

ADDENDA:

ADDENDUM 1:

Interview with Dr I Burger, President of the Apostolic Faith Mission of South Africa.

Question 1:

What was your first reaction when the announcement came regarding the constitution of a Truth and Reconciliation Commission? Did a change occur in your mind during the work of the commission? In what way?

Response:

The TRC started its work in February 1996. It was the same year that our church structurally became one in April 1996. At that stage we were still not one, but a white division and a black division. I was the president of the white division. When you ask me about my reaction, I think I felt like the average Afrikaner at that stage. I wanted to wait and see. As the process went on, one felt that this would be a process of endless probing into the past and digging up and making public the sin of the white population. It was a time one felt ashamed and embarrassed over the things that were unveiled. But as the process went on, I experienced that it became more trustworthy. I think it was especially the role Archbishop Desmond Tutu played in the commission. I met him during the organising of the Rustenburg Consultation, when we were on the steering committee. His involvement and the way he communicated through the media brought great peace in my mind. As regards the church leadership, especially those of the white division, their feelings were about the same as mine.

When the time came for the faith communities to appear before the commission, one of the people who convinced me was my media liaison-officer, who was also a mentor of mine. We realised that we will just have this one opportunity in history, and we didn't want our children to look back, in the future, and say that we didn't do anything. At the hearings we as AFM had already been united for more than a year and we had learned a

lot of things. Many of the fears that the white people had were shown to be misplaced fears. It was not difficult for me to be convinced that we must go and testify.

The day of our conference when we united, April 5, 1996, I felt convinced in my spirit that I must publicly, on behalf of the white division of our church, ask Frank Chikane as the representative of the black and brown division, to forgive us. This had tremendous results in the church. It became one of the greatest moments in the history of our church. So, in our church we had already experienced something of what we are striving for in our country. Even today brown and black members testify that it was a moment of liberation for them.

So it was not difficult for me to come to witness. On TV I asked people for forgiveness and that was from my heart. There was healing in our church. So, to some extent we have already experienced something in our church of that which the TRC was trying to reach. With what the TRC did, it was to some extent easier to come to truth, but as to reconciliation, it was not able to really bring people to that point and the church had to show them what it actually meant.

One of the things that makes it easier for me to do what I've done, was that in a Pentecostal-Charismatic church, it is not necessary to take anything to a synod and then to the congregations to get permission to do something. I could, as leader of the church, driven and convinced by and through the Holy Spirit, do what I know was right. When I went to our leadership and told them about what I think we must do, they unanimously accepted it.

Question 2:

When the TRC started with its work in February 1996, what was the “climate” in the church? Specifically among the Afrikaans speaking members?

Response:

To some extent I've answered this already. We had an advantage in that we had already become one. The week before our uniting conference in 1996, there was some tension. As the leadership we travelled through the country because there were rumours that whole regions were going to leave the church. There was fear of what would happen. But

today, I wonder if you will find more that two hands full of people who would say that it was a mistake. We can just thank God that we did the right thing. There were no grounds for the fear people had.

Question 3:

Were there things that happened in the AFM that caused members to be traumatised in the wake of the coming elections in February 1994 and the TRC in 1996? (Example: In the DRC there were things like the Open Letter, Stormkompas, Rustenburg, etc)

Response:

We must make no mistake. The profile of the members of the AFM is exactly the same as that of the other churches. They are working and living in the same society and have the same social and economical challenges. There are people who fear that if their daughters are in church and there are black or brown boys, there will be relationships, or that there will be problems with pension funds, etc. The one difference between the road to unity in the DRC and the AFM is that the DRC has a Belhar, where we have a Frank Chikane. The same emotions, which are created by Belhar, are also with us regarding Frank Chikane. You must remember that 70% of our members are black and brown, and the chances were almost 100% that he would be the president. So we had the same hurdles and problems that had to be overcome. I cannot say that the AFM members were all of one mind and that there were no problems. But mercifully, at that stage, I was already president for 8 years and the people trusted me.

Question 4:

Some time ago I read this statement: “At the heart of the TRC’s work, is psychological change.” Would you say that the fact that an individual or church who stood before the TRC and made a submission could bring a psychological change in that individual or group?

Response:

Let me tell you a story of what happened. I had the document that I presented to the TRC. When I finished, I asked the Chairperson if I could show a short clip from the video that was made of the conference during the uniting of the church. It was the part where Frank Chikane and I were hugging each other. The cameras roamed over the people. You could see tears streaming from the eyes of black and white. What a psychological impact! People hugged each other. One black man came running up the stage and hugged me. Last Saturday a brown member told me that that day he was liberated from the racial hatred that he had had in his heart. Spiritually and psychologically, that moment was the culminating point in our church - the moment of reconciliation between the black and white divisions of our church. When we finished, Archbishop Tutu stood up and made the comment that they were on holy ground. He started to sing a spiritual hymn in which Jesus was glorified – and that in front of the Muslims, Hindu's etc.

Question 5:

The TRC put a challenge to the faith communities:

- to seek ways to communicate with one another as a basis for eliminating religious conflict and promoting inter-religious understanding
- to seek ways to incorporate marginalised groups into their communities
- to promote a culture of tolerance and peaceful co-existence
- to inspire their members to work together in a peace corps to help communities in need
- to organise reconciliation ceremonies, creating liturgies to heal and to celebrate the reconciliation that we experience in this country
- and, finally, to develop theologies designed to promote reconciliation and a true sense of community in the nation. (TRC Report, 1998:316ff)

Would you say that the AFM have been trying to work on this. Especially at ground level in the congregations?

Response:

On National level we, as AFM, are active on every forum where the church can make a difference. We believe in the exclusivity of the gospel. I myself was on the first religious board of the SABC from 1994. There are so many values that are common to us in this country, so it is important to join hands where we can and work together. Some situations are difficult e.g. to share the same platform with other religions, but on national level it is not impossible.

Concerning congregations, it is difficult for me to say what is going on in each one, because I don't know the situation in which each one is operating. But on national level, we are there to do our part.

Question 6:

Do you have hope that reconciliation will eventually be possible in our country?

Response:

As regards our country, I am a bit worried. There are escalating polarisations in our country because of certain things that are happening e.g. young people who do not get jobs. The ongoing RDP makes things very difficult in our country. At a meeting I told President Mbeki that they have to look at it. I believe that the majority white people do not have a problem with racism, but you still have individuals whose skins are very thin. Hope? Yes and no. We have come a long way. I think that the problem in the future will not be the tension between black and white, but between revolutionary- and moderate factions. The opposition party of the future will not be a mainly white party, but a revolutionary black party.

I have hope. I don't have a 1% option to leave the country. But I see things that I'm worried about. But when we look at the church, I have hope, although I don't see growth in the white churches. But the church is growing in leaps and bounds amongst the black and brown citizens of our country. The church has a wonderful opportunity to demonstrate reconciliation and it is the one place that can be a window to show how reconciliation can and must take place.

ADDENDUM 2:

Interview with Prof. I Brink of the Afrikaanse Protestantse Kerk (APK).

Question 1:

The Afrikaanse Protestantse Kerk (APK) is eighteen years old. Would you say that the church has lived out its testimony as part of the population of South Africa in a significant way?

Response:

The message that the APK is bringing to its members, is a purely Biblical message. People view us as having a stigma of politics around us, but I am not worried about that, because we know what we do and what we convey to the people. If we carry out the message of the Word of God, then we trust that they will carry this message out and that it will touch the whole population of South Africa. So, I think, yes, we are doing it but according to the working of the church of the Lord Jesus. We are not doing it by making statements, especially not written statements, because the media does not love us very much except when it is sensational. We do not have the channels to carry out our message, except through our members.

Question 2:

What was your first reaction when the announcement came regarding the inauguration of a Truth and Reconciliation Commission? Did a change occur in your mind during the work of the commission? In what way?

Response:

The fact that they started their work didn't bother me. It was upsetting to hear some of the things. I think every child of God should be upset about it. But if all the things happened as it was said, is difficult to say, because many of the testimonies were not tested. That these things had an influence on me personally? No, not at all. One heard it, but it did not give us as church another message suddenly. We didn't have guilt feelings,

because it is the more conservative Afrikaner that has no problems with his workers etc. I personally think that the commission was there to lash out against the Afrikaner and not always to investigate.

Question 3:

- (a) Would it not have carried more weight amongst the Afrikaners if more individual believers had testified before the commission?
- (b) Do you think that the “church people” of today are strong enough to go out and live a life of reconciliation?

Response:

(a) I don't think it would have made any difference, especially if during that time somebody of the APK would have testified. I remember the negotiations during 1994 and 1995 and whatever we said, somebody would see the negative. Where we were, the TV cameras spotted us to see if we did or said something wrong. Was it possible to bring change? I don't know. It is only the Spirit of God that can bring about change.

(b) If we look in general to the average “church person” then I'm inclined to say “no”. In our country the message of the church carries less and less weight. If we look at statistics, it is shocking when you see the drop in attendance figures. People just don't go to church anymore. In our church we don't have such a big problem, because we are a much smaller church and smaller numbers are easier to regulate.

But let me say this. When we talk about the church of Jesus Christ, then it is strong enough to overcome anything that comes in its way and will be able to carry its message. It is the Spirit of the Lord and not man that actually carries the message. The person that lives under control of the Spirit will be able to live his testimony.

Question 4:

How did you experience the situation in the church where you worship, before and during the work of the TRC? Was something special done by church leaders to accompany people during this difficult time?

Response:

In the congregation where I served at that stage, I didn't have such problems. It was a congregation in the countryside. There was nobody who had such a problem. From there I moved to Pretoria-West and even there I didn't encounter problems. Those people don't worry about anything – they don't even read the papers. I know about colleagues who visited perpetrators in prison and tried to comfort them and their families.

Question 5:

The TRC put a challenge to the faith communities:

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- to inspire their members to work together in a peace corps to help communities in need
- to organise reconciliation ceremonies, creating liturgies to heal and to celebrate the reconciliation that we experience in this country
- and, finally, to develop theologies designed to promote reconciliation and a true sense of community in the nation. (TRC Report, 1998:316ff)

Were you aware of this challenge? Would you say that the APK is working on these things, especially in the congregations?

Response:

I was aware of it, because we received all these things, but we don't do anything about it. It is not my task.

Question 6:

Do you have hope that reconciliation will eventually be possible in our country?
Especially at ground level, in the congregations where people live and work?

Response:

Do you mean reconciliation between people? (Yes)

In our church I am involved in situations where there is a need for people to reconcile with each other.

Regarding reconciliation between churches, we are not fighting with anybody. We ask our congregations to normalise relationships. We experience more and more that invitations to local communities come our way. It becomes easier and in some places there is even an exchanging of pulpits between churches.

When we talk about reconciliation between people, then we must remember that there will never be reconciliation between light and darkness and I don't think the Lord asks that of us. The Lord made it very clear that He didn't come to bring peace between light and darkness. Because of that, I think it is an illusion to think that everybody in this country can live together as reconciled people.

(Q: *So you have no hope?*) I have absolutely no hope, because this is not what the Lord asked of us. Reconciliation between believers and tolerance, yes that is something else. Tolerance we propagate as far as we go, but I don't think it is the task of the church to reconcile people with one another in the first place. Yes, reconciliation with God and then that reconciliation will work through according to the second table of the Ten Commandments. It does not mean that the church must not officially say that it wants it. This we will do but with the absolute knowledge that I don't think reconciliation between people is possible.

ADDENDUM 3:

Interview with Prof. Amie van Wyk of the Gereformeerde Kerk.

Question 1:

- (a) What was your first reaction on the announcement of the inauguration of a Truth and Reconciliation Commission (TRC) for South Africa? And that of your church leaders?
- (b) Was there a shift in your mind as the TRC went on with its work? How?

Response:

(a) My first reaction was positive, because it was one of the first efforts in the world of a divided society where an official attempt was made to bridge the gap, to bring about peace and to work for reconciliation in society as far as possible. Later on there was criticism, as to the way the TRC went about its work, but the effort in itself, I personally appraised.

It is not so easy to talk about the reaction of the church leadership of the Gereformeerde Kerk. Unless somebody put it on the table it was not in the agenda of a church board, or classis, or regional synod, or the national synod. It is true of any church. How do you get such a thing on the agenda of any meeting? The TRC didn't do it, because they didn't send a letter to all the churches. So, because it was not on the agenda, it is very difficult to know what the church leadership thought about it.

- (c) All the disclosures of what happened, the abuse, the deaths, all these things touched one and you couldn't think something like this could have happened, and then not only on the Government's part, but also in the ANC camps. If these things brought about a shift in my mind? It is very difficult to determine this. It did touch me, because you couldn't understand that a situation could develop where Christians were involved in such things e.g. Vlakplaas, etc. I think my mind was changed already in as far as I made it clear for myself, that it is impossible to carry on with Apartheid. In my confession I said that Apartheid was a big mistake.

Question 2:

When the TRC started with its work in February 1996, what was the “climate” in the Gereformeerde Kerk?

Response:

It is difficult to say, because it is entwined with the past and how the churches thought about Apartheid on the one hand and on the other hand how they thought about the contents of reconciliation. Apartheid became so much part of the system of people and caused so much blinding of people, that it is difficult to say whether it was a climate of accepting, a climate of expectation, a new openness to the future. Reconciliation is not something that you can establish overnight. Reconciliation is a growth process and a person’s eyes must open to see from Scripture that reconciliation is basically to do with the relationship between God and man in Christ and that this has consequences for society. It has this mainly vertical dimension, but also the horizontal, and with this churches struggle in general. Even the English speaking churches struggle with this.

Question 3:

Were there in the Reformed church “voices” that were heard and did things happen that were traumatic for the members in the preamble to the 1994 elections and the work of the TRC in 1996? (Example: In the DRC there were things like the Open letter, Stormkompas, Rustenburg Conference, etc.)

Response:

The whole question of race relations was on the table in the Reformed Church since the 1950’s. The Reformed Ecumenical Synod (RES) helped us a lot and thus protected us from one-sidedness. So, our Synod accepted in the 1980’s that the ideology of Apartheid is sin and the theological justification thereof a mistake. Whether it was realised in all congregations is another question, but the Synod accepted the resolution.

From time to time we made decisions and the most important decisions came, because we accepted the advice of the RES, who was more critical towards the social and church relations in South Africa.

In 1977 there was the “Koinonia Declaration” which came from reformed members of the church. This caused some stirrings in the church.

The ACB (Afrikaanse Calvinistiese Beweging) also made some critical statements, which caused some stirrings amongst members. The ACB held a conference on Justice in South Africa in Potchefstroom in 1976. This also caused stirrings. But then, once again it was not from within the church itself, but was initiated by Reformed people.

Question 4:

(a) Somebody made the following statement: “At the heart of the TRC’s work, is psychological change.” Would you say that the submission of a church/pastor at the TRC has psychological value for the church/individual?

(b) What did it mean for you and the other individuals to bring your individual submission to the TRC?

Response:

(a) I don’t want to say that it did not have value, but I would say that if such a submission could take place in the context of a Synod or a church setting, where, for example a white Synod sent a delegation to a black Synod to confess regarding Apartheid, etc. and ask for forgiveness, and that confession is accepted and forgiveness granted, it would have been of much more value. Then it could spill over into society and have an effect on society. Not that the work of the TRC did not have psychological value, but if you at least could start in the framework of the church.

(b) I drew up the concept of the confession, and the others helped to finalise it. In the end only two of us could present it at the TRC. The writing of that confession had undoubtedly had an effect on me. It was something of a cry of distress, and when *Beeld* heard that something was coming, they wanted to publish it immediately, although we wanted it published first of all in *Woord en Daad*. In the end it was done as we asked.

Question 5:

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- to organise reconciliation ceremonies, creating liturgies to heal and to celebrate the reconciliation that we experience in this country
- and, finally to develop theologies designed to promote reconciliation and a true sense of community in the nation. (TRC Report 1998:316ff)

Would you say that the Gereformeerde Kerke has been trying to work on this. Especially at ground level in the congregations?

Response:

These things didn't come from the TRC onto the table of the church. The Reformed church sees these things as part of the gospel, as part of the things that the church must do. In the first place the church is not listening what the TRC says, but what the Word of God says. What must I do to open up communication, to incorporate marginalised groups, to promote tolerance and peaceful co-existence, to work together, etc? These things have to do with the being of the church, the church that is in its being a reconciled society and a reconciling society. The church has to be a model for society as to how one should live.

