like United Democratic Front (UDF) could not have gone anywhere if they did not use the wisdom of the old man as a shield, as a patron.” However, his support for the Black Consciousness movement was viewed by some of his White colleagues in the CI as radical and they stated that “he went too far” (Kritzinger 2009). Most of the assistance was material, emotional and spiritual. Material assistance was mostly in the form of money (Naudé 1995:92; cf Tshelane 2009; see Kritzinger 2009). It appears that Beyers Naudé was trusted within political circles as a result of what Meyer (2009) refers to as “practical Christianity” that he rendered for them.

b. Support related teachings

i. Support to victims’ initiatives

Support of initiatives for victims of oppression is important for any successful ministry. Initiatives in the area of education provide strategic investment and development for victims of oppression. Beyers Naudé taught by example as an enactor of this type of support. He supported initiatives for victims of oppression in the area of education. Some of the people I interviewed confirmed his support for Black initiatives of education from which some of them benefited. Botha (2009) and Tshelane (2009) confirm this point from the perspective that they also benefited from the funds and encouragement from Beyers Naudé. Beyers Naudé (in Randall 1982:47) “came to see that black initiative was the key to true liberation and development in South Africa.”

ii. Support to ecumenical initiatives

Support of ecumenical initiatives featured in the ministry of Beyers Naudé for the victims of oppression (3.2.4). Ecumenism was one of the activities in his ministry to the people of South Africa (Pro Veritate 15 May 1966:5; cf Pro Veritate 15 May 1965:5; see Heaney 2004). In the light of this, it is important for Ministers of Religion to support ecumenical programmes in areas of their mission. Ecumenical initiatives should not only be limited to denominations that follow a particular tradition to the exclusion of others. They need to be accommodating following the example of Beyers Naudé in embracing even the African Initiated Churches (AICS) which according to Masuku (1996:441-455; cf 3.2.4) are looked down upon.

iii. Support by ministry of presence

Ministry by presence that is, being where the people are is an important successful ministerial tool. This means being physically with people wherever they are, in joys and sorrows. The ministry of Beyers Naudé included this type of ministry. He made an appearance in many places of pain and joy for the victims of apartheid. Ministry by presence is one of the formidable tools in the success of ministry as evidenced by Beyers Naudé (3.2.4). It is therefore necessary for Ministers of Religion to apply ministry by presence in their ministry. This can start from what (in church circles) is known as 'house-visits' and be broadened to include attending community meetings, funerals, celebrations, sports and many other such events.

iv. Support by counseling

Practicing counseling ministry services to victims of oppression is important. The ministry of Beyers Naudé was characterized by people who came to him for counseling (3.2.3). In the light of the example of Beyers Naudé, I would stress the importance of counseling in ministry. This should go beyond denominational and religious lines and even to include members of the community who may not belong to any church or religion.

c. Character related teachings

i. Being a faithful servant of God

Successful ministry is the result of one's character as being a faithful servant of God. Beyers Naudé was one typical example of this virtue. He has proven himself to be His servant, who chose to listen to God and serve Him in a faithful manner. Since his 'conversion' as explained in the previous chapters (3.5), he served the Lord through his ministry to the victims of apartheid (2.4).

The example of Beyers Naudé in this regard, dictates that Ministers of Religion should ensure that they are faithful servants of God. They should listen to God and do His will in ministering to His people. Challenges of our time put some Ministers of Religion on the wrong side of morality. Consequently, some Ministers of Religion are caught up in corrupt activities such as sex scandals and physical fights.

ii. Deep faith

For one to have a successful ministry, one needs to have a deep and unshakable faith. This virtue was epitomized by Beyers Naudé (3.2.2). Beyers Naudé believed that Christianity should be practiced in every sphere of human life. Meyer (2006) wrote that Beyers Naudé testified about Jesus Christ as his Saviour, who forgave his sins and provided ultimate meaning to his life. He indicated how for Beyers Naudé, the gospel of Jesus was sufficient as long as it was also applied towards renewal in South Africa. Meiring (2009) testifies to Beyers Naudé's deep connection to Christ. He states that there is no one who can live with Beyers Naudé without having been touched. Meiring (ibid) referring to Beyers Naudé stated that "he touched us in many ways, by his integrity, his deep commitment to Christ, to live the gospel in a difficult situation in South Africa."

iii. Maintaining a neutral stance

It is advisable for servants of God to maintain a neutral position on political matters in their ministry. Beyers Naudé did not openly support party politics but instead tried to be as inclusive as possible (3.2.2). For instance Meyer (2009) indicates how Beyers Naudé offered assistance to all people who came to him regardless of their political parties. Bartlett (2009) concurs that Beyers Naudé was open to all people and that all who came to him represented different political organisations. This approach is a good example of what Ministers of Religion need adopt in their ministry.

iv. Humility

Humility is one of the needed values for a successful ministry. Beyers Naudé succeeded in this. The level of humility demonstrated by Beyers Naudé is one of the most valuable tools for ministry (3.2.2). Jesus Christ led a humble life and Beyers Naudé understood this virtue and applied it in his ministry. In following the example of Beyers Naudé, Ministers of Religion need to adopt this virtue.

v. Identification with the weak, the have-nots

Identification with the weak or the oppressed is also an important characteristic for mission success. The ministry of Beyers Naudé was an epitome of this virtue (3.2.2; cf Bosch 1991:98). Meyer (2009) indicates that Beyers Naudé “felt that we had to go outside of the DRC and identify with the victims of oppression and have integrity with them so that they can understand us and we can learn from them.” Meyer added that Beyers Naudé “was sensitive to the needs of the poor.” Botha (2009) indicates that he “stood for justice even if people stood away from him. He had a deep solidarity with the poor.” In following the example of Jesus Christ and Beyers Naudé, Ministers of Religion need to affirm the weak and the poor such as orphans, elders and people with disabilities, women and children.

vi. Accessibility

Accessibility is among the most important armaments for a successful ministry to the victims of oppression. The ministry approach of Beyers Naudé, was an epitome of this virtue (3.2.2). His ministry qualified him as a ‘peoples’ person’ who accommodated every person. Botha (2009) was intrigued by his simplicity as could be seen when he discloses that “he was simple, analytical on apartheid. I was inspired by him....He was simple, but with a strong prophetic power.” Tshelane (2009), speaking for the AICs also commended Beyers Naudé for the manner in which he was accessible to the AICs. An interesting aspect of his accessibility was well outlined by Bartlett (2009) who stated that

...he was a strong prophetic figure who put up his case in a strong way but at the same time he was this deeply pastoral person who will sit down with you, talk down some serious issues and can listen to you and give you strong pastoral support. He was a remarkable person.

His son Johann (2009) confirmed that “he always had a good relationship with all his neighbors. He enjoyed the friendship of the young, the old, the people’s (sic) of the multi-cultural rainbow nation of our diversified country.” The world today is infested with challenges such as class, status, racism, gender insensitivity and economic status which make some people inaccessible. The example of Beyers Naudé in this regard is important for Ministers of Religion for an effective ministry.

vii. Courage and perseverance

The ministry of Beyers Naudé was propelled by courage and perseverance amidst pain and frustration caused by his church and the security forces (3.2.2). According to Bartlett (2009), he is a courageous person when judged by the sacrifices he made and the challenges he has gone through since the early 1960s. Kritzinger (2009) adds that “he was innovative, not scared to start a new thing. His church building did have a cross and windows painted with all symbols. He was brave to start something.” He added that Beyers Naudé did something uncommon for the

Afrikaners because “for the Afrikaners it was a radical thing to oppose apartheid, not only questioning it.”

On the other hand, Botha (2009) sees an embodiment of prophetic ministry, courage and hope in him. According to Meyer (2009), there was courage in Beyers Naudé especially for the challenge he posed to the DRC against her scriptural justification of apartheid. Referring to Beyers Naudé, Meiring (2009) adds that he continued to show courage despite the fact that

...most of his family turned their backs against him. *Oom* Frans also turned his back against Beyers Naudé. But a few years later, the relationship was rebuilt. But over the years he was ostracized not only by the church but by his colleagues and family.