The reformed church hasn't tried to work on these because of the challenge of the TRC, but has tried to give answers from the gospel of Jesus Christ. With that I don't say that all congregations lived out these challenges, because of the diversity in the congregations. For example you will find in Potchefstroom a much more open society than in the

country, because of the integration of our theological training. As you know, the training of black pastors doesn't take place at Hammanskraal any more, but also in Potchefstroom. This resulted in more integrated congregations, etc.

An important question has to do with this point: *“to organise reconciliation ceremonies, creating liturgies to heal and to celebrate the reconciliation that we do experience in the country.”* I think in the DRC and the reformed churches you have a more open situation where a non-white person can become a member of a white congregation. But you also have black and brown congregations. And the question is whether we must not try to get these congregations closer to one another, and I think this is what the TRC had in mind. At least we must have mutual visits to one another, let a black or brown pastor preach in a white church and vice versa. I am worried that all the ASC, on average, doesn't pass this test.

Question 6:

Do you have hope that reconciliation will eventually be possible in our country?
Especially at ground level, in the congregations there where people live and work?

Response:

It depends on what one understands under reconciliation. When you look at it theologically, it is reconciliation with God, through Jesus Christ. But it also has social implications. If it is, as Paul says, that you have peace with God, and reconciliation and peace have nearly identical meaning, then this peace with God must also spill over to your neighbour and the community.

Do I have hope? Reconciliation is not something cheap. It has its price. Bonhoeffer wrote about it. With nearly 80% Christians in this country, there should be hope. But now, we have the same situation as before 1994, and we had Apartheid. With this I want to say that man is a sinner although he is a redeemed sinner, but with this I don't want to say that you must give more weight to sin than to redemption. I want to say that this reconciliation is expensive and it is a process, and in our country there is still a lot of racism. And racism is the counter pole of reconciliation. There is still a lot of work to be done. If you just think about the gap between the ASC and the English speaking

churches. A question that came up from time to time is why did the English churches not confess about what happened in the Anglo-Boer War?

Do I have hope? Yes, where there is faith, there is always hope. But it is a hope and an expectation for which one must work. It is not a cheap reconciliation. The church is primarily the agent for reconciliation in the community. The church is the community of reconciled people that God gave to a society. It must be the model for those outside the church. But the problem with the church is the division in the church. Those outside the church want to know how the church can propagate reconciliation, as there cannot be unity within the church. There is an appeal to the churches to move closer to one another, but it is also an appeal to the local church, to treasure unity and reconciliation and to live it out. Yes, I have hope, but we must know that we live in a society where there is still a lot of tension as well as issues like poverty, unemployment, AIDS, etc. The reconciliation task of the church is unlimited. But something nearly as important is the question: What is your calling in this situation? Otherwise you must move to Australia, etc. But as long as you are here, and the Lord wants to use you to be an agent for hope and reconciliation, then you must do what you must do.

ADDENDUM 4:

Interview with Dr Willem Nicol of N G Kerk Universiteits-oord, Pretoria.

Question 1:

Dr Nicol, you have been a minister in this congregation for many years. You are working mainly with the student-body of the congregation. During your time here, many things have happened in the DRC that upset members of the church e.g. Church and Society was published, the Rustenburg Consultation, change of government, etc.

- a.) How did you and your colleagues handle these issues amongst yourselves? Were you one in heart or did you differ on it?
- b.) I believe there was also uneasiness amongst members of this congregation. How did you handle it? Did any members leave the congregation?

Response:

a.) Well, I can say that I was very lucky, because, although we differ intensely from one another and wrestle with one another over these issues, especially during our weekly meeting, the whole situation never got out of hand. We didn't have any backbiters amongst us. There was a great difference of opinion and my colleagues have openly and in secret tried to persuade me to give up on my view that Apartheid is wrong. Luckily it did not become more intense than this. I am thankful that the pressure that they, and the rest of the church, put on me, and us as the anti-Apartheid group, didn't lead to a toning down of my view point. I was thankful that I could speak more clearly, up to the end of 1989, because in 1990 the National Party and the DRC, at its General Synod, gave way to the idea of Apartheid.

b.) I was lucky that I have been the minister to students. I had a few calls to "ordinary" congregations, but I turned those down, because I realised that in such a congregation it was not possible for me to continue in my view on Apartheid, without hurting the congregation. The more established part of our congregation felt that I have a wrong standpoint but that I was not actually their minister. The students, well, I didn't bother too much about talking to them about Apartheid, because I thought they were children and didn't know so much about the debating that's going on in the church

regarding these things. So I don't think too much damage was done in my ward of the congregation and the students for whom I was responsible. The most difficult years were during the-mid eighties and it is not possible to say that the congregation struggled more than at any other time in its history.

Question 2:

You were, for many years, known in the DRC as one of the younger *dominees* (*Reverends*) who struggled against Apartheid and you published and also spoke a great deal about reconciliation. How did you experience the antagonism against you, and has there been a change after the so-called "Synod of reconciliation" in 1994?

Response:

When one looks at the bigger picture, it was very painful for me, because the DRC as a whole, and other Afrikaners, not only made sure that you understood that you have a wrong standpoint. No, they go further and make you understand that you were disloyal because we Afrikaners have to '*trek laager*' (close ranks) against the total onslaught. You not only have a wrong viewpoint, but there is something wrong with yourself. Actually, you are not a "good" person. They not only differ from you, but you are an outcast. Later on, I felt that this was not good for me, because one is dependent on your primary group. They have to encourage you to go on. Luckily, the small group that we had around David Bosch, Eddie Bruwer, Willie Cilliers, Piet Meiring, and others, we tried to stick together and that helped to strengthen one. They were difficult times.

After 1990 they were sort of ambivalent, because now they knew that I actually was right. Only one said that to me, but the others didn't say anything. They felt that I was correct, but I was disloyal. And maybe it is still like that. There was a kind of bitterness, because FW and Roelf were sell-outs and you will see that it won't work and that in the end we were right. In 1994, they made an apology to Beyers Naudé and Ben Marais, but they never said anything to me. At one stage I wanted to go to the Moderator of the Synod and just tell him that I feel I am cast out like a leper and now I am just left like that. But gradually the tide changed and I think at this stage the "bad smell" I had is actually gone. This is how I experienced it, because they didn't talk to me.

Question 3:

What was your first reaction towards the announcement of the inauguration of a Truth and Reconciliation Commission (TRC) for South Africa? Was there a shift in your mind as the TRC went on with its work and things were unearthed which came as a shock to us? How did you and your colleagues accompany the congregation in this?

Response:

I thought it was a good thing, because I believe in opening up and talking about things. But when the things started to be revealed, it was a time when I didn't feel like "pushing" the Afrikaners any more. I thought that we have pushed them to a point where the National Party and the General Synod said, ok, let's leave Apartheid. At that stage I felt that our people were the underdogs in this country. RDP came and our people have lost power. So they were bleeding and when the things the TRC revealed became known, the people were unhappy about it and I was not eager to make a study of what was happening. So, I'm afraid that we as ministers, with respect to the TRC, didn't really accompany our people. Later on, I wondered if this was the right thing. Now with hindsight, I must say that it had been the right thing to do. But at one stage I thought it was adding insult to injury on the Afrikaners.

Question 4:

During the time since 1994, and especially the time of the TRC, did you as ministers deliberately make an effort to lead the congregation to an understanding of and a practical living out of reconciliation?

Response:

You must remember that our congregation consists of sturdy Afrikaners. This is "old" Pretoria. The students are a diverse group, because many of them come from the country. The situation here is sensitive. I must tell you that, through the nineties, we just went on to preach neighbourly love and the other things. I felt that the role of the church is to let

the people feel they are here in this country and they can be here, it is your country, we believe in the Lord. But we didn't really talk to them about these things.

Question 5:

The TRC put a challenge to the faith communities

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- and, finally to develop theologies designed to promote reconciliation and a true sense of community in the nation. (TRC Report, 1998:316ff).

Were you as ministers aware of this challenge of the TRC? If so, how did you think of leading the congregation to a practical implementation there of?

Response:

To be quite honest with you, we didn't even know about this challenge. Maybe we heard about it somewhere, but we didn't talk about it. Are we involved with reconciliation at this moment? Yes, on a large scale. Here we don't talk about it, here things must happen, especially in the hostels. Here the students share the same bathrooms, the same corridors, etc. It is more difficult than just working together somewhere in an office. All of the 20 odd hostels of the University of Pretoria are integrated with \pm 40% black students in each hostel. It is not always easy, but it is going relatively well. The students know that the motto of our congregation is to live the normal Christian life everywhere.

To a very great extent reconciliation does not come through words. You can adapt to situations and we see it in the congregation.

Question 6:

Do you have hope that reconciliation will eventually be possible in our country?
Especially at ground level, in the congregations, where people live and work?

Response:

I think we are very much blessed. I perceive these issues in very definite categories. I was afraid of right wing terrorism and I think the reason it didn't manifest, is because the Afrikaner had a proper upbringing. There are too few terrorists amongst the Afrikaners so that you can't get the snowball effect. When we look at our society in general and you notice what is going on in Zimbabwe, you realise they had too many wars. When people are warring too much, they become wild. In our society people know that they must stick together because of bread and butter issues. I don't think the powers that would like to break this country, are strong enough and the powers that keep us together are too strong. The immense poverty in our country is linked to the whole world economy, which is in dire straits during this time. For things to get better there must be some significant economical growth in the whole world. I do not think we continue to employ so few people in the mainstream economy. These are the difficult macro economical questions, and I don't know how much hope I have for this.

Deep in my heart, I think man is a wonderful creature. There will be plans. Although the mainstream economy can only provide for half of the people, the others will find that they must stop putting their hope on jobs. They must plant their own carrots on their own plot.

Question 7

So large a percentage of people indicated that they are Christians. Don't you think that the Christian hope can carry through this whole quest for reconciliation?



Response:

There are things going on and, because of our Christian upbringing, we must love our neighbour as ourselves, there are more and more congregations that are doing things that can be catalysts to help the poor to help themselves. I think the basic Christianity of people will make a difference in the end.

ADDENDUM 5

Conversation/Interview with Mrs Marinda van Schalkwyk, minister's wife of the Ned Geref Kerk Lynnwoodrif, Pretoria.

Question 1:

Mrs Van Schalkwyk, thank you very much for the opportunity to talk to you. I understand that there are wonderful things going on in this congregation as regards reconciliation. Can you tell me about this “Month of Reconciliation” which you are working on at the moment?

Response:

I would like to say that this is a personal passion that I have. There are also quite a number of the congregants who see this as a commission from God to reach out to others. We know how important church unity, as well as the importance of relationships is. We started about 4 years ago to work on relationships with the Uniting Reformed Church (URC) of Mamelodi, Pagameng. They have a ward here, called Stansa Bopapi. We decided to meet people on an equal level, that is leaders and professional people, and so we invited them for a multi-cultural meal in this café. It was a wonderful, blessed evening. We just visited together around these small tables, in mixed groups, and we shared with one another regarding those things from the past, which caused pain, as well as positive things. It went very well according to the reports we received from the various groups. This was about three years ago.

The next year we did it again and decided to have a short program, like gumboot dancing, an item from the University of Pretoria and one of our own children and ended the evening with Nkosi Sikileli in English. This was a wonderful evening and we had the feeling that we began to know one another. Up to now they haven't invited us to their area for a joint project.

A subsequent project that came our way, for the women of the congregation, was to facilitate a South African Women and Dialogue (SAWD) event. Mrs. Mbeki is the patroness of the initiative. The initiative for this came from the AIDS ministry in the congregation. We have a very enthusiastic AIDS ministry and we are working together

with a mission organisation. One of the women in this ministry serves on the committee of Mrs. Mbeki's and we saw it as a wonderful opportunity to have them here. Mrs. Mbeki also visited us on a Saturday. The SAWD is an interfaith venture. We went through a stressful period, because we had to have 50 white women together. We advertised but we couldn't get enough white women, so we also invited women from Stansa Bopapi and Kagameng. In the end it was a moving experience to share stories and tears together. Some time later they came back and asked whether we could not organise a SAWD program for the whole country – an event of between 800 and 900 women. We gave a quotation but the University of Pretoria was cheaper and they have the hostels, etc. The chair of our AIDS ministry and I were asked to be speakers at this meeting. I must tell you, that we were approximately 11 white women amongst the ± 900 black women. I experienced no class prejudice amongst the women – from Mrs. Mbeki, the newly elected Vice-President and other women Ministers of Cabinet. I delivered my speech in Afrikaans, because there was interpreting services. For me, it was a wonderful and touching experience to feel the warmth and goodwill amongst all these women. (Some of these women were from the rural areas with their blankets around them.)

This year we also had the multi-cultural choir festival in our congregation, but it was only a “sit and listen” experience.

We are excited about our Arts and Decoration ministry (A&D) and we decided to present an Art and Reconciliation Festival. We got the idea from Prof. Piet Meiring's Art and Reconciliation festival at the beginning of the year. We also attended a presentation of Dr Danie du Toit of Ned Geref Kerk Waterkloof, who spoke about Art and Reconciliation through the ages. So our A&D ministry decided to work on something and invited the same URC congregations and people from Eersterus and the RCA of Laudium. We have a sponsor, so we will organise transport for the people from Mamelodi, Laudium, etc. The RCA congregation of Laudium will cater for the evening.

So our program for the weekend of 28-30 October 2005 will be: Friday evening – some items and the presentation of Dr Danie du Toit and then the meal, where we sit around tables. I have again this fear in my heart and I have prayed about it: How many of our own people will turn up? On the Saturday morning we have an Art workshop and again we get the people from the different congregations. They have to make paintings in the

theme: How do you make friends? On Sunday morning we will have Holy Communion where one of our ministers will lead the service and we have a minister from the URC who will do the preaching. Afterwards we will have tea together.

Something else that came our way that makes me so excited is to get involved in schools in Eersterus. Gangsters are a big problem in the schools. So one of our missionaries can present the Cross Roads program and we will start early next year with that in one of the schools of Eersterus. We also helped with a building team to repair one of the classrooms at a school. We have spoken too much, now we must start doing things.

Question 2:

As I'm listening to you, I gather that you have a lot of hope for the future?

Response:

Absolutely, although it is a slow process. I'm concerned about our own people. They tell me that some pupils in our high schools are really ultra right-wing orientated. We must understand that, because they are the children who don't get jobs.

ADDENDUM 6

Interview with Prof. T Dreyer of the Ned Herv Kerk van Afrika

Question 1:

- a.) What was your first reaction towards the announcement of the inauguration of a Truth and Reconciliation Commission (TRC) for South Africa? And that of your church leaders?
- b.) Was there a shift in your mind as the TRC went on with its work? How?

Response:

a.) It was a stressful time, not only for the NHK, but also for all the churches. It was a stressful time for the members of the church, because the country was in era of transition and they didn't know what to expect. Suddenly the Afrikaner, his church and his history were seen as a caricature. It's not really possible to give an answer without looking at the context in which we were. In the church we tried to accompany our members to get some direction through this difficult time.

I think in the beginning the TRC was viewed negatively, not because we didn't believe in reconciliation, but because the whole concept of reconciliation was drawn into the political arena. We had so many times felt floored by the blows, that we became hyper-sensitive about becoming politically involved. We had the idea that this whole thing surrounding the TRC was a political thing to legitimise the new political dispensation.

b.) Yes, in the sense what we saw and the reports on the hearings have brought the realities of things that we didn't know about, to the surface. We, as ministers and members of the churches, trusted the Party and so it was a great shock when we heard all the things that had happened without our really knowing about it. We were disillusioned and came to realise that here are a lot of things to think through. Everything was not as kosher as we thought it was.

I must tell you that in the NHK we had never tried to justify Apartheid from Scripture although we had, in our Constitution, the well known Clause 3, which specifically excludes black people from membership. When you read the Constitution, you would see that it was because of practical reasons to make it possible for our missionary work and

the Commission of going and making disciples. Therefore we chose a method of work by establishing a church for each sector of the population. But the moment we found ourselves in a new situation where you have a society that is no longer classified on the basis of race, we realised that we have to change that clause, because it is not necessary anymore. In 1998 we have adopted a new Constitution in which Clause 3 was deleted. In this way, the TRC have brought realities into the open. We realised that the church is in a new reality and we must operate in this new reality. You must be church where you are.

Question 2:

When the TRC started with its work in February 1996, what was the “climate” in the Ned Herv. Kerk?

Response:

I think I’ve actually answered this question already.

Question 3:

Were there in the Ned Herv Kerk church “voices” that were heard and did things happen that were traumatic for the members in the preamble to the 1994 elections and the work of the TRC in 1996? (Example: In the DRC there were things like the Open letter, Stormkompas, Rustenburg Conference, etc.)

Response:

I think this was also answered.