viii. Theology of religions

One of the most important instruments in ministry is to treat other religions with respect. Beyers Naudé succeeded in doing this by supporting inter-religious dialogue and cooperation (3.2.4). Meyer (2009) discloses the case of a Jewish employee for the CI who converted to Christianity as a result of Beyers Naudé’s witness. Kritzing (2009) refers to Fareen Isaac whom he called a well-known Muslim activist against apartheid who was moved by the witness of Beyers Naudé especially a prayer he prayed after the TV interview between Beyers Naudé and Dorothy Zille, a German theologian. He commented that Beyers Naudé made Christianity more attractive. According to Meiring (2009), “some of the Muslim and Jewish communities had great regard for him.” The example of Beyers Naudé is a call to Ministers of Religion to work with members of other religions with respect.

ix. Being a role model

Successful ministry needs to be led by a person who could be emulated and can directly make an impact on the victims of oppression. Beyers Naudé fitted well into this category. For instance, Bartlett (2009) states that Beyers Naudé became a father, mentor and role model to him. He was somebody he could go to for advice,

direction and discuss issues. Meyer (2009) argues that Beyers Naudé supported and confirmed him in his faith as a Christian. He further stated that he influenced his politics and society. Meyer added: “He argued that the gospel must be the light of the world and salt of the earth, not only about one’s relationship with Christ on personal matters, but for the impact in society as well.” He acknowledged that his meeting with Beyers Naudé taught him that his faith should have impact in all areas of society.

Kritzinger (2009) commends Beyers Naudé for having inspired him to change his mind about being ashamed of being an Afrikaner as a result of their role in apartheid. Kritzinger (ibid) also added that he strengthened his understanding of the Christian faith. From Beyers Naudé’s example, he learnt that the Christian faith is about freedom, dignity and justice. Kritzinger (ibid) indicated how a popular Muslim anti-apartheid activist commended Beyers Naudé for having made Christianity attractive. Botha (2009) concurs that Beyers Naudé inspired him. Meiring (2009) adds that Beyers Naudé addressed them while he was a minister and when the news came that he was banned, that touched them. For Mokgoebo (2009) Beyers Naudé provided the example of a truly dedicated person who was prepared to pay the highest price. He states that Beyers Naudé taught him activism, that Christianity is not just a matter of prayer and divine principles, but these are borne in the struggle of the people whom God wants to liberate, the poor and the oppressed. Tshelane (2009) reasons that Beyers Naudé “helped people to understand Christianity better and that this faith was manipulated for politics.”

d. Ethics related teachings

i. On the use of violence

Should a Christian use violence? What teaching do we have from Beyers Naudé on the use of violence? Beyers Naudé had a balanced view on this matter. He appears to be against violence in principle. He then brings John Calvin into the picture. In this instance, his view was that under certain circumstances violence may be permissible especially in the light of John Calvin’s interpretation of violence. Beyers Naudé

approached this matter from the question he posed, “Should a Christian support violence?” (Naudé 1995:92).

Beyers Naudé took guidance from Calvin who argued that people should be obedient to government only when she rules in accordance with the will of God. If the government uses violence, Christians should first react by exploring all peaceful means. He concluded by advising that violence is justified if all peaceful means have been explored and violated against by the government (ibid).

ii. On scriptural justification of oppression

Is it acceptable to justify the oppression of other people scripturally? Meiring (2009) states that “it was painful also in my own congregation that there people who did not see that apartheid was wrong. They regarded it as proper solution to the race issues in South Africa.” What lesson do we learn from Beyers Naudé’s ministry? Randall (1982:46) indicated that Beyers Naudé’s ministry to the people of South Africa from the 1960s to the 1970s was dominated by the struggle of what he referred to as the “false theological argument used by the NGK to justify apartheid” (ibid; cf Pro Veritate 15 October 1966:2; see Pro Veritate 15 March 1967:1; see Pro Veritate 15 August 1966). The ministry of Beyers Naudé was a great struggle against the scriptural justification of apartheid (3.2.4).

iii. On military conscientious objection

How could one handle a situation of military conscientious objection against a defence force in defence for the sovereignty of an oppressive state that claims to be Christian? (Boesak 1988). What lesson do we get from Beyers Naudé’s ministry, or how did he handle this situation? Beyers Naudé supported the concept of military conscientiousness objection (3.2.4). Over against this, he supported the military offensive by victims of apartheid as a ‘just-war’ in self defence against state violence (in Randall 1982:62). This indicated Beyers Naudé’s eagerness in support for military conscientious objections of the military that was believed to defend an unjust government.