Question 4:

According to the TRC, the NHK haven’t acted on their invitation to make a submission before them. What would you say was the reason for not partaking in the process?

Response:

This is correct. The Moderature of the General Church Assembly discussed this at length when we received the invitation. Maybe I must first give a few reasons why we decided not to react, neither 'yes' nor 'no'. The moment you saw the composition of the TRC, you could see that it was already prejudiced, because the political parties, like the ANC and others, already had supremacy. The Afrikaner and the Afrikaans churches exist only on paper. So you could see that this thing was going to be driven in a certain direction. We didn't want to be part of this 'play', because whatever you were going to say would have made no difference because the outcomes were already clear. The second reason was because the idea was propagated that there would be testifying and the moment you do that, you are involved in a juridical process and testimonies had to be tested. And it didn't take long to realise that this was not going to be the case. People just came and told their stories and the media blew these stories up as if it were the truth. The moment you testify, you are part of a process where there were no tested testimonies. The question came up: what is the truth if witnesses didn't come under cross-examination? Then you cannot claim that truth has been spoken. The third reason was that because the whole idea of reconciliation had already received a political flavour, we said to ourselves that it is important that reconciliation should take place. But reconciliation is in the first place an issue of faith, a church issue and thus we must use the church to bring people to reconciliation. In the political arena, the word reconciliation has a different meaning than in the church. We see reconciliation in the first place as between Christians, because of their relationship with God in Jesus Christ. This is a thing that must come spontaneously from faith.

If we would have said 'yes' and we went to the TRC, then one would have been in the whirlpool of political prejudice and one couldn't loosen oneself from that.

If we would have said 'no', then the media would have made such a fuss about the NHK refusing to work with the TRC, with the implication that the NHK didn't want reconciliation. So we decided to take notice of the invitation, because by saying 'yes' or 'no' you would have hurt the church.

But in 1998 we made a decision on confession of guilt. In the first place it had to do with confession of guilt before God and the church called all those who had had to do with

practices in the past, which could violate human rights, to confess their guilt before God and neighbour. How could you as church confess for all the people, because so many didn't even know what was going on. The church as a whole also said that, we must confess if there was something that we did wrong, which we couldn't think of at that stage.

Question 5:

The TRC put a challenge to the faith communities:

- to seek ways to communicate with one another as a basis for eliminating religious conflict and promoting inter-religious understanding
- to seek ways to incorporate marginalised groups into their communities
- to promote a culture of tolerance and peaceful co-existence
- to inspire their members to work together in a peace corps to help communities in need
- to organise reconciliation ceremonies, creating liturgies to heal and to celebrate the reconciliation that we experience in this country
- and, finally to develop theologies designed to promote reconciliation and a true sense of community in the nation. (TRC Report, 1998:316ff)

Did the NHK take notice of this challenge of the TRC? Would you say that the church is paying attention to it especially in the congregations?

Response:

If I look at the last two points, it is so typical of what I tried to say. This is a political reconciliation, which the church has to celebrate. But the question is: did reconciliation with God take place? You can only organise reconciliation ceremonies for people who are in a relationship with God. It is something different when churches thank God for the peace and stability which came in the country and to this end we called on our congregations to pray for the government. To qualify all this as that reconciliation took

place in a theological sense is to live in an illusion. I don't think, even up until today, that reconciliation has taken place. From either side. We see it from the government's side, from the black people's side. We only have reversed racism. Reconciliation in theological sense has not yet taken place. This makes it very difficult for the church to be part of such a process.

And furthermore the church must develop a theology of reconciliation. We say that the Bible has a theology of reconciliation; we don't have to develop one. It is there and we must just live it.

We must ask ourselves the question whether we acted responsibly in the situation and according to the light we had then? It is easy to look back and, with the knowledge that we have now, to say how we should have done things. But then we did things according to the light we had.

Question 6:

Do you have hope that reconciliation will take place in our country especially at ground level - in the congregations?

Response:

I'm careful of the word 'reconciliation' or to say there must be reconciliation in the country. I cannot think about reconciliation other than as a theological reconciliation. Then I must say 'no', because then we must come to a point where we say that all people in Africa have been reconciled with God, and that I think is an illusion. I would rather say: the hope that there will be 'peace' or 'stability' in our country. Then I would say 'yes'. I just try to give another connotation, away from the theological idea of reconciliation.

You know our church to be politically conservative but if I look at what happened in the church over the past ten years, I must tell you it is not just a leap, but a quantum-leap. The attitude towards people outside the church, towards other faith communities and even our own missionary work, etc. has changed a lot. But it's because the reality outside the church has changed and people view it differently. Because we are at school together,

we work together we suddenly realise that our attitude must change. I have hope that we will have stability and peace and a more tranquil atmosphere in our country. That there will be a climate of acceptance and mutual respect for one another. I think this is what is happening at the moment.

ADDENDUM 7:

Interview with Rev. JSP Uys of the Ned Geref Kerk Roodekrans, Roodepoort.

Question 1:

Rev. Uys, you have been one of the co-pastors of this congregation for many years. During your ministry many things must have happened that made the members of the DRC “uneasy” like Church and Society, Rustenburg Conference, etc.

- a.) How did you and your colleagues handle such issues amongst yourselves? Were you of one accord or did you differ about it?
- b.) I believe there was uneasiness amongst your congregants. How did you handle it? Have you lost members during that time?

Response:

- a.) There was a definite agreement amongst us as ministers. We were lucky, in that we agreed about issues like Church and Society, etc.
- b.) In the suburban congregation where I ministered uneasiness about these issues were minimal. To tell you the truth, even the “big” issues were never prominent or demanded much attention. Here and there we had one-on-one discussions with congregants.

Question 2:

How did you personally feel when the government announced the constitution of a Truth and Reconciliation Commission? Was there a change of mind after the TRC started its work and all the shocking things were unearthed? How did you, as ministers, accompany the congregation through this?

Response:

The whole issue passed me by without making big ripples. I was aware of the process and could see the necessity for the healing of our country. I sometimes had the feeling that they focused too much on the past and whom must be “taken out”. I was shocked by all

the atrocities that came out. But I still felt that there was a one-sided feel to the whole process.

This whole issue was not actually discussed in the congregation.

Question3:

During the time from 1994 onwards and especially in the time of the TRC, did you, as ministers, make a deliberate effort to lead the congregation to an understanding of and a practical living out of reconciliation?

Response:

The whole issue about reconciliation and the practical implication in the everyday life was and still is a high priority for us as ministers and we have given ample time for that in the preaching. It is still on going.

Question 4:

The TRC put a challenge to the faith communities

- to seek ways to communicate with one another as a basis for eliminating religious conflict and promoting inter-religious understanding
- to seek ways to incorporate marginalised groups into their communities
- to promote a culture of tolerance and peaceful co-existence
- to inspire their members to work together in a peace corps to help communities in need
- to organise reconciliation ceremonies, creating liturgies to heal and to celebrate the reconciliation that we experience in this country
- and, finally to develop theologies designed to promote reconciliation and a true sense of community in the nation. (TRC Report, 1998:316ff)

Did you as ministers take notice of this challenge of the TRC? How did you plan to help the congregation in this? Would you say that the congregation is paying attention to it at the moment?

Response:

I do not think this issue received enough attention in our congregation. As said in Q 3, the priority of reconciliation is high on the agenda of the congregation. When one looks at the funds that are coming in for, and being spent on, outreaches in the congregation, you realise that there are signs of efforts towards reconciliation.

Although these efforts are not structured in the way the challenges of the TRC are, the attitude is right and practical implementation continues.

Outreaches to squatter camps in the vicinity of the church, other outreaches and invitation to local government officials to church functions, are examples of practical efforts in connection with this.

Question 5:

Do you have hope that there will be reconciliation in our country not only in the higher circles but also in the congregations?

Response:

Positively! I just realise that I as minister of the congregation must work more diligently in that direction.

ADDENDUM 8:

Interview with Prof. Adrio König, Professor-emeritus, University of South Africa.

Question 1:

- a.) What was your first reaction towards the announcement of the inauguration of a Truth and Reconciliation Commission (TRC) for South Africa?
- b.) Was there a shift in your mind as the TRC went on with its work? In what sense?

Response:

Well I thought it was a good thing. For so many years we fought for justice, but some of the things that were revealed were disturbing.

I don't think that there was a change.

Question 2:

For many years your voice was heard in the DRC against Apartheid, violation of human rights, etc. You were not very popular in many circles. Was there a change towards you since the so-called "Synod of Reconciliation" in 1994?

Response:

I cannot give a specific example, but it could be so. You see the official church leaders of that time are not there anymore and those who are there act as if they have never endorsed Apartheid or maybe they really haven't endorsed it. You have a new generation in the church that is probably more at ease with these things. I have never felt specifically that there was discrimination against me. Not everybody was always very enthusiastic about me.

Question 3:

In my research I have worked through all the old Kerkbodes from the late 1970s, and often there were sharp reactions to what you said regarding a specific situation or issue. Has anybody ever asked you for forgiveness afterwards for what they said, sometimes about you as person?

Response:

There is no tradition amongst Afrikaners to say 'I'm sorry'. We keep quiet and say nothing. We are like the Roman Catholics. They never say we have made a mistake in the past and we must do it differently. They just move on in quietness.

Question 4:

How did you experience the situation in the congregation where you worshipped during the time when the work of the TRC was done? Did the church leaders make a special effort to accompany the congregants during this difficult time?

Response:

Where I was the issues regarding the TRC had never been handled.

Question 5:

- a.) Why, would you say, was it so difficult for the DRC to come to a decision on giving a submission to the TRC?
- b.) Don't you think it would have carried more weight amongst the Afrikaners if more individual believers had testified before the TRC?
- c.) Do you think our "church people" are strong enough (after all the years of being "in church") to testify/confess towards other groups?

Response:

- a.) At that stage the leaders of the DRC were not even convinced that Apartheid was wrong so why an investigation. As a church the DRC had not really given a witness of remorse. The fact that we cannot accept Belhar at this stage says, simply, that the DRC hasn't got remorse. And that doesn't help with reconciliation. The DRC is simply part of the problem of reconciliation in our country.
- b.) Nothing would have carried any weight, because the TRC played no role in the Afrikaans community. Individuals went and witnessed but the community itself was not

involved. Very few really read the papers and when the TV broadcasted it they just switched it off. Those things didn't play a role in the community.

c.) No, they were not made strong to do it. They may be strong in other areas. There is in the DRC no general conviction that we did wrong and that we must confess.

Question 6:

The TRC put a challenge to the faith communities

- to seek ways to communicate with one another as a basis for eliminating religious conflict and promoting inter-religious understanding
- to seek ways to incorporate marginalised groups into their communities
- to promote a culture of tolerance and peaceful co-existence
- to inspire their members to work together in a peace corps to help communities in need
- to organise reconciliation ceremonies, creating liturgies to heal and to celebrate the reconciliation that we experience in this country
- and, finally to develop theologies designed to promote reconciliation and a true sense of community in the nation. (TRC Report, 1998:316ff)

Would you say that the DRC took notice of this challenge of the TRC? Would you say that the church is paying attention to it, especially in the congregations?

Response:

The TRC played no role in the DRC. Regarding the specific challenges? No.

Question 7:

Do you have hope that there will be reconciliation in our country, not only in the higher circles but also in the congregations?

Response:

This is a very general question. Reconciliation between whom? Where?

There are different levels of reconciliation. Where we work together and rub shoulders?

In the church, in our congregation there will be a person of colour once or twice a year in a worship service. People are not interested to go to a DRC service.

From the church leaders you will not find anything, because the DRC is a church that tries to survive.

ADDENDUM 9:

Interview with Dr Kobus Gerber, General Secretary, DRC.

This interview took the form of a discussion and not so much as a question and answer situation.

KG: So often we talk about reconciliation as if it is something in an ivory tower, whereas there are so many things happening in the local churches. There is somebody in the Methodist Church, Bill Schutz, who is an engineer and he is active in a lot of things as regards reconciliation. From the DRC, because of our involvement in the ecumenical bodies, South African Council of Churches (SACC) and The Evangelical Alliance of Southern Africa (TEASA), we are involved boots and all in what is going on, on a larger scale.

With respect to reconciliation I want to say the following:

It is not something that is hanging in the air. We will have to focus at local levels/communities and guide people to journey with one another in a process. It has different aspects to it. The one important issue is *Reparation*.

Reparation: I believe that we can talk about reconciliation in South Africa until we are blue in the face, if there is not one or other form of reparation. It is much more than material issues. If churches are going to focus only on money, we are going to be unjust towards our country. The country must be repaired! Together with all the role players, as we have discussed at SACLA, we want to address the issues of HIV/Aids, poverty, crime and violence, morality, a deeply rooted atmosphere of human rights, etc.

The whole issue of land reform is also included in this. In an African and post-Colonial context we can never talk about reconciliation aloof from the land debate, because when you talk about land in an African context, it is something else than in a colonial context. I believe that we must think and move towards a Reparation Fund. There are certain things that fall under the jurisdiction of government, but we think that the ecumenical church must manage it. Some business people attached to our church have indicated that they will contribute, with the provision that the churches manage it. I think that as part of

reparation, the church must make available its skills, sources/buildings and human potential, to make a difference in local communities. One of the beautiful things that is happening in this regard concerns a congregation in Northern-Cape which made half of its Sunday School classrooms available to NGO's, free of charge, and also made an accountant and auditor available to them. These types of things are happening more and more and we as a church want to make things available to our country and its people, because we know that the Lord asks this of us. Then we do it more with the attitude of "feet-washing" than because we have to do it.

The DRC is not sure that a system of a once-off wealth tax on South African business and industry, as the TRC recommended, will be the right thing to do.

When we look at the work of the TRC at this moment, it is difficult to understand that they have a "closed list" policy.

(Researcher: The above statement arises from the following):

36. The commission, anxious not to impose a huge burden on the government, adopted a 'closed list' policy. Effectively this limited the payment of reparation only to those victims who made statements to the Commission before 15 December 1997. In the period between December 1997 and January 2002, victims' groups confirmed to the Commission that they had collected more than 8000 statements from victims who, for a variety of reasons, were unable to access the Commission. The consequence of ignoring this group of people has potentially dangerous implications for South Africa, as communities may become divided if some receive reparation that is not accessible to others who have had similar experiences.

37. The Commission is of view that the 'closed list' policy should be reviewed by government, in order to ensure justice and equity. It needs to be noted that, in many other countries which have gone through similar processes, victims have been able to access reparation many years after the truth commission process has been completed. (TRC Recommendations: TRC V 6, Sec5, Ch 7, p 732))

Another important aspect is:

A National Program of Action: The DRC, as part of this country and nation, wants to be involved in the establishing of a program that deals with racism, sexism, discrimination, intolerance, etc. In the schools there are already something like this in the curricula, but the church will have to implement it in its catechism curriculum and its preaching. In my studies I came to the conclusion that before 1994, things like Apartheid, reconciliation, etc were reflected nowhere in our materials. After 1994 we couldn't understand why we

were struggling with these issues. We made things difficult for ourselves. Such a National Program of Action includes that from a theological angle we can start discussing these things at the point where it makes sense, that is our children and youth. In the 2002 Statement, this church declared that it wants to be involved with this country and its people.

R: What about the training of our ministers? Do the curricula of the Seminaries make room for a changing environment, an environment of reconciliation, reparation, etc?

KG: I don't know about the other places, but here in Pretoria where Prof. Piet Meiring is involved, these issues are likely to be touched on. But we must say that our training is still to produce ministers for middle-class suburban congregations. We are geared for a certain segment of the population and when we talk about reconciliation in such an environment, it just becomes some program to work through and our members don't get the opportunity to live and breath reconciliation.

Another thing that we must look at is how we understand reconciliation. You remember a few years ago we had the big action during the Year of Hope in the DRC. That was a program where good things happened, but you're not really accomplishing something through programs. It must become part of people's lives. It must become the blood in their veins.

R: During the past few years the DRC has taken initiative and introduced the Year of Hope, The Family Year and now it is the Season of Listening. To what extent do these "programs" really work in the congregations? Isn't it just something that is decided on in a Synod and then the poor ministers must see to it that it is done at ground level?

KG: A number of the previous efforts had a strong program element in it and because of the diversity of congregations it was difficult to work on it. The Season of Listening is different. It will be a time of listening: to God, to one another, to the world and the moment that you listen to the world for example, there in a squatter camp, then your listening is different. I believe this Season of Listening is going to open windows that we haven't reached yet.

Two things of importance happened since 2000 in the DRC. First came the Statement of Commitment and then the seven priorities the church wants to focus upon. This changed the agenda on the table of the DRC.