iv. On social issues

Should believers support social issues? Or are social issues, worldly things that have nothing to do with God's mission? What teachings do we glean from Beyers Naudé's ministry approach on this matter? The characteristic of his ministry was that of support for social and political issues. Beyers Naudé's ministry indicated support for the two mandates of mission as identified by Bosch (1991:403). Bosch (ibid) argues that there are two different mission mandates for the church namely; spiritual and the social. The first refers to the instruction to spread the Good News of salvation and the second one calls for Christian participation in social issues that includes social justice and wellness of humanity. In his view, the gospel was to be implemented in every area of human life. According to Meyer (2009), Beyers Naudé "argued that the gospel must be the light of the world and salt of the earth, not only about one's relationship with Christ on personal matters but for the impact in society as well." Meyer (ibid) added that Beyers Naudé analysed the political situation in the light of the Christian faith. Beyers Naudé gave witness from a Christian point of view. Meiring (2009) indicates how Beyers Naudé challenged them to think of the implications of the gospel in their daily lives. This demonstrated the extent of his support for social issues as part of a holistic ministry.

v. On support of liberation movements

What is the ethics around the support for liberation movements? Should believers be involved in those activities or are they regarded as 'sinful'? What guidelines do we learn from the ministry of Beyers Naudé? It became apparent that Beyers Naudé's ministry included support for liberation movements but with a condition attached which was only "insofar as these were not inconsistent with the criteria of the gospel" (Randall 1982:44). What then should be the role of a Christian in a situation where another political organization adopted violence as a means for freedom? How was one to approach this matter in the light of the condition as mentioned above?

The ministry of Beyers Naudé was holistic in the sense that it included liberation movements (3.2.4). It has also been noted how Beyers Naudé adopted a neutral position in his ministry towards political movements (3.2.2).

vi. On love to enemies

Should one love one's enemies? Enemies, in the context of victims of oppression, are what they believed to have been an unjust government with all her supporting structures such as the security forces that tortured them. The scriptures add more salt on the wound by advising believers to love their enemies. Within the context of apartheid enmity, is it possible to apply love to one's torturers? Beyers Naudé's ministry was characterized by his love for his 'enemies' in this context, his torturers (3.2.4). The fact that he returned to the DRC when invited, despite the pain that he suffered from this church, is an indication of his love which is cemented in his reconciliatory character.

vii. On radicalism

Under the situation of political struggle, is it allowed to adopt a radical stance? Can one continue to adopt a soft approach even when the oppressive system tightens against one? Beyers Naudé's ministry accommodated an element of radicalism as he went deeper in years in his service to the people of South Africa. Kritzing (2009) adds that

...some of my colleagues like Charl Le Roux, Chris Greyling and other people who belonged to the CI in the early sixties and in the mid-sixties said Beyers Naudé went too far. This had to do with the BC movement, it had to do with radical changes with black thinkers which he said are necessary and inevitable.

Since the birth of the CI in the early 1960s, Beyers Naudé hoped to attract most of his former colleagues from the DRC into the fold of the institute. However, in the process, his association with the BC movement and the 'radical' decisions that were taken drove many Whites especially those from the DRC away from him and the CI. The critical culture adopted by the CI and Beyers Naudé became clear in Randall (1982:65; cf Naudé 1995:107) who indicated that they were increasingly critical of capitalism and this was reflected in the 1973 final SPROCAS report. The critical approach became frequent during the mid-1970s with the interaction between the CI

and the BC in their quest to “...counter government propaganda which persistently played upon the white community’s ignorance of black politics.”

viii. On investment

How to handle the question of investment in support of an oppressive government? Which side to choose on the investment versus disinvestment debate in this regard? What lesson does one glean from the ministry of Beyers Naudé? Beyers Naudé’s position on this question appears to be ambivalent (3.2.4). His approach on this debate has an attachment of a condition. For instance, “he argued in favour of foreign investment in South Africa, on condition that it assisted in improving the condition of blacks” (Randall 1982:36). How possible is this in a situation of unfairness and unjust? If the investment economic outputs are to be administered by the oppressors to their victims, what assurance can one have that it will be fairly distributed? These could be some of the questions that led Beyers Naudé to come up with this conditional approval.

ix. On acknowledging one’s identity

Is it advisable to acknowledge one’s identity in the mission field? Can one acknowledge one’s identity in a situation where one’s group is blamed for the conditions of the oppressed? Or is it advisable to hide one’s identity for fear of being rejected? What do we learn from Beyers Naudé’s ministry when he found himself in this position? From the lesson learned from the ministry of Beyers Naudé, it came to light that he never concealed his identity or rejected his people (3.2.4).