Another thing that is necessary to think about regarding the recommendations of the TRC, is:

Healing of memories: We must listen to the pain of others. At the Synod of the URCSA an important decision was taken with regards to this. They asked that in the Family of churches such a process must come into being. This can be a facilitated reconciliation exercise. Part of the problem that the churches face is that from government the initiative was taken for the TRC, but the churches amongst themselves haven't gone through this exercise. For example, there are things that we did against the Roman Catholic Church and they against us that must be talked about. Our members still experience the SACC as an enemy. This type of "story-telling" must become part of the reconciliation process.

The pain in peoples' lives must become words.

But also in the outside world there is an enormous amount of pain. A lot of things have been revealed through the TRC process but not everything has been handled. In the DRC there is a large contingent of trained social workers that can be used in such a situation. We must start looking in congregations for people who were part of the security-forces, etc. who actually felt that they have been dropped. Who is working with them? Who is helping those who, even after a submission at the TRC, still have hatred and pain to cope with? I believe we as church can be of great help in this venture. In this process the memories must be kept alive so that something like this will not happen again. We must make it possible for congregants to get involved in this.

R: *Do you have hope for the future? That reconciliation will take place in our country?*

KG: Yes, very much. There are thousands of signs. If you look at what is happening at the moment in the DRC where small congregations are involved in their environments – people driving to squatter camps to help, amongst other things, bed-washing Aids patients. We don't know about all these cases, but it is unbelievable what is happening. We are creating a data-base of all these things.

There are a bigger things happening in the country. Churches of reformed descent have started to talk to each other about uniting. The Calvin-protestant church, the RCSA, the NHK. The question is asked, must we not walk this road together? I think we mustn't become despondent when a first process doesn't produce the results.

ADDENDUM 10

Interview with Rev. Dion van Dyk, former Moderator of DRC in Zimbabwe.

Question 1:

What role did the DRC play in Zimbabwe? Is it still playing a role in the current situation? What about the future?

Response:

We in Zimbabwe experienced our reconciliation phase in the eighties and we scored high points in our attempts during those years.

I came to Zimbabwe (ZB) in 1981. We were all young ministers. From the 14 of us there were 5 who signed the Open Letter and that was a traumatic experience for the church in ZB. At that stage we thought that we had a prophetic calling towards the church in South Africa, but also towards our own society and the other churches. A lot of things happened in those years. In the DRC it was the time of Church and Society, which was a type of watershed happening in the church. The DRC in ZB was the only church in the old Rhodesia that supported the old UDI government of Ian Smith, with a decision in the Synod. So we polarised ourselves and from '81 we thought that we had a point to make.

We were active on quite a few levels:

First of all we applied for membership of the Zimbabwe Council of Churches (ZCC).

They took so long to make a decision, because of the Apartheid situation. It was not long after the General Synod of 1990 where the DRC confessed, that they started to believe us and then we received full membership. So we were part of the ecumenical picture in ZB before the doors opened again for the DRC in South Africa. We tried very hard to make it work, not only by putting in a lot of energy, but our general secretary did a lot of administrative work for them at our own costs. We did this because we wanted to be part of the bigger church picture.

Secondly each congregation tried to make a difference in the local community. We had the problem that we didn't have easy contact with black churches because the mission projects in Mid-Africa were actually driven from the Cape via Morgenster or from Bloemfontein and Zambia. In many of these things we didn't succeed. We went through

a lot of trouble to be part of an organisation, an ecumenical body, which only applied to the Reformed Churches in Mid-Africa. Our problem was that there was no history of ecumenical ties amongst churches in Africa. So, at one stage it seemed as if the white people wanted to steer the thing and that embarrassed us. But if we didn't do it, it was not working. Therefore, at that stage we decided to 'put on the brakes'.

We asked congregations to reach out in their own communities, like the Harare congregation, who built a shelter for the patients at the hospital. The congregation where I was, was helping with agricultural schemes.

Thirdly, the government was really geared for reconciliation. They invited many groups from South Africa, even a student group to come and see how a democracy works. Today it may sound like a joke, but in those days it was serious. We as a church were always involved if there were Afrikaners. So we felt that we had achieved something and were very proud of ourselves. Long before the South African outreaches started, we were already active. The tragedy is that ours have come to an end, because of a multiple of reasons. The first reason was because of polarisation from the government. From the late nineties the government made more political sounds. The land problem started in the early nineties and it became a kind of shibboleth thing – either you agree or you don't agree. At that stage we were in the farmers' corner, our congregants. Not so much because we agreed with their views, but it was where we were positioned. From that stage the church in ZB was polarised and the DRC was on the way to an economical downfall. It is now a situation of survival and there's no place for luxuries. The church has terminated its membership of the ZCC, not out of principle but because of the practical value – we do not have a role to play anymore. At the moment the Zimbabwean society is so polarised that a black minister cannot be friendly with us, even if he wishes to. Many were bought over with land and if he is friendly with us, he loses his land. This is the reality of ZB.

The reconciliation drive was very strong in ZB during the eighties on the part of the churches and the government. Even in our congregations, although not always with the same success. Today reconciliation with respect to ethnic groups has reached a low ebb from what it was in the eighties. Today it is a luxury to talk about this because everyone tries to survive.

Whether the DRC in ZB still has a role to play? Well, at this stage all the churches are in a fight for survival – economical survival. All the NGO's who did good work previously are now under suspicion. So actually we have sorrow over the failure of reconciliation and not the success.

Some observations: I think the white people had arrogance cloaking them, not because of their race, but because of their input. They thought these people couldn't do without us.

The type of reconciliation that worked was that between us and other churches of Western orientation – white churches. The DRC is the only church that conducts worship services all over the country in English.

Our relationship with the DRC in South Africa was difficult. We were a group of young ministers and we were in a different situation. We tried to open our mouths. But when we were in trouble, there was a lot of goodwill from South Africa.

ADDENDUM 11:

Interview with Rev Freek Swanepoel, former Moderator of the General Synod DRC

Question 1:

You were moderator in a time of transition when a new government took over, Mr Mandela became President, the Synod of Reconciliation, etc. Can you tell me about this time?

Response:

Maybe I can start with the Synod of 1994. I think it was wonderful that we could have the synod so shortly after the change of government had taken place. If it was before the change, we wouldn't have known what it was all about. After the change we experience that the Lord was with us, that there was a spirit of prayer and the people were peaceful. The election of '94 was already a great sign of reconciliation and that our members and other Afrikaners could see that something was going to happen. I stood in the voting queue together with the people who worked in the home, the church and gardens and that also was a wonderful experience.

We must come closer to one another, because, for me, reconciliation is to bring people closer where there was a distance between them. If God had reconciled us with Himself, then we must look for people that we can bring closer to one another.

The synod was, for me, a dynamic Synod. The delegates knew that the situation has changed, we are still here and beautiful things were said regarding reconciliation. One great thing was to give recognition to those who, through the years, warned the church about our direction. Must we give names, or must we not give the names of those people? Before we came to that, we finished the discussions about church unity and by this showed that we as churches want to move closer to one another.

We experienced much criticism over the visit of Mr Mandela to the Synod, but it is protocol that we always invite the top people of the government/city where we assemble. Mr Mandela was in London and could not be with us on the official opening of the Synod, but he said that he would come on the Thursday and that he wanted to say something. In the whole process of reconciliation this was a very important moment,

because for many it was probably the first time they have listened to a Black man, and also the fact that he spoke in Afrikaans. Also for Oom Ben Marais and Oom Beyers Naudé. I think the change in government opened the eyes of many to realise – things have changed. This Synod decided a lot of things which could help with reconciliation in the future. Just think about the decisions about the RDP program.

Now as regards the General Synodical Commission (GSC). This commission is constituted of members of all the different Synods and people speak according to the decision of their Synod. So it happened that a few doors were closed. Thus it happened that the GSC couldn't work with the same speed in the execution of decisions, and also, not with the same commitment. It is easy to take a decision, but when it comes to the execution there is more time to think about it and then one realises that it is not so easy to just implement it. Something else that played an important role was the press and specifically the use of Afrikaans.

Let's talk about the TRC. Right from the beginning the Executive Committee of the GSC decided to work together with the TRC. We are going to evaluate their work; we immediately submitted names to be Commissioners on the commission but they were not accepted. Then Piet Meiring was invited. I personally was very thankful that he could be there. We talked to Desmond Tutu and said that we have certain proposals. We spoke very clearly regarding the existence of the TRC and also regarding the content and the issue of unverified testimonies. Then the question was asked whether we must write something? The submission of the presbytery of Stellenbosch and that of the theologians of Potchefstroom made news, but in our GSC meeting such a proposal was rejected. At the same meeting I gave notice of revision and so we started to write the *Op reis met Apartheid*. At the next meeting we decided that we could go to the TRC. I would go and I have to consult with and write the submission and also submit it to the commission. It had been taken up in the Acta Synodi and Synod took notice of it. That meant that not the whole meeting approved that this step of reconciliation was taken. Many people in the meeting did not know what the difference was between 'to take notice' and 'to approve' of something.

I believe we should have been there. It was a good occasion and you have read about the behaviour of Desmond. I think the DRC, by going to the TRC, said to the people that we are guilty of what happened in the past and we want to help with the building of a new South Africa in the future. I stated quite frankly that I was not representing the whole DRC and because of this the press and especially the English press said that we were the most trustworthy church that had been there.

Question 2:

How did you feel emotionally when you stood there knowing that it is not on behalf of the whole DRC?

Response:

I think I had enough time to prepare myself because it was not the first time that I had to do it. I stood at the South African Council of Churches (SACC), I stood at the World Alliance of Reformed Churches (WARC), etc. I was used to standing in front of people as the representative of the church of Apartheid. The fact that I could stand at the TRC said to me that the Lord put me in this country and if I can do something today as an ambassador for the Lord and to His honour and for the blessing of the church, and to help with reconciliation, then I'll do it. But I must admit that it was not nice to stand there alone, with only Willie Botha at my side. Before us Bishop Leghanya was there with a busload of supporters. And there were people from the press who wanted to make it very difficult for us.

Since then, it was actually easier for us to move closer to other churches. Since the Synod there was such openness between us, and churches wanted to be associated with us.

There were some that still wanted to wait as we experienced from the WARC. When we went to Hungary they decided to let us wait a bit longer. Initially it went well with the moving towards church unification, but then something happened which brought the things to a standstill. Actually we stood at the same point where we are now viz. Belhar and how the model for the new church should look. We had said it amongst us those congregations must exist, as is the case that presbyteries continue to exist geographically.

All the years there was no problem with geographically determined presbyteries, but now, since we started talking we must also look at language and other aspects. It is a pity that language became an issue because that has stopped the wagon. The reconciliation process is in a sense steered by ‘voices’ of certain people in the church that are more used the press outside the church. I am sure that reconciliation during that time would have been easier than now. There was a movement closer to us from other churches for which we were very thankful. In reconciliation you can move up to a point on your own, but then you need others around you.

In those four years many things happened. We were not a working Synod, but as Synod we did a lot of things.

Question 3:

We are now about ten years past the TRC. How do you see the situation today? Do you have hope for the future?

Response:

I think the pressure that was on our shoulders to be part of a reconciliation process has lifted. I am very sorry that the report of the TRC, because of politics, has been shifted aside. This had the result that in the church meetings voices were heard that asked why we must do something, because even the government is no longer interested in the TRC and thought it was a mistake. I don’t think it was a mistake. I went and listened to some of the hearings. I saw the reconciliation that was brought about. I think the TRC and even the ‘day of the churches’ had to be there.

In a certain sense I must say that we are further along the road towards reconciliation, although there are certain people who feel otherwise, but they don’t want to be part of the process. I think there has been immense progress during the past ten years.

In congregations things have also become easier, more natural. It is no longer the case that something must be done, that the government asks this or that from us and that the spiritual is more important. So, with a group that stands aloof, there is also a group that is closer and is doing more. I think that our congregants in the new situation are doing their

part as citizens of this country. That the roots of racism are not out of us – when will it be out? That we don't understand the same thing with reconciliation is the other thing.

Justice must also be looked at.

If you ask me what our priorities as regards reconciliation are, I would say that the distance between us and our other churches must be closed. We won't come closer to one another if we are not willing to listen to others.

ADDENDUM 12

Interview with Rev. James Buys, previous Moderator of the URCSA.

Question 1:

How do you see the whole issue regarding reconciliation in our country at the moment?

What is happening? Is there hope for the future?

Response:

To my judgement we often underestimate the wonder of 1994. That people and institutions in this country could establish, without violence and war, a kind of democracy. More so if you look at the effect of transformation since 1994 in government – and societal institutions in general. It's worth mentioning when you consider what happened in the schools and education, the political and work context and services in the new democracy. But one important thing that happened is the choices that people could make around the school context, the work context and business context where they're going to live and with whom they are going to socialise. At the end of the day, after people had worked together and rubbed shoulders with one another, they went, each one to his own place, to sleep and the different living areas still have racist characteristics. This was one dimension of the issue.

Another dimension, as part of the positive effect of the transformation process, is that people have come together much more, work closer with one another and started to build relations which transcend racism. But the one time when this country is the most divided is on a Sunday morning when people are going to church services. There are two reasons why this is still the case and that is the effect of the Group Areas Act and the fact that there are still racial division between the Afrikaans Churches, the DRC, the NHK, the RCSA and the URCSA.

With the TRC a process was introduced that brought a few dimensions to the fore. Firstly, there was the opportunity for people to witness before the commission regarding the period of Apartheid and what can be done to work reconciliation in the country. Together with that were the hearings of persons who applied for amnesty. What was striking about this process were the cases where people who have lost loved ones came

into contact with the perpetrators. Just the knowledge of what happened to the victims, the circumstances and the attitude that was cultivated in the commission, is something that wouldn't have been possible otherwise.

Then there was the responsibility of the country as a whole to bring about, next to the formal processes of the commission, opportunities for reconciliation. For some it meant that in the process of remembering the past and working through it, they could bring into words the full impact of the Apartheid era. Through certain reconciliation programmes that had been worked through, certain communities had been brought together, and things of the past could be put on the table. Through the listening to one another, new friendships and acts of reconciliation came into being.

The one process that was not linked to the TRC process, but which ran parallel to it, was church unification. I think this process has received new impetus after 1994, but soon there were problems because of, for one, the Belhar Confession. But when you look at the context of our country and the history through which our churches came, the problem is also the structure of the re-united church. When you talk about an organic unity with an overall general synod, united regional synods, presbyteries etc., you come across opposition and this has to do with ministry need, language problems and other minor issues. It is interesting to see how the choice for organic unity has had a negative impact on the broad idea of reconciliation. And I'm not even talking about the commission we have from the Lord on the unity of the church. This is my greatest concern. It will be one thing for the churches to say to one another that it is not possible for us to pursue church unity, because of a mutual confession of faith. I think it will be a miserable day that church unity and the way it must come into being will be a continuation in any form of race, language or any other form as we know it currently and in the form that dates from our history.

Question 2:

During the eighties there was much talk about church unity and from time to time it was said: 'Now we are very close. Next year, we will be united', and then something happened that brought everything to a kind of stand still. What was the problem that one moment there was hope, and the next there was despair?

Response:

If I can go back to the period before 1986 and why there was not really a breakthrough, I would think there were forces that worked in the country and which tried to prevent unification. As example take the former N G Sendingkerk (DRMC) and the RCA (Reformed Church in Africa (Indian)). They were on the brink of being united. The result of the prevention of that uniting effort nearly led to the downfall of the RCA. It brought a schism in that church which resulted in the fact that for a time the Synod of the RCA could not function. It took years to work reconciliation between the parties who were involved.

From 1986 the Belhar Confession played a role, as well as the experience of the DRC in the WARC, and the accusation of heresy and idolatry etc. When we talk simply theologically regarding the confessional basis and work with that and reach a solution, it is one dimension. The question is why is there a problem when we talk about the structure of the united church? Why is it that every time we look at a model that would negate the Apartheid history of our churches, new forces came into play to break away and make church unity impossible and re-group in race and language entities? Race plays a role there's no doubt about that. There are different dimensions to it. The Afrikaners went (and are going) through a difficult situation. They lost political power, gave up rights they had in the Apartheid era, then the last bastion they have, where there is still a character and identity and language, is the church. There is literally an anxiety to giving this up. A few things come to mind. One is 16 December, the Day of the Covenant which is currently Reconciliation Day. I must acknowledge that there are differences, that not all the Afrikaners are the same or think the same. There are some who want to go further – the total re-uniting of congregations. Wynberg, not because I'm here, is such an example of a congregation that tried to work with the history of the two congregations of 1881. Here we can say that physically two congregations have united.

The model of the URCSA is a model that serves the practical situation, but it is not the best model as sign of reconciliation. As an example I can use Joubertina where union took place, but after three years there was a schism between the Afrikaans speakers and the Xhosa speakers and you have, once again, two churches.

Something that I can't understand is how a part of the DRCA (Dutch Reformed Church in Africa (black)), which came through the history of Apartheid, can insist, during negotiations regarding unity and reconciliation, on a separate Synod and churches within a united church, because of language and ministry needs. The things that I'm talking about do not only have to do with the DRC but with the weakness of our own model with underlying racial issues which are legitimised in discussions as language and ministry needs.

ADDENDUM 13

Interview with Pastor George Mahlobo, General Secretary of the Apostolic Faith Mission of South Africa.

Question 1:

Would you say that after the work of the TRC, the AFM is currently contributing to the reconciliation process in South Africa?

Response:

As far as the AFM is concerned, you would recall that we also made a submission to the TRC. Of course we did pledge, as leadership of the AFM, to be part of nation building, which includes the whole issue of reconciliation. Subsequent to that, the Executive Board of the AFM decided to come up with a master plan. It was finalised around 2002. This plan has basically six pillars – one of those is the social responsibility of the AFM. Within this social responsibility you have things like unemployment, education, poverty and so on. We also have, as executive, to do something to encourage reconciliation throughout the church. I think it was in 2003 that we had a special 2 to 3 day session on reconciliation. It was facilitated by a minister of the NG Kerk of the Boland (ds Fanie Engelbrecht, Mercy Ministries South Africa) and a lady from Wales who was involved with reconciliation in Central Africa (Dr Rhianon Lloyd, Mercy Ministries Intl.). Now this was at top level. This facilitation dealt with the question of reconciliation in the church. Things like, how do we take this thing forward. We must remember that at that time we were still dealing with issues from the past, but we knew that if we did not bring them back, we cannot deal with the future. What happened there was that we basically came up with a broad document on things that could be done for nation building and reconciliation in the future. It is necessary for our local congregations to consider things like pulpit change – doing things together. The black churches like to put up conferences, but by now the white churches are past that. We encourage our churches to arrange things along anti-racial themes, because we are aware that our local level is still divided along racial lines. At National level there is no problem, but at grassroots it is still like this.

As far as this is concerned, we have seen some regions doing that, but we still need to do a lot to see it happen. We should also encourage our churches to be part of joint events, such as Transformation Tshwane and prayer efforts, because we reasoned that such events expose us to one another. One of the things that became so clear to me is that we really don't know one another. For us to get to know one another, we have to interact. As a matter of fact in the big cities quite a number of ministers have become involved in that, but in the small town and rural areas we are not really succeeding.

One of the things I think that can become a big challenge is the reluctance of the church to engage itself in issues like affirmative action, because we don't discuss the pros and cons of it. In a particular area, some of the white members feel that affirmative action is disadvantageous to them and translate it into race relations. In future we have to say, let's talk about it. How can we make a contribution there as a church? The other things are community programs, in which our churches can put in a joint effort. This is happening at the program-level like the AFM Welfare, etc, but I would say that, at grassroots-level, unity has become a reality. People still don't know one another as they should.

The fact that the leadership championed the cause, especially with what Isak (Burger) did in 1996 during the celebration of unity, when he publicly made an apology to Frank (Chikane) and Frank also asked for forgiveness, has sent a message. It is critical for the leadership to promote reconciliation.

For me it seems there is also a problem in the sense that some white members view the church as a sort of custodian for its cultural institutions. Things like language. That is the challenge in education, in the schools. What remains is the church. In the AFM we welcome all groupings, but the Afrikaans AFM churches are still Afrikaans. But we are moving into a situation where we can have multi-racial congregations. In a city like Pretoria, we have a congregation like Doxa Deo, which is multi-racial, although it is predominantly black. But there are other 111 areas where there are a lot of challenges. Over the next ten years the AFM has to deepen unity and encourage integration, especially at our Theological College. We have to work hard at that. We still have separate theological colleges. In Shoshanguve we have one for training black pastors, at Sarepta in Kuilsrivier we have one for the coloured pastors and then one in Durban, which has merged with the one in Aucklandpark. But we are discussing having one

theological college, which will reflect the composition of the church, both in student body and faculty.

Question 2:

After the TRC, people thought after a year or two we will be reconciled, but we know it is a long process. Do you have hope that in the future, say the next ten years, there will be reconciliation at the grassroots level?

Response:

I do have hope that we will become much, much closer. It seems to me that the macro-church in South Africa indicates a movement in that direction, but we need to face certain realities. Realities of unemployment, poverty, all these type of issues. We also have to see what is happening on a political level. Even President Mbeki shows a tendency for reconciliation like his predecessor, Nelson Mandela. It is critical that after Mbeki, one must get somebody to build on that. If you get it on political level, one hopes that things will happen. But when there is a sudden change at political level and the economic situation of people does not change, that will translate into crime and many other things. Then we will have to work much harder. I think it is important that we begin to work, especially in churches, towards that.

Question 3:

Would you say that the pastors of the local congregations do enough to help their people understand the whole issue of reconciliation?

Response:

We see in the cities that pastors are more inclined to mix with pastors of other race groups. But in the smaller towns, where pastors are dependent on the congregation for their stipend, it is not so easy. But our pastors must do much more to help their congregations. Even in Johannesburg there are white pastors of the AFM who have never been to Soweto. They don't know what is going on there.

Question 4:

At the moment the whole country is talking about the gesture of Adriaan Vlok, washing the feet of Frank Chikane. Newscasts, TV programs, etc. carried the news. Even Pres. Mbeki made a comment about it. What is your view on it?

Response:

Let me start by saying that Pres. Mbeki called it an extraordinary thing, because he started saying that you must bear in mind that Vlok comes from an Afrikaner grouping, remember his culture, remember his previous position.

I think it is a pity that it is only happening now. Can you imagine if somehow it happened immediately after the TRC closure, what kind of impact it would have had? Not everybody would be happy. For me it has indicated one thing. If you don't pursue this question of reconciliation and forgiveness, we will continue to have people in the country who are hurting deeply. I listen to people from both sides. There are those who hailed this as something good to happen, but I think we as a church need to promote this kind of gestures. If something fateful happened in the past you may be able to indicate your emotion of humility by feet washing, but it can be anything else, in different ways. But obviously you can only do so much as a human being. We as a leadership of the AFM have actually expressed support and appreciation to Vlok for this kind of thing.

ADDENDUM 14

Questionnaire and reaction of Dr Frank Chikane, Vice-President of AFM.

The following questions have been asked of Dr Chikane as Vice-President of the AFM. His answers to these questions are given below.

Question 1:

The AFM became a united church ± April 1996 and much was made of the celebrations. Did the Afrikaans-speaking members have the same enthusiasm (from your perspective) as the rest of the church?

Response:

As far as I can remember, there were some who were enthusiastic about the unity and enjoyed the celebration. But the majority of them were more concerned with what all this meant for them. I would risk and say that even the leadership of the “white church” went into the unity with deep feelings of anxiety and uncertainty and were under enormous pressures from their constituencies. Like in the political arena, they came into unity with the intention of conserving as much of their past life as possible, as well as ensuring that the leadership remained in the main in “white hands”. In this regard, I would say that the ‘enthusiasm’ would have been more about the above than the unity itself.

Question 2:

Would you say that your submission as a church before the TRC did cause some reconciliation to appear not only in the church but also to the outside world?

Response:

Yes

Question 3:

Are there any signs that the AFM is really working towards reconciliation in the communities?

Reponse:

During our Tenth Anniversary Celebrations last year, there was a strong view or feeling that the unity of the AFM had effect only on the national and regional committee levels rather than at the local levels. There is no discernible expression of unity at community levels. As a result, the church has no impact at community levels, except for the knowledge that now it is no longer a racially divided church.

Question 4:

Do you have hope that we will reach a point in the future where it is possible to speak of a reconciled nation?

Response:

Based on my faith, one has to keep the hope that one day God will favour us with such a 'reconciled nation'. In this regard, the church would have to stop lagging behind the 'world' and move ahead into 'uncharted' grounds and territories as leaders so that the world can learn and hear from them (the church). This is my hope and prayer!

ADDENDUM 15

Foundation and functioning of the Conventus of Reformed Churches in Southern Africa

On the basis of our common faith, confession and Reformed tradition

1. Purpose

- to witness prophetically to our community and, if necessary, to society and the authorities;
- to provide mutual support and assistance where it is requested; and
- to co-ordinate possible co-operation with regard to common interest and responsibilities in society.

2. Church Polity Positioning

The Conventus is an assembly where churches deal with common matters on the basis of their common faith, confession and Reformed tradition, with due regard to the individual nature, ethos and history of each church. The agenda focuses on a Reformed witness in the name of the Conventus. Particular viewpoints of participating churches are not forced upon other participating churches. No church shall dominate another church.

3. Participating Churches

Churches in South and Southern Africa with a Reformed confessional basis that identify themselves with the *Foundation and Functioning of the Conventus of Reformed Churches in Southern Africa*.

4. Nature and Authority

- 4.1 The Conventus differs from major assemblies of churches and from existing ecumenical assemblies. It is an assembly aimed at giving a united witness in the South African society, and possibly in the Southern African society and to the respective authorities, without having to give account to one another or question the bona fides of the other churches with regard to their expression of the confession.
- 4.2 The nature of the Conventus is to bear witness.
- 4.3 Official assemblies of participating churches retain their authority to take an independent stand on decisions of the Conventus.
- 4.4 Decisions in respect of the purpose of the meeting should as far as possible be taken by consensus and witness should be given on the basis of Scripture and the Reformed confession.

5. Composition, administration and procedure

- 5.1 The Conventus assembles at least once a year.
- 5.2 Each participating church will be represented by 5 delegates. No restriction is placed on the number of observers.
- 5.3 Each Conventus appoints a host church on a rotational basis.
- 5.4 Each participating church nominates one representative on the Interim Committee at every conventus. The appointed host church nominates two representatives who serve as Chairperson and Secretary of the Interim Committee.
- 5.4 Each Conventus appoints/re-appoints a General Secretary who is responsible for the safekeeping of documents and overall arrangement of meetings.
- 5.6 The Interim Committee meets at least once a year, convened by the host church, to expedite the decisions of the previous Conventus and convene the next Conventus, dealing with all necessary administration and coordination thereof.
- 5.7 The host church determines and administrates the cost for each participating church at the next Conventus and is responsible for the reception, leading and minuting of the meeting.
- 5.8 The agenda of the Conventus is drawn up by the Interim Committee and proposed in accordance with any motion forwarded by a participating church.
- 5.9 The procedure with regard to 5.8 is as follows:
 - 5.9.1 In the light of the ecclesiastic nature and composition of the Conventus, the meeting focuses on matters pertaining to the nature and calling of the church.
 - 5.9.2 Participating churches notify the Interim Committee in writing of matters to be dealt with by the Conventus.
 - 5.9.3 Matters for the agenda must be submitted in writing to the Interim Committee four weeks before the meeting of the Conventus. The Interim Committee makes the agenda available to participating churches three weeks before the meeting.

6. Amendments to the Foundation and Functioning of the Conventus

Amendments are approved by a two-thirds majority vote after being circulated to all participating churches at least three weeks before the meeting.

ADDENDUM 16:

Submission of the Apostolic Faith Mission before the TRC.

“The AFM and the System:

Within our church, as explained earlier, we have sought and by His great mercy have been granted reconciliation. But that is not the end of the road.

For we realise that many of our members have been deeply hurt by those who propped up the previous government. And we know of cases where brethren within the AFM caused great affliction to fellow members of the AFM.

We are trying today as hard as we can to bring about healing and reconciliation in our own ranks. We are not only trying to help and assist the physically injured and spiritually hurt to overcome and forgive their tormentors, but we are also trying to help those who were used as tools of a system to come to grips with their past.

We uphold the principle that forgiveness and reparation are inter-linked. *But that is within the AFM.* (Researcher’s Italics)

What the AFM cannot deny, is that thousands of its members were employed in the structures of the former government. Many of our members held top positions in the former government organisations. The Police alone employed tens of thousands of our people, Black, White, Coloured and Indian. All our white young men were called up for military duty. We do not know how many committed evil deeds – and probably will never know.

But we say in our defence that those who had transgressed were never encouraged by the AFM to do so.

But physical harm caused is only a part of the saga.

What we have to admit is that many of our members worked in structures where they may never have foreseen the misery and hardship caused by the executors of the policies they helped to formulate. In short, we have to admit that the AFM, like all other churches, operated within a system that today stands condemned.

Why this paper?

Many of us had sought answers during those dark days. But bear in mind that many a time we asked for an explanation, that explanation was given us by fellow Christians, even members of the AFM. And we accepted those answers.

A plethora of laws made it impossible for the ordinary man to delve any deeper. We are today deeply hurt as we become aware of the injustices of the past as they are being brought to light by our own Commission, by our Courts and the media. We are baffled, stunned and confused.

In the AFM there is not a section that did not in some way assist the old system to flourish and there is not a section that did not harm fellow believers.

As the past is uncovered we hear of Indian, White, Coloured and Blacks that committed excesses, be it members of the forces or out of sheer frustration with the order of the day. For many of us, living in a comfort zone of privilege, it was also convenient to ignore the cries of our fellow believers.

What we would like to state unequivocally today is that the AFM failed in its duty to question the system more, especially in the light of its continual preaching from the pulpit the message of love, charity, hope, justice and peace. We missed the boat in the sense that we were blinded to so many evils.

For that we need to sincerely apologise to all those out there who suffered. We can never get to each one of them ourselves. We are thankful for a forum through which we can express our sorrow.

We also owe it to them to plead with each member of the AFM to search himself/herself and to put right personally anything that has to be put right. We owe it to them to become more faithful watchdogs of what is happening in this country and to ensure our past history is never repeated and that future generations never be allowed to forget our past and perhaps stand accused of even worse transgressions than we had committed.

In conclusion, we would like to reach out to those whom we can assist to overcome the hurt of the past. The AFM's doors will never be closed to them.

Signed: IS Burger DD President. “

ADDENDUM 17

Submission of the four theologians from Potchefstroom before the TRC.

A Public Confession from Potchefstroom.

The undersigned hereby make a public confession of guilt over their share in and neglect with regard to Apartheid. The dictates of their conscience have urged them, more and more, to do this.

1. Confession of guilt.

- 1.1 We hereby confess before God and our neighbour that we failed, in word and in action, in church and society, privately and publicly to testify adequately and unambiguously against the embodiment and execution of the ideology of Apartheid which had an invidious and even ruinous effect on the lives of so many of our fellow-believers and fellow-citizens. With Daniel (9:5) we confess in the sight of the Lord that:
“we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws” (NIV)
- 1.2 We confess that we were not courageous enough to testify, that we did not pray faithfully enough, did not believe actively enough, did not love fervently enough and did not have enough empathy in the context of individual and social injustice in which our country was plunged for four decades and more. We acknowledge in great humility that we were guilty of the violation of fundamental human rights and we acknowledge that we had a share in the directionless movement of our country during times of crisis.
- 1.3 We confess that we are deeply guilty in the sight of God and our fellowmen and that this gross neglect and reluctance from our part can only be removed with mercy, forgiveness and reconciliation.
- 1.4 We seek forgiveness from God in the redemptive sacrifice of Jesus Christ (1 John 1:9), but we also plead for forgiveness from our deprived and wronged fellow-believers and fellow-citizens for what we did to them. On our part we undertake, as far as is humanly possible, to make amends, in word and action, for the damage which we did to them through the unfair discriminatory system.

2. Justification.

- 2.1 There is no doubt that the ideology of Apartheid should be regarded as a sin, and the Biblical justification of it as heresy (*Proceedings of the Synod of the Reformed Churches in South Africa, 1991:160/169*). Apartheid, after all, was a system of legitimised domination, discrimination and social injustice, which caused enormous suffering, humiliation and even death. The question is therefore relevant as to what should be done with the above acknowledgement of sin and heresy.