In the ministry within the context of the struggle for freedom, there were other White ministers who wanted to deny their Afrikaner identity but who later recanted after advice from Beyers Naudé. One of them was Kritzing (2009) who states:

...I was once tempted to be like that. I was ashamed of being an Afrikaner for what they were doing. He helped me not to be ashamed of being an Afrikaner. Denying your identity makes you a liberal as if you buy yourself away from the crown that you are better off than them.

Beyers Naudé in his ministry did not shy away from his identity and love for his own people. Meiring (2009) confirms that he loved his Afrikaner people and the DRC but was forced to criticize their unethical decisions when need be. Despite this, he continued to love them, their culture, the DRC and language.

x. On armed struggle

Can a believer support an armed struggle? This boils down to the argument of the relationship between the Bible (as a peaceful document) and a gun. Can an armed struggle ever be justified? What should be the position of a believer or that of a person ministering to the victims of oppression who reached a point where the state consistently used violence against them? What lesson does one learn from the ministry of Beyers Naudé?

The role of Beyers Naudé on this matter is complex but illuminated by two aspects. The first one is his Calvinist position on violence in which he believed that the state needs to be respected as long as she rules according to God's will. But if the state ignores all peaceful means and continues to use violence against her opponents, then violence is justified. Secondly, Beyers Naudé was present during the Mindolo Consultation in Kitwe, Zambia in 1964 where an armed struggle intensification was echoed (Ryan 2005:98-99; cf 2.5.2.4). The fact that he interrupted his other appointments abroad to attend the consultation, and that he did not oppose the position on armed struggle, indicated that he was not against it on the basis of a 'just war' principle. Beyers Naudé's action in this regard, falls within one of three Christian approaches to war as identified by Geisler (1980:158) namely:

- Activism: A Christian ought to go to all wars in obedience to his government because government is ordained by God.
- Pacifism: A Christian should not participate in wars to the point of taking the lives of others, since God has commanded people not to take other people's lives.
- Selectivism: A Christian should only participate in just wars.

The approach of Beyers Naudé falls within selectivism which declares that Christians should be selective in their participation in wars. The yardstick of just wars are those wars that defend the will of God or protect the will of God if it is in danger.

xi. On location of place of residence

Where should a person ministering to the victims of oppression reside? Is it advisable to reside among the victims to which one is ministering or can one reside away from them and only visit them at convenient times? What is it that Beyers Naudé is teaching us on this matter?

Beyers Naudé never resided among the victims of oppression among whom he dedicated his ministry after his departure from the DRC in 1963. Having in mind that there was a Group Areas Act in force then (appendix I), he resided at Greenside because it fell within the boundaries of the Dutch Reformed Church in Africa congregation of Alexandra. Another reason was that he was banned and not allowed to be in the townships. His close connection with Alexandra could also be seen from “his wish that his ashes should be thrown in Alexandra township” (Botha 2009).

4.2.2. Motives

4.2.2.1. Use of Bible

Contextual or situational analysis and being obedient to God in the usage of the Bible is an important instrument in ministry. This approach was notable in the usage of the Bible by Beyers Naudé. In Beyers Naudé’s use of the Bible, characteristics of Liberation Theology were noticeable. Liberation Theology is defined by Maimela (1987:75) as follows:

Since to do liberation theology involves a re-reading of the Bible from the vantage point of the poor in order to answer the questions that the oppressed people put to theology, it follows that in liberation theology we are dealing with a radical departure from traditional theology, which reads the Bible from the vantage point of the dominant classes in order to serve the interests of the

rich and powerful, while it ignores the structures of oppression that keep the majority in misery. Because in both of these theologies the claim is that theology is being done in the light of the word of God accepted in faith and in the light of the presence of Christians in the world, the bone of contention between them is not whether a theologian uses the Bible or not, but how one goes about doing theology? That is, the issue here is one of methodology.