- 2.2 To our minds, there is only one thing that can be done about sin, and that is to confess the sin before God (Ps 51:6; Matt 6:12; James 4:8-10) and our neighbour (James 5:16; Matt 6:12) and then to refrain from sinning again. We feel that there are clear Scriptural grounds for such an approach. We find examples of such public confession of sin in the actions of Ezra (10:1), Nehemiah (1:6;9:2) and Daniel (9:5,20). Such an approach is also part of our Reformational heritage. Calvin is of the opinion that, when a nation has made itself guilty of some or other general sin, an ordinary confession should occur in the church (Institutes 3.4.11). We therefore underline the view that 'Christians should be urged to acknowledge their shared involvement in guilt together with a world torn apart by sinful schisms and attitudes; and they should be enjoined to confess their own sins in this regard and to effect restitution by following Christ on the course of love' (*Proceedings of the synod of the reformed Churches in South Africa, 1970:63*).
- 2.3 The question may be asked why this confession is not being made before the TRC. The choice of an alternative method does not obviate the essential work being done by the TRC. What is being denied is that such confessions should only have meaning when they are expressed to the TRC. Confession of guilt can and should, to our minds, be done in many ways, such as during private devotions, in public prayer, at meetings of the congregation, at synodical sessions, during public (political) meetings and also via the media. Nevertheless, this document is also being forwarded to the TRC
- This confession of guilt is not intended to isolate the Afrikaner and the Christian Afrikaner for guilt. In solidarity with Afrikaners and Afrikaner Christians we testify against the guilt of (especially) the Afrikaner. In so doing we choose for their liberation, healing and for the welfare of the Afrikaner and all citizens of this country.
- 2.4 This confession does not deny that there are great areas of concern in the country at present. We share in the concern of many citizens of the country about, for example, the unchecked environmental pollution, increasing crime and the high incidence of corruption. Yet we feel that the wrongful deeds of the present should not be seen as justification for the abuses of the past not being confessed. We would like, in fact, to express the hope that we will never again in South Africa experience any form of excessive nationalism and abuse of power.
- 2.5 This confession is not made because of the external pressure or requests from outside, but because of inner conviction. For the sake of clarity we would like to state that the first draft of this document had already been completed when the Open letter to all Ministers of the Ecumenical Advisory Bureau in Braamfontein reached us.
- 2.6 With this confession of guilt an attempt is made to serve the cause of the Kingdom of God in South Africa. We are convinced that confession of guilt encourages forgiveness, promotes reconciliation and therefore contributes to personal, ecclesiastical and social healing (Ps 32)."

Alwyn du Plessis
Amie van Wyk

Bennie van der Walt
Ponti Venter.

ADDENDUM 18:

Submission of the Dutch Reformed Church before the TRC.

“I am thankful to the TRC for the invitation to take part in these faith community hearings. I truly believe that this will strengthen the essential process of reconciliation firstly between faith communities and thereafter also in the broader community.

I am also thankful for the General Synodical Commission of the Dutch Reformed Church for sending me to witness to the TRC and all the people of this country that this church is called to reconciliation between all people.

I would like to describe our commitment with two words namely reformation and transformation. As a reformed denomination, we believe that we must always be open for renewed reformation by Scripture. The process of renewing our stance on practical affairs is an ongoing process. And in time of change and transformation we are also called to transform our structures and services in the community. To be relevant in the South Africa of today, the DRC also need to give high priority to reformation and transformation. In the past we were part of the problem, now we want to be part of the resolution.

Mr Chairman, my witness can be summarised as follows:

1. The DRC are committed to reconciliation.
2. We need other religious communities in this process.
3. How do we see the practical implications of reconciliation?
4. The past and the future.

He continued his submission in Afrikaans. He also said that he does not speak on behalf of all the members of the church, because there are sometimes different groups in a church, those who are pro and those who oppose an issue. But he believes that the group who are positive, are in the majority. Then he continues:

We are committed to reconciliation

The members of the DRC are part of the people of South Africa... We are part of the history and the negative and positive of the past, but we want to commit ourselves to a future of reconciliation and prosperity between all people... During these changing times, the DRC wants to think in a different way about herself and wants to play a servile-role, according to the example of our Lord.

As redeemed people, we have the calling of reconciliation between people. That means that we want to listen to the stories of people; we want to see the pain and the need and to work together to heal society and give solutions to problems. In this, we are called to see our own weakness and to forgive unconditionally. The activities of the DRC are strongly determined by decisions taken by Synods. In the past very good decisions have been made on reconciliation, love for neighbours and involvement in the need of people. Our goal is now to put these words into deeds. This must find its place in own circle as well as the broader community.

We want to do it together with others

We were used to deciding for ourselves what is right and then we did things on our own or not at all. Therefore we want to confess that we need to hear from other churches and to learn from them. I am thankful for they way the DRC was again admitted in forums. As a church we have a theological responsibility to evaluate all spheres of life in a critical-solidarity way. In the past we handled this independently. Therefore we realise that we must do it with more collaboration with other churches and in this way to be a Christian conscience in society.

The DRC admit the role of other faith communities in reconciliation and the bringing about of a peaceful community. Thus it follows logically that, for mutual spiritual goals, there must be co-operation without prejudice of each religion's spiritual standpoints.

Practical implications of reconciliation

Building up of people

Reconciliation on a horizontal level is always between people. Therefore in reconciliation there is always a personal element. For the DRC reconciliation starts with the building up of man and therefore the preaching of the gospel will always be up front. There is a great need for the spiritual building up of people with regard to human dignity, co-existence and neighbourly love. People must learn values like acceptance, longsuffering, respect, honesty, etc.

Development

Reconciliation also requires the development of the environment in which man lives, as well as his living conditions. Already during the General Synod of 1994, the DRC acknowledged that South Africa needed a program for the upliftment of communities and decided to enrol in the RDP program.

Poverty

The DRC acknowledge the problem and extent of poverty in a large sector of our population. The church is worried about that sector of the population where it seems there is no change in the situation.

The past and the future

It is impossible to build a strong future without bringing the past to a close. The problems of the present like corruption, violence, lawlessness and senseless killings of people cannot be bridged if past and future are not rightfully evaluated. It can be expected from the DRC to talk honestly about the past if its contributions towards reconciliation are accepted. This will open the door for forgiveness and mutual acceptance.

I want to testify to the struggle the DRC had to reject Apartheid. The DRC stands by its confession in 1986 that the church had made a mistake when they tried to give a Biblical foundation for the forced separation of people groups. In 1990 this decision was followed by the confession that the DRC should have distanced itself earlier from that view.

At the conference of churches at Rustenburg, the delegation from the DRC identified themselves wholeheartedly with the confession of guilt by Prof. Willie Jonker, as well as

personal responsibility for the political, social, economical and structural injustices in this country.

In 1994 the General Synod acknowledged those members, office bearers and church meetings which let a loud and clear voice be heard against Apartheid.

The church also acknowledged that its rejection of Apartheid had also been influenced by meetings and discussion with brothers and sisters of the family of Dutch reformed Churches. Perseverance to this standpoint, has led from time to time to the loss of members and office bearers.

I can also testify to a spirit of reconciliation that started to work in many congregations. Honest attempts have been made to close the testimony of the past and to tread into a new future. A good example was the GCOWE-consultation of 1997 in Pretoria. This worldwide conference was attended by ±180 ministers of the DRC. At the end of the conference they publicly delivered a written testimony. In this they confessed regarding wrong attitudes and deeds of the past and committed themselves to work together with other churches for salvation, unity and justice. The movement for reconciliation is growing.

The church has also continuously looked with compassion to the great numbers of people who have been aggrieved during the time of Apartheid, as well as with their poverty and suffering. Reluctance, disobedience and a lack of insight on the part of members and officials into the needs of society have also been confessed before the Lord. The DRC asks for forgiveness from these people and acknowledge that its voice of protest and compassion had been too small.

It is therefore the wish of the DRC that work must be done in a dynamic way to bring about a radical change for the better in the living conditions and future opportunities of people that for so many years were without it.

Closing

The church lives in the hope that the Almighty Lord will bless our country with true peace, liberty and diligence. We dream of a country in which people accept one another and every person makes his or her contribution towards peaceful co-existence. As a church we would like to be guided by God's Word: 'Try to be at peace with everyone' (Hebrews 12:14)."

Signed: Rev. Freek Swanepoel

ADDENDUM 19:

Submission of Rev. Beyers Naudé and Prof. Nico Smith before the TRC

“An Open letter to pastors of all churches in South Africa.

To us, as preachers of the Word of God, the responsibility is entrusted to proclaim at all times the gospel of reconciliation with God and our fellow human beings in Christ. This responsibility entails the prophetic denouncement of all forms of injustice, oppression and violence committed against any human being.

As we read and hear what happened in South Africa during the years of Nationalist Party rule, we as preachers of God’s Word are confronted with the question: How could it possibly have happened while we as preachers of reconciliation, justice and peace, were preaching this message from our pulpits every Sunday?

But the question, which disturbs us even more, is this: How was it possible that those who intentionally committed murders and sabotage against fellow citizens could have been, as is now becoming evident, members of churches and even regular churchgoers? Was there *nothing* in our preaching, liturgies and sacraments that disturbed the conscience of those who were directly involved in the evil deeds committed?

Therefore we have indeed more than enough reason to feel deeply guilty for having spiritualised and even gagged the gospel to such an extent that those in government and those responsible to execute government policy did not feel confronted by our preaching. We are guilty of having allowed the rules to execute the ideology of forced separation for the sake of the so-called law and order, without offering united resistance as preachers of justice and peace. We admit and confess that we too were blinded by an ideology, which represented itself as justifiable from the Bible. We lacked the gift of discerning the spirits, because we had no real desire to receive this gift.

In the light of the above, we want to confess publicly that we as preachers were co-responsible for what happened in South Africa. In fact, our guilt should be considered as more serious than that of any other person or institution. We who were supposed to be the conscience of the nation, did not succeed in preventing the most serious forms of abuse of the human conscience. As a result of this, the criminal violation of people’s human dignity and even the destruction of human life continued for too long.

But this confession of guilt is not intended to be vague and general. We confess our guilt by mentioning specific examples of our failure to be faithful to the gospel. We first of all acknowledge and confess that for many of us, especially those in the white community, life was very convenient and comfortable under the National Party rule. Many of us therefore could not and would not see the oppression and violation of millions of people in our country, hear their cries for justice and failed to take action.

We furthermore acknowledge and confess that when we sometimes *did* feel uncomfortable about the way the government and other institutions persisted in its abuse of power, we did nothing because of fear. We thereby allowed evil (with the co-operation of Christians) to continue its devastating work against the people of God.

In the same breath, we commit ourselves to call upon Christians to be careful in their support of political leaders and their policies. We furthermore commit ourselves to challenge Christians about their political and socio-economic responsibilities.

We also want to make amends for neglecting the needs of the poor and oppressed. Therefore we commit ourselves to the task of guiding God's people towards involvement in actions to eliminate the socio-economic inequalities of our country. We have evaded this responsibility for too long.

We furthermore commit ourselves to the task of encouraging people with the gospel of hope – especially in these days when many have lost hope and are despairing of the future of our country. This we will do by replacing the longing for the previous so-called better days by dreams of an even better future. The same gospel therefore also urges us to commit ourselves to engage in the reconstruction of our society.

Although we recognise that some ministers have stood bravely in the struggle for justice, it is our hope that every church minister who reads this document will recognise the challenge facing us all, which we dare not push aside. We are compelled to make a choice: either we confess our guilt in order to be set free for greater and more faithful service to the gospel of Jesus Christ, or we ignore this challenge to confess our guilt and thus declare ourselves not guilty of what happened in our country. If you are willing to identify with this document, and commit yourself to a process of unified action in a process of healing and rebuilding our nation, send your reply before the end of June, to the following address:

(Address given)

This document with the signatures will be submitted to the TRC and we express the hope that it would serve as an unified response from ministers. We hereby also wish to extend this invitation to spiritual leaders of other regions to participate in this submission. Thereafter a national conference of all those who have signed this document will be arranged in order to discuss the implications of our confession.

Drafted and signed by: Beyers Naudé, Nico Smith, Cornel du Toit, Tinyiko Malukele, Moss Nthla, Nico Botha, etc.” (Du Toit 1998: 9-11).

ADDENDUM 20:

Submission of the URCSA before the TRC.

The amalgamation of the two churches represents a watershed in the history of the DRMC and the DRCA. This union represents a kairos moment in the life of the church in which it departs from Apartheid and contradicts the justification of racially divided churches. The event of unification furthermore had great symbolic value in view of the historical context in which it took place, namely 10 days before the first free and democratic elections in SA. ...

The URCSA never condoned but rather sought to criticise the Apartheid government for the violation of rights. In this regard, it can be indicated that the church's decisions and synodical debates (that are not always reflected in minutes) exposed members to persecution. In this sense members became the victims of violations. When, with the benefit of hindsight, we ask ourselves whether the church has done enough to prevent and oppose human rights violations, we emphatically answer: No!

The submission went on to pay attention to the following points of concern:

Group areas and homeland policy; Migrant labour; Mixed marriages; the Apartheid war; Chaplain Services; Apartheid structures.

The URCSA is rooted in the reformed tradition and it relies strongly on the Calvinist doctrine on church-state relationships. This doctrine clearly teaches the responsibility of the church, as an institution and as individual members. Therefore

The failure to denounce, resist and incite to resist Apartheid and its resulting violations of human rights constitutes the failure of the church to live up to its faith convictions.... Many decisions were taken but with no challenge to action of its members followed. In the main the church's voice in this regard was relatively quiet before 1980....

A confession of guilt and a plea for forgiveness were worked into the submission. It stated:

The URCSA ... wishes to use the opportunity

- in view of acts of commission or omission to consequently oppose human rights violations;
- in view of its subtle recognition of the illegitimate Apartheid regime through liaison, representation and negotiation;
- in view of its silence and conscious and unconscious lack clarity in word and deed to confess unreservedly its and, vicariously, its members', guilt.

We herewith plead for the forgiveness of our fellow citizens and the Supreme, Triune God.

As regards the road to reconciliation, the following was submitted:

We are of the opinion that the following actions may contribute to reconciliation in our land:

Church actions with a view to reconciliation

- Pastoral counselling for victims and perpetrators aimed at confession of guilt, forgiveness and reconciliation and bringing the involved parties to public acts of reconciliation;
- Development of reconciliation liturgies transforming worship into acts of reconciliation;
- Reconciliation services for local, regional and national groups;
- Development of rehabilitation programmes holistically seeking the renewal of perpetrators.

Theological/Religious Community Statement, memorial and collective visioning

- The formulation of a profound theological/religious community statement. In addition the Christian denominations/religious community can erect a memorial in remembrance of martyrs and as a reminder that such violations of human rights should never be allowed to happen again.
- The implementation of a process of collective visioning. The aim of such visioning is a broad-based ownership of a vision of a new nation and renewed and transformed community. The vision should inform policy and strategy development and implementation.

An annual national week of reconciliation

An annual national week of reconciliation can be instituted. The following public symbolic acts of reconciliation can be considered:

- the presentation of a report of a civil audit and social comment on the part of, progress in and promotion of human rights by the authorities, followed by a policy declaration (manifesto) of intent by the state;
- vicarious confessions of guilt by political parties and the security forces with symbolic acts of restitution (i.e. the initiation or participation in community projects);
- A national service or meeting in remembrance of human rights violations and public commitment to the promotion and maintenance of human rights;
- Development of symbols of reconciliation as a sign of the will and the taking up of civil responsibility for the promotion and defence of human rights as well as the prevention of and resistance against human rights violations;
- The burning of candles in windows and the wearing or display of national reconciliation symbols.

ADDENDUM 21:

Submission of The Evangelical Alliance of South Africa to TRC in 1996. (TEASA)

In making this submission, TEASA wishes to state that we are a new body in the history of the church in South Africa, having been launched in 1995 as an alliance of thirty-one denominations, with membership of over two million people. This launch brought together previously existing evangelical groupings and churches, which have in their own right made submissions to the TRC.

At its inauguration, TEASA adopted a constitution that states in its preamble:

The alliance recognises the ugly history of Apartheid in South Africa, and the complicity of evangelicals by commission and omission in that history. This history was marked by racism and oppression. Having learned of this, the Alliance is committed to build a community marked by dignity and justice. The founding of the Alliance takes place in the context of transition to a new non-racial, non-sexist and democratic South Africa. This transition is seen as a visitation of the mercies of God, and provides an opportunity for renewal both in the church and society.

This submission of the Alliance therefore takes into account the evangelical practice in the past, and anticipates a future in which evangelical churches hope to fulfil a prophetic role in which they make their contribution in the national search for reconciliation, justice and human dignity.

It is also important to note that the evangelicals were not unanimous in espousing one or other position in respect of policies of the past.

1. Reflecting on gross human rights violation of the past.

With few exceptions, the evangelical community has historically maintained a conservative theology. This is in marked contrast to the history of evangelicalism which, over years, developed a strong social conscience elsewhere in the world, e.g. the antislavery movement in Europe and America.

This conservative theology tended to hold that:

- 1.1 Faith and spirituality are private concerns with little to do directly with social/political and cultural concerns.
The implication of this is that believers abdicated their social and political responsibilities, adopting a stance of neutrality. In the context of the Apartheid conflict of the last few decades, such neutrality would naturally translate into support, at times uncritical, for the status quo. Similarly, because there was little systematic social/political theology, believers who participated in the struggle against Apartheid, would have tended to go with what was pragmatic and effective.
- 1.2 That God Almighty was in control and that in His good time he establishes authorities and replaces them.
The biblical text of Romans 13 is largely interpreted to mean that the Apartheid government was to be supported and defended. This was particularly strengthened by the anti-Communist mood of the times. The liberation movement was aligned to socialism and smacked of communism. To the extent that the evangelical movement is strongly influenced by the West, the anti-Communist posture of the West also became the abiding wisdom and predisposition of the churches.
- 1.3 For those who became involved in the struggle against Apartheid, the theology of liberation as exemplified in the biblical narrative of the Exodus, became the guiding paradigm. God took the corner of the poor. This raised the struggle of the poor to a moral high ground, making even the aberrations within that struggle hard to critique. The notion of “holy war” was not particularly used in Christian circles, although the implication was there that the struggle against Apartheid was a legitimate one.

2. The evangelical contribution – by commission and omission – to the conflict of the past.

By its failure to develop a theology and practice that took adequate stock of social reality, and relying only on private morality to guide people through the complexities of socio-political ideologies and conflicts, the evangelical community virtually made believers easy prey to the

forces of conflict. In effect, believers became socially, politically and culturally incapacitated to act decisively, authentically and with integrity either way.

Conflict was per se not what was wrong about the past, but how people conducted themselves throughout the conflict.

3. Failing to live up to the faith and contributing to human rights violations.

Evangelical believers attempted to justify the system of Apartheid and rationalise their support for it. This led to the embrace of a racist ideology in the values, theology and structures of the church.

- 3.1 Served in the military and police defence of Apartheid.
- 3.2 Opposed and vilified those who worked to end Apartheid.
- 3.3 Embraced Apartheid segregationists' practices in their churches and institutions.

4. Actively opposing gross human-rights violations.

Over the years, evangelicals have made moral submissions to authorities in respect of legislation that undermined the rights of the black community. This was, however, not done vigorously enough.

5. Reflecting on the present and future: The road to reconciliation.

- 5.1 Encourage local churches affiliated to TEASA to adopt victims for the purposes of ongoing assistance and rehabilitation.
- 5.2 Set up a Reparation Fund and receive contributions from member churches to contribute to the process of assisting the victims of human rights abuses.
- 5.3 Run a programme of seminars on reconciliation and break the victim syndrome amongst the survivors of human rights violations.

6. Prevent human rights violations in the future.

The public needs to be empowered to defend human rights. This through:

- 6.1 Making the offices of the Public Protector and Human Rights Commission more available and capable of responding to public concerns.
- 6.2 Bringing the secret services under greater public scrutiny through parliament.

7. Promoting national unity and reconciliation.

The victims of the past need to be reassured that they are not being sacrificed in pursuit of a unity and reconciliation that does not assist them materially. Accordingly the state should:

- 7.1 Underwrite the education of victims of gross human rights violations
- 7.2 Assist those NGOs that work in the area of supporting victims

Signed Pastor Nicolas Mosupi. Chairman – TEASA: Pastor Moss Ntlha. General Secretary – TEASA

ADDENDUM 22:

Statement by the Executive Committees of the Dutch Reformed Church in Africa, The Uniting Reformed Church in Southern Africa, The Reformed Church in Africa and the Dutch Reformed Church

The Executive Committees of the Dutch Reformed Church in Africa (DRCA), the Uniting Reformed Church in Southern Africa (URCSA), the Reformed Church in Africa (RCA) and the Dutch Reformed Church (DRC) met on 16 August 2006 in Bloemfontein to discuss church reunification and the way forward of the four Churches. In our discussions we talked frankly and openly about our road together thus far, and the way ahead.

In a spirit of Christian love the parties apologised to one another for the many wrongs they have committed to one other in the past. These apologies were accepted unconditionally by all the parties.

The four Executive Committees unanimously committed themselves to covenant for the reunification of the Dutch Reformed Family. Reconciliation will be an essential part of the process of reunification between ourselves. We use the term “covenanting” because we want to bring ourselves as well as the reunification process under the authority of the word of God and the will of Christ. We covenant together, not from our own will or under pressure from social and political processes, but because we believe that the Lord, who graciously committed Himself to us, requires this of us.

With regard to the issues on the table, we committed ourselves to be humble, patient with one another, and treasure the bond the Lord has created in our family. Part of this process is that we call on local congregations and all other structures to continue to seek reconciliation, mutual fellowship, mutual support, and co-operation.

As a first step in the process, a meeting of our extended leaderships will be held on 6-8 November 2006. The General Synodical Committees of the four Churches as well as the Executive Committees of the different regional synods will meet. An Interim Committee was formed consisting of the four moderators and the four secretaries of the Churches. The Interim Committee will do all the preparations for the historical meeting in November.

The Executive Committees also decided to establish a Trust Fund for Reunification. A call will be made to all our structures and members, and our friends in Southern Africa and abroad to contribute to this fund to help us realise our dream.

We rejoice in the Lord! We give Him all the honour! Once again He surprised us with His grace and love for this family of Churches.

DRCA: Rev. M Lebone, Rev. J Ramolahlehi, Dr S Corrie and Dr A Hoffman

URCSA: Prof. T Kgatla, Dr A Boesak, Rev. P Makoko, Rev. C Goeiman, Rev. D Malete and Rev. P Moloji

RCA: Rev. V Pillay, Rev. B Shunmugam and Rev. M Sukdaven

DRC: Dr C Burger, Prof. P Strauss, Dr N Niemandt, Rev. E Büchner, Dr K Gerber and Dr H Koornhof

Bloemfontein: 16 August 2006

ADDENDUM 23:

Achterberg Declaration

From November 6-8 (2006), 127 representatives of the Reformed Church in Africa, The Uniting Reformed Church in Southern Africa, The Dutch Reformed Church in Africa and the Dutch Reformed Church met at Achterberg near Krugersdorp to discuss the reunification of the family of DRC churches and how this can be realised.

As a follow-up to a meeting of the four executives at Bloemfontein on 16 August 2006 a broader representation of all four of these churches solemnly committed themselves to the reunification of the DRC family.

The meeting realised anew the importance of their own identities, which include differences in language and practice, for these individual churches. The meeting is convinced that the richness expressed by this diversity should be nurtured in the re-united church and used constructively to the benefit of the church and the Southern African society.

The meeting identified core values for the re-unification process. It appointed ten task teams to work on these different aspects of reunification, in the light of these core values. A follow-up meeting is scheduled for March 2007.

The meeting is convinced that church reunification requires shared faith convictions, mutual trust and respect. Members at the levels of church council, presbytery and synod are encouraged to get to know one another better and to address common challenges together, since the key to a reunited church is local congregations and their acceptance of ownership of this challenge. The meeting gratefully acknowledges the many places where this is already done. The celebration of Pentecost next year presents an excellent opportunity to strengthen relationships.

The meeting acknowledged the specific requirements and procedures of the different churches that need to be complied with in this reunification process. The meeting is part of a process in which the different churches with their congregations should be partners. The meeting is convinced that the unification process is God's way for the DRC family and that God himself will open the doors when people see no obvious way forward. The spirit of unity and enthusiasm at the meeting was encouraging and brought hope.

The meeting acknowledges the common calling of the family of DRC churches in Southern Africa and is bound to this commitment.

ADDENDUM 24

Institute for the Healing of Memories (IHOM): Some elements in the workshop program for a weekend.

1. Icebreaker and ‘getting to know you’.

An appropriate icebreaker must be used because it is necessary to create a safe space in which the participants can come to know one another. In this way a foundation is laid for mutual trust between the participants. Trust and koinonia is important for the correct functioning of the process. It is important that participants will at the end of the ice breaker get the opportunity to say what their expectations of the process are.

It is important that the facilitator of this session will give a good introduction on what can be expected during the process. This gives participants security and also helps to create the safe space.

2. Reflection on the past.

Although the liturgy of the process concentrates on the Apartheid past of our country, the journey can also focus on a specific event. It can be something like the forced removal of people from District Six; or on something else that has happened which caused a lot of trauma/pain.

A drama-group can act a short play to refresh the memories of the participants. If a drama-group is not available, the facilitator can lead this session by giving an introduction about the past and lead discussions on it.

After this, the participants must have the opportunity to reflect on what they have just experienced. The aim of the reflection is to introduce them into the theme of the workshop. Everybody in the group must have the chance to reflect on how he/she experienced it.

3. Focus on the past.

After the reflection, each participant will receive a couple of questions, which will help them to focus on their own experience of the past. The following questions are examples to illustrate how you can focus on the past:

- What effect has South Africa's past had on you, especially the Apartheid years?
- What was it like for you?
- How did it affect your faith?
- What were your most painful and the most wonderful experiences?
- What resources enabled you to survive?
- How did the country's past and your experience change you?
- When you remember the past what feelings/emotions do you experience?
- What part of the past still has an effect on you?
- What are your feelings about your community and South Africa today?
- How do you feel about the future?

The questions will give participants direction to start thinking about their own stories of the past.

4. Creative exercises – drawing.

Each participant receives paper and different coloured crayons. They must come into contact with their own story, draw it and reflect on it.

5. Small- group story telling.

After the drawing exercise participants have the opportunity to tell their stories, with the help of the drawing, to the others in the small-group.

6. Plenary session.

When small-groups are finished, general themes that emerged from the stories are listed in the big group. Some of the themes are suffering, pain, anger, forgiveness and hope.

7. Creative exercise – clay.

Each one receives a piece of clay with which he is to create a peace symbol. This helps the person to handle the past and future in a positive way.

8. Liturgy planning

The small-groups work out a liturgy originating from the themes and questions from the stories. In this way the participants take ownership of their own progress in healing.

9. Liturgy/Celebration service.

Within the context of the journey the liturgy is a symbolic expressing of the general experience and journey of the group. To end on a high note it is necessary to have the Eucharist or love-meal. This brings all the themes and emotions for the Christian together.

ADDENDUM 25:

Mercy Ministries South Africa (MMSA): Elements of a healing/reconciliation workshop.

The process:

- The process starts right at the beginning when the perfect relationship in the Trinity is discussed. This perfect relationship was God's original plan for us. But sin distorted and destroyed all our relationships with God, each other and creation, so that we see one another as a threat and we wound each other instead of honouring one another above ourselves. (Philippians 2:3-4)

God made different ethnic groups (Acts 17:26) and had a specific plan for each group. He put something of His vast Glory in each group, so that all groups together could reflect His full glory (Revelation 21:24-27). However, although we are different, in God's sight we are all equal – nobody is better or higher than the rest. (Acts 10:34-35; Romans 2:11; 10:12)

What is much more important, however, than being part of my ethnic group, is that as a child of God I am a citizen of God's Holy Nation, irrespective of the ethnic group to which I belong (1 Peter 2:9). The consequence is that we are brothers and sisters in the Lord; together we are part of God's family, although we belong to different ethnic groups.

- Another vital part of the process is to help people with pain in their hearts to understand that God is not the Author of their pain. He loves them and suffers with them much more than what they can ever experience. Injustice does not come from God, but from sin of other people who make wrong choices. God loves me and has good plans for me (Jeremiah 29:11). He wants to give me only the best (Matthew 7:11; Romans 8:32). Therefore He wants to take that which the enemy wants to use in my life to steal and kill and destroy (John 10:10) and turn it around. He wants to use that for the good in my life. (Romans 8:28) He wants to redeem my suffering. God is not like my earthly father who makes mistakes and who sometimes fails me or treats me unjustly, He is my heavenly Father who is always there for me and will never leave me (Hebrews 13:5-6).

- When people start to see God in a different light and stop blaming Him for the pain in their lives, but are ready to trust Him with their pain, we can proceed to the next step where we can give our pain to Jesus. He died on the cross not only for our sins but also for our pain (Isaiah 53:4, 5; 1 Peter 2:24) and it can be transferred onto Jesus and be freed from all the baggage of the past. Jesus wants to do the hurting for me. It is also important that I face my pain and talk about it. As long as I suppress the pain in my heart and refuse to talk about it, I cannot find healing. The participants are given time to write down their pain and then share as much as they feel comfortable with in a small group, and then in prayer transfer it onto Jesus. And as a symbolic act they physically nail their papers on a cross. These papers are then burned. This simple symbolic act brings tremendous healing and deliverance to people who may have carried hurts in their hearts for years.

- Only after this healing process can we start to talk of forgiveness and the importance of forgiving and releasing somebody who has hurt me. As long as I have pain in my heart, it is impossible for me to forgive, but when I am healed, it is easier. As long as I do not forgive, I am bound, by my unforgiveness, to the memory of the person who has hurt me, and I am unable to experience the forgiveness that God freely offers me (Matthew 6:14-15). A further consequence of forgiveness is the Bible teaching us to stand in the gap (Ezekiel 22:30). Like Abraham (Genesis 18:23-33), Moses (Exodus 32:32-33), Ezra (Ezra 9), Nehemiah (Nehemiah 9) and Daniel (Daniel 9) we can stand in the gap and, on behalf of our group, ask forgiveness from other groups for the injustices that our group did to them. This does not imply that I was part of the wounding, but I can identify with my group and ask forgiveness on their behalf. This can be done, not only for ethnic groups, but also other groups like fathers, mothers, children, my church, etc. The blessing is that every time God gives me the opportunity to ask forgiveness from someone, I can help that person find healing. And as long as there are people who can get healing, I will keep asking forgiveness. This simple act of identificational repentance brings deep healing to people who have been hurt.

- The last part of the process consists of planning how the reconciled group can make a difference in their community by offering healing, upliftment and change. By the conclusion of the workshop, participants are ready to celebrate their citizenship of the

Holy nation, blessing one another from Scripture and affirming one another. True heart connection is experienced with one another and deep-lasting friendships are being built in which participants can be enriched and blessed by one another.

- Follow-up is also important after a workshop. Participants are challenged to engage in *koinonia meals*. The idea of these meals is to bring participants of the reconciliation workshop together on a regular basis after the workshop, in order to:
 - get to know one another better, to really become friends
 - understand the different cultures better
 - get to know each participant's circumstances so that participants can more often effectively pray for each other
 - keep encouraging one another while having fellowship together
 - live reconciliation so that the community can see the change in their lives.

People who have attended workshops get the opportunity to attend a Training of the Trainer (TOT) workshop where they are trained in how to use the material and techniques in their own situations and be ready to spread the message and live reconciliation.

Together with other South Africans the past is given to Jesus, not by sweeping it under the carpet or just forgetting about it, but by talking about the pain and suffering and bringing it to the cross of Jesus Christ.

ADDENDUM 26:

Track Two Diplomacy-Program (TTD-Program): The model is suggested by Olga Botcharova (1998).

One of the people who have a good reputation for solving conflict and solving reconciliation problems amongst former enemies is Olga Botcharova. Her program is called the TTD-program (Track Two Diplomacy-program). The material in the rest of this addendum is a summary and scheme of the material presented in an article, *Implementation of Track Two Diplomacy: Developing a Model of Forgiveness* (Botcharova, 2001: 279-304), as well as *At the Fork in the Road: Trauma Healing*, by Nancy G. Sider (Conciliation Quarterly, Spring 2001; Internet Services)

1. Introduction:

All over the world statistics show that more than 50% of international initiatives and negotiations on peace fail. Why is that so? What is wrong with such initiatives? Studies have shown that there are three major factors:

1. *A failure to attend to the need for healing:* When the victims in conflict situations are churches, mosques, hospitals, women, children and old people the tools of official diplomacy are not adequate to handle such conflicts. In the case of South Africa many women and children have deep scars because of what they saw in townships and experienced in their own homes during the Apartheid years. The Researcher lectured at a Bible School and one of the black students, a man of 27, told how he was part of a group who were involved in throwing stones at people who had been “necklaced”. Those scenes are deeply engraved in the minds of people. How is it possible to ignore the hurts and pain against one’s family and ethnic group? During the hearings of the TRC many of the gravest atrocities came to light, but not all the scars and festering wounds are known to outsiders until someone “cracked”. People forced by their leaders to fight one another only yesterday,

cannot readily shake hands today just because their leaders put their signatures on papers drawn up away from the battleground. Only a paper peace can be reached on paper.