Beyers Naudé did not use the Bible as a propaganda document by which to convey or brainwash victims of apartheid to embrace specific ideological views. He criticized the DRC about the way apartheid was biblically justified. He believed that the Bible is the only true Word of God. He contended that every believer is expected to obey the authority of the Bible which is above human authority. He discards the segregation of people in churches on the grounds of race. He believed that all people are called to love one another and that all laws hindering love and justice between people is against the will of God. In his view, he does not regard all these as political because he did them from his deep Christian convictions (Ryan 2005:70).

The starting point of Beyers Naudé was the adoption of obedience to God approach. This he did in 1963 at the start of his ministry to the victims of oppression, as epitomized by his last sermon as a minister in the DRC at the congregation of Aasvoëlkop. He themed his message as *Obedience to God*. Although by this obedience he was at that time responding to the dilemma placed upon him by the DRC, he was also sending out the message that he was not prepared to obey a church that according to his understanding, was disobeying God.

4.2.2.2. Scope of salvation

The scope of salvation in the light of the approach to ministry as demonstrated by Beyers Naudé follows the line of Black theologians or proponents of Liberation Theology who see salvation “not as the salvation of the souls but as the transformation of the entire cosmos” (Kritzinger 1988:157). In this understanding, salvation means participation in the process of changing people’s lives, the liberation of human beings from all forms of oppression. Boesak (1988:37) puts it as follows:

What is the gospel of Jesus Christ that the churches have been called to preach? Surely it is the message of salvation of God that has come to all peoples in Jesus Christ. It is the proclamation of the kingdom of God and the Lordship of Jesus Christ. But this salvation is the liberation, the making whole of the *whole person*. It is not something meant for the 'inner life', the soul, only. It is meant for the whole human existence. This Jesus who is proclaimed by the church was certainly not a spiritual being with spiritual qualities estranged from the realities of our human existence. No, he was the Word become flesh, who took on complete human form, and his message of liberation is meant for people in their *full humanity*.

In the light of this definition, the scope of salvation also entails a comprehensive restoration of creation. God's saving work is in progress, reclaiming His lost creation and putting it back the way it was meant to be. All of human life and all of nonhuman creation are the objects of his restorative work (Goheen & Bartholomew 2008:51).

4.2.2.3. Culture

Sensitivity and respect of other peoples' cultures, avoiding imposing one's culture on others has been a tool in the success of the ministry of Beyers Naudé. There is no indication in his ministry where he imposed his culture on other people, least of all the victims of apartheid. Instead he wanted to understand their culture. For this reason, it was his wish to learn African languages especially Zulu or Xhosa. This idea was however frustrated by the apartheid government. The apartheid government reasoned that if he was dangerous without those languages, what more if he- knew them? (Naudé 1995:110).

4.2.2.4. Reconciliation

The household of God is a new order in which broken relationships have been reconciled, transformed and healed. This relates to the Old Testament concept of *shalom*, a vision of peace and justice between individuals, in the wider society, between human beings and God, and between human beings and nature....In South Africa, the inclusive concept of *shalom* means the

reconciliation and healing of broken relationships, whether of class, race or gender (van Schalkwyk 1999:168).

This reconciliatory element of mission, stood at the centre of the ministry of Beyers Naudé. It indicates that reconciliation is an important component for ministry as epitomized in his ministry. The implication of reconciliation for Beyers Naudé (2005:139) is that a new relationship between God and human beings has been made in which human beings discover a new attitude and acceptance based on the forgiveness that God bestowed through Christ's preaching and action. He also warned that true reconciliation should be preceded by forgiveness. The ministry of Beyers Naudé was both horizontal and vertical in a sense that it reconciled people with God and human beings with their neighbours. The return of Beyers Naudé to the DRC (despite the hardship he experienced from this church) indicated a strong act of reconciliation and forgiveness on his side. A reconciliatory note in the ministry of Beyers Naudé was also disclosed by Meiring (2009) who indicated that he was gracious to his church, the DRC and that he never unnecessarily criticized it except for its support of apartheid. He also noted that Beyers Naudé "... was understanding towards people who found it difficult to stand up against apartheid. Beyers Naudé was forced to leave the DRC that he loved."

Meiring (ibid) adds that Beyers Naudé was not vengeful but always proud of being an Afrikaner. He never gave up his Afrikaner people but was prepared to criticize them when they did wrong. Meiring (ibid) recalled an act by Beyers Naudé that shamed them as ministers of the DRC. He narrated it as follows: "Beyers Naudé and others, drafted a statement to the truth commission and circulated it for signatures to confess about their support for apartheid. Then we said: 'If Beyers Naudé can confess, who are we!'"

Beyers Naudé demonstrated this reconciliatory approach by accepting an invitation from the DRC general synod in 1994 and rejoining this church. Meiring (ibid) states that it was after being 32 years outside the DRC, "...when he came in they welcomed him. Prof Johan Heyns led the synod in a standing ovation as he came into the hall....Prof Heyns led the applause."

It is a pity that Prof Heyns was assassinated a week after this action. Meiring (ibid) went further to acknowledge the reconciliatory role of Beyers Naudé with regards to his role in the unity of the DRC family churches. He never stopped engaging the DRC in unity talks. Botha (2009) also echoes the same view that “there was a moment of reconciliation where he was invited back by the same congregation. Being a person of reconciliation, he accepted the invitation. This is not clear whether the DRC understood his message or not”.

The return of Beyers Naudé to the DRC was however received with dismay from some members of the ‘daughter’ churches of the DRC predominantly former members of the Belydende-kring. They felt betrayed by Beyers Naudé after so many things that they did for him including the restoration of his status as a minister of the Word. Mokgoebo (2009) puts it as follows:

What I hated about Beyers Naudé was that at the close of his life, that here was a man who dedicated his life to the support of the Black community. On the last day he was supposed to be buried in Alexandra, he was buried in the DRC, the very same church that brought him down in his ministry. The congregation of Alexandra that enabled him to restore his status as a minister of my church, did not have a say as part of his funeral or the so called state funeral that was given to him. This was very painful.

Tshelane (2009) notes the reconciliatory element of Beyers Naudé in the area of mediation. He recalled an incident where he was requested to assist as mediator between the British and the Irish. Unfortunately, because of age, this could not happen. He commended Beyers Naudé for having contributed in the Christian value of negotiation. He indicated that when the ANC was meeting the National-Party to pave the way for a negotiated settlement, he accompanied them. The reconciliatory journey undertaken by Beyers Naudé demonstrated his understanding that:

The church is called by God to witness to the gospel of forgiveness and reconciliation even in the face of suffering and martyrdom. It is imperative that the Church’s response to violence is formulated in the light of Jesus’ response to his cruel and barbaric crucifixion, designed by the Roman authorities as a

deterrent for all to see and be warned. In the midst of this awful experience and extreme situation Jesus demonstrates love for his enemies. He offers forgiveness to those responsible for his execution (Howell 2009:13).

4.3. CONCLUSION

This comprehensive mission strategy is a Christian communication tool for the victims of oppression. The violent political context that characterized the period of Beyers Naudé still continues today although for different political reasons. The indication is that the dissatisfaction of the disadvantaged is a phenomenon that will be with us until the end of time (1.3.4.c); cf 4.1). This mission tool is developed at a time when the country is infested with *toyi toyis* by angry masses in demand for service delivery and good working conditions. Like in the period of the ministry of Beyers Naudé, the legitimate protests of our time are marked by violence where streets are littered, dust-bins emptied on the streets, innocent peoples' rights are affected by protesters who force their way into other people's space and rights. This is still a period where citizens challenge the government although for different reasons.

This mission strategy will hopefully produce other Beyers Naudés who will lead a relevant ministry for the demands and challenges of our times. We live in times where the relevance of the church is questioned. The church²¹ that was prophetic during apartheid seems to have lost its prophetic taste. Some of the vocal prophets against apartheid are today sleeping on the same bed with the government, thus finding it difficult to exercise their role as Beyers Naudé did.

²¹ This reference is to the broader church movement that became prominent during the apartheid years which excluded the DRC and her associated churches such as the NHK.