2. *Strategies imposing foreign recipes for peace:* So often people from “outside” are trying to help resolving conflict as if the local people don’t have any resources in themselves. Desired changes will only be sustainable if the indigenous people develop a sense of ownership over the peace initiatives. If people from outside are being used, they must work in conjunction with the people living there. In South Africa it is one of the major issues that people from the same city, suburb, township or neighbouring living areas will take responsibility for peacemaking and reconciliation in their areas.
3. *Strategies appealing exclusively to the political hierarchy:* Political leaders have a limited ability to work patiently on subtle issues of non-violent conflict resolutions. Peacemaking is normally seen as trickling from the top down to other levels of the population, but sustainable transformation of conflict calls for more than that. It has to do with reconciliation amongst the common people. Sustainable peace is more about *relationships* than about reconstruction work and the ceasing of conflict. It is only possible through the transformation of people and relationships from below.

2. Track Two Diplomacy- Program:

The Track Two Diplomacy-program (TTD) works *with an unofficial interaction between members of adversarial groups (or nations) to develop strategies, influence public opinion and organise human and material resources in ways that may helping resolving their conflict.*

The most powerful tool of TTD has proven to be a *series of facilitated workshops* that bring together representatives of groups in conflict for dialogues that target relational transformation and the integration of the society. There are examples of faith communities that found themselves in the midst of a struggle after peace has been declared in a situation. In South Africa the same happened with the Afrikaans speaking

churches after the change of government in 1994 and during and after the work of the TRC. The communities are unable to stop blaming and judging one another – maybe covertly, but it is there. The DRC especially is in the spotlight as being one of the “sell-outs” to the Afrikaner. It is indeed a long journey from pointing fingers to sharing responsibility, to confession and repentance, perceived as an integral part of true reconciliation. It was also said in our country that religion possesses the most powerful traditions and tools, not to mention doctrines for peacemaking and reconciliation. The TTD was designed to promote inter-ethnic trust, assist people to move beyond victimisation and to provide tools for indigenous people to resolve their own internal and cross-cultural disputes. The seminars were structured around an experiential approach using group exercises, role-playing, presentations and discussions. Each seminar concluded with a session on future planning, out of which arose a variety of interfaith project initiatives for implementation locally.

The project is successful on several fronts: First, it helps to develop workable relationships amongst leaders and laypersons of different denominations. Second, it helps people to better understand the conflict and its dimensions from the perspective of their adversary. Third, strategies are developed for dealing with conflict as a shared problem, the solution of which lies in co-operative initiatives. Fourth, a great deal is learned about the process of peace building.

The most powerful tool of the workshops is the sharing of stories by individuals from opposite sides of conflict. These stories serve as an initial bond of empathy in rebuilding trust. One of the important things to understand about story-telling is that participants are not open to do it right from the beginning of the seminar, because of fear for being judged for feeling victimised. This is an unspoken need and to help participants to overcome it, a diagram was developed to demonstrate how natural human responses to harm and injustices might move people from being victims to become aggressors.

This cycle (Figure 1) gives full recognition to the victim’s suffering on the one hand, but also to the logical and dangerous progression to escalating violence on the other.

In the diagram seven steps are recognised:

Step 1: *Pain/Injury:*

Victims of aggression (e.g. war, divorce, family conflict, etc) can experience great pain as a result of serious physical, psychological or moral injury. Often the pain is accompanied by shock, denial and sometimes panic. There is an inability to comprehend the reality and respond to it, followed by denial as an attempt to avoid facing the wound.

Step 2: *Realisation of loss:*

As victims begin to realise their loss, they can start to panic when they see the truth of the matter and the future it implies. They can be overwhelmed to imagine life without that which is lost. The more dramatic and sudden the change is, the greater the sense of loss experienced.

Step 3: *Suppression of grief and fears:*

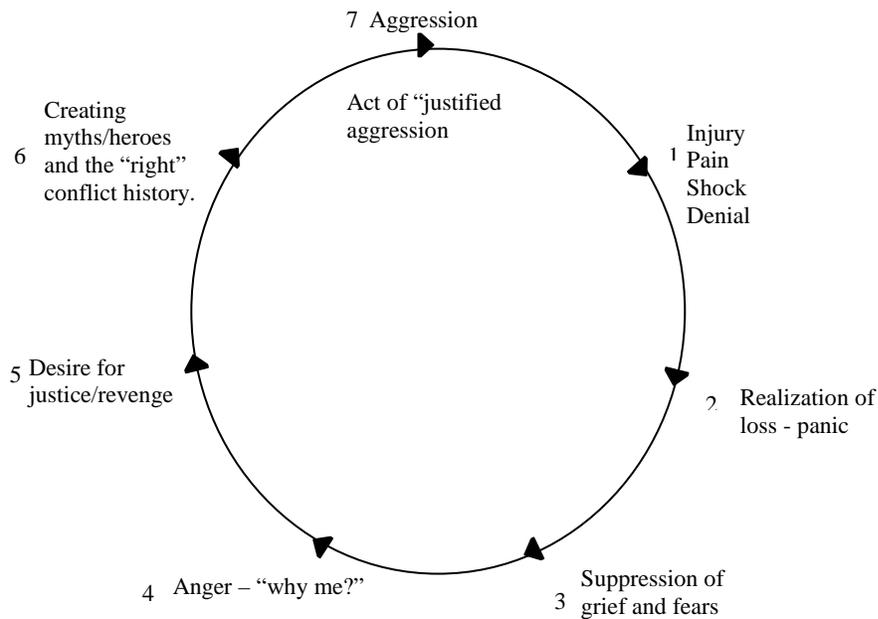
Trauma destroys our sense of security in the world; denial allows us to let in only as much pain as we can tolerate at one time. Denial and suppression are common survival mechanisms, which help us pace ourselves through the process of adjusting to catastrophic loss. In trying to avoid pain, we do everything not to get deeply into the grief or confront the fears of past and future. Suppression of grief also serves as a way of hiding from shame, the most logical, but also the most dangerous progression to escalating violence, the most damaging factor in undermining self-esteem and sense of identity. The reasons for suppression are many, e.g. no time to attend to grief, attention to small children, etc. However justifiable the suppression is, the grief and fears will not disappear.

Step 4: *Anger:*

Allowing oneself to feel the fury of hate and anger, especially when one has been abused, violated or severely wronged, is often a healthy part of the recovery process. Feeling anger toward the perpetrator(s) may be the only resource available that allows some personal respect to be maintained.

The whole world may be seen as hostile and victims often find themselves totally isolated in their anger and this is typically expressed in the question, “Why me?”, or “Did I do something to cause this?”

Figure 1



(Olga Botcharova 1998.)

Step 5: *Revenge/Justice:*

As the anger grows, so too, grows the belief that healing will occur only if the offender, perceived as the source of the pain, is destroyed. And because of the confusion about the true source of the pain, the victim will see revenge, justice, healing, punishment and even problem solving, all as the same.

Step 6: *Creating myths/heroes:*

Executed justice seldom satisfies victims, because it fails to provide the desired healing from the pain of loss. Enraged by the absence of justice, the victim becomes open to and acts out justified aggression. Now the image of the offender is deprived of any possible signs of human goodness, self-pity, blame and demands for justice are reinforced; a history of conflict, with its myths, legends and heroes is created. The blame is placed entirely on the “other” so the victim needs to take no responsibility.

Step 7: *Aggression.*

At this stage a history of genuinely complex relationships is seen and presented as a chain of violent actions by the other side. Thus the victim performs the act of “justified” aggression. Now the cycle of violence is completed, with the roles now reversed. The former offender now feels victimised, seeks revenge and finally, strikes again when the opportunity occurs. And the cycle repeats itself.

Although the above pattern reflects typical tendencies in the development of victim-hood, not all victims are doomed to become aggressors and not all conflicts turn into violence. The challenge for the participants of the workshop is to identify the mechanisms that resist the logic of conflict escalation and help to break the cycle of revenge. The participants are encouraged to *reflect silently* on the choices they have made as victims in conflict, whether those choices were related to individuals or their identity groups. These quiet moments are very important as true transformation takes place in the setting of deep intimacy. The whole process is often accompanied with great inner struggles for overcoming fear, pain, shame and helplessness. Not everyone is able to come to forgiveness within a few days of the seminar, but most begin their journeys with the first steps towards healing.

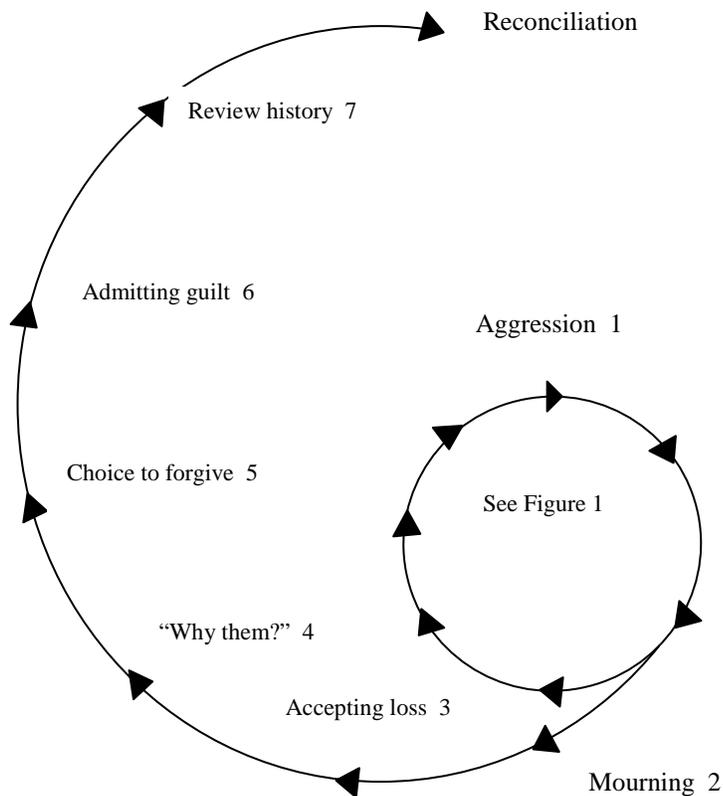
Trauma/Conflict healing entails recognising and reconciling the trauma/conflict. It can be seen as a map of concentric circles. The inner circle, as described above,

may be towards a natural, instinctive revenge journey and the outer circle may follow a journey moving towards reconciliation. The inner circle might describe how to recognise trauma-based conflict and the outer circle would describe how to reconcile trauma-based conflict.

Three general guidelines as we consider the two circles:

1. *Trauma/Conflict healing is both a decision and a process.* The initial choice involves the decision to move toward healing or stay in the react/revenge inner circle. This is also a process, in that it entails being patient with oneself (and others if a whole community is traumatised) as one goes through this journey.
2. *Trauma healing is not one directional.* It is clearly not linear. A person can alternate rather than follow a tidy progression from one stage to the next. Some people may even have moved to the outer circle, only to find themselves back in the inner circle again having a desire for revenge.

Figure 2



3. *The key is, knowing that a choice is available.* If you are in the trauma experience, it is difficult to heal if you stay in the inner circle of trauma, anger and wanting to engage in violence. You have a choice to remain in the inner circle or to move out to the outer circle; a choice to possibly become a healthy individual again.

HOW TO GET OUT OF THE INNER CIRCLE AND INTO THE OUTER CIRCLE. (See figure 2)

Step 1: *Aggression and feeling of loss.*

It is possible to begin to process the suffering as soon as initial realisation of aggression and loss occurs. (See the inner circle Aggression 1)

Step 2: *Mourning and expressing deep grief.*

Participants have to allow themselves to feel the pain. They have to learn to cry instead of hiding their fears. By mourning they are saying goodbye to the past and to whom they were in the past. There comes knowledge that grief experienced does dissolve pain over time.

Step 3: *Accepting loss and confronting fears.*

Survivors need to (a) separate themselves from the events that happened to them; and (b) integrate the events into their lives. Integrating the grief and pain by deciding to heal, believing and understanding what happened and trusting themselves. Confronting the fears of their new reality requires identifying and naming each fear, recognising them one by one. The process takes time and courage, but victims are rewarded with the ability to think of fears as challenges of life, rather than as fatal tragedies.

Step 4: *“Why them?” Re-humanising the enemy.*

Curiosity about how the “other” got involved. (“What made them, these particular people, do it to us?”) Seeing the common humanity in the other; the survivor begins the slow transformation and may even feel the pain of the abuser. Realising that not punishing the “other” does not mean forgetting what happened, but rather recognising that we can never truly get even and that an inner peace comes when we give up trying.

Step 5: *Choice to forgive; Commitment to take risks.*

Ability to transform the impulse for revenge into a search for something larger. Realising that nothing we do to punish another person or group will heal ourselves. Forgiveness relieves the victims from the desperate desire to change the past; it evolves into an acceptance of the present and openness to an unknown future. Forgiveness is the culmination of healing, the most vital need of a victim and a way to freedom from victim-hood. The spiritual power of forgiveness allows the victims to risk vulnerability.

Step 6: *Establishing justice; Admitting guilt.*

Reconciliation is based on two key conditions: forgiveness and justice. Justice focuses on the perpetrator’s admitting guilt. The justice referred to is a restorative

justice that focuses on relationship and restitution. Restoring victims, as well as offenders, to the community must take place. It is necessary to walk through history together, openly examining wounds on all sides, sorting out truth from falsehood and recognising mutual responsibilities.

Step 7: *Moving toward reconciliation and trauma-based conflict transformation.*

It does not imply that I forget what has happened – or condone it in any way. The idea of ‘forgiving and forgetting’ is precisely what has disallowed many from achieving true forgiveness.

Some of the questions that were asked during these workshops were: Why must someone let go and move to the outer circle? Why forgive or even think about it? How do we remember and tell our story so as not to be re-traumatised? What lessons can be learned – what should be taught – to young people growing up in a world that has known, and still produces, incomprehensible patterns of violence and torture? Would it be better to shield young people from the fact of those patterns until they grow up? What about the young people of South Africa where you still have the vulture of racism hovering above? These and other, are difficult questions that do not have simple answers. Therefore it is so absolutely vital for those faith communities and especially the Christian church to get out of the ruts and create opportunities for people to grapple with their past and past atrocities. Especially white people must be helped to understand their own role in the situation in South Africa.

This workshop provides a mechanism to come in contact with yourself and help to understand, but also to do something about those things that are still deep inside you. The concept of forgiveness is at the core of the model and is seen as the culmination of a healing process that makes it possible for the parties in conflict to move forward to reconciliation. Without it there is little hope for a sustainable peace, but achieving it is a big challenge.

When you come to the Fork in the Road, what are you going to do? Take the wrong turn and keep on travelling in an inner, suffocating circle, or take the turn onto the out-moving road to healing and to be set free?

ADDENDUM 27

Power Point summary of researcher's own reconciliation model/workshop (Chapter 6)

A Reconciled Lifestyle!?

Reconciliation

- *What is your understanding of the word "reconciliation"?*
- *What is truth? Are there different kinds of truth?*
- *How do you understand the word "forgiveness"?*
- *How would you describe the terms "restitution/reparation"?*

A Reconciled Lifestyle. . .

- . . .with God
- . . .with myself
- . . .with my fellowmen
- . . .with the environment

Broken relationships

• God and man



• Man with himself



• Man and man



• Man and environment/nature





Biblical background

- Old Testament:
Gen 1:24-28; Ex. 32:31-; Lev 17:11-; 2 Cron 7:14-; Is 53; 61; Micah 6:1; Dan 3:1; . . .
From these it becomes clear that disturbed relations have important social and cosmic implications.
- New testament:
Matt 5:23-24; 18:21-; Rom 3:25; 5:5-15; Ef 2; 2 Kor 5:17-21; Col 1:20; . . .
It becomes clear that sound relations are God's will.

Reconciliation: God and man

• **God:**
Who is God? Can we see Him?
How do we know God exists?

Scripture: 1 Kings 8:27; Ps 147:4,5;
Isa 9:6; John 4:24; Rev 1:8; Col 1:17;
Rom 8:15-17; . . .

Attributes of God?

• MAN:

- # God creates man of his free will - according to his image and his likeness.
- # Why do you think did God make you as you are?
- # How should your life reflects Him?
- # What happened to this very well created being?
- # What do you do/will you do when you make a mistake in front of others?
- # What is your biggest need?

• BROKEN RELATIONSHIP BECAUSE OF THE

SIN

of disobedience

Gen 3:1-24; Rom 1:24; 5:12-21; Gal 5:19-...

• BUT GOD...

JESUS



has worked reconciliation and gave a new identity
2 Cor 5:17; Eph 2:1-21.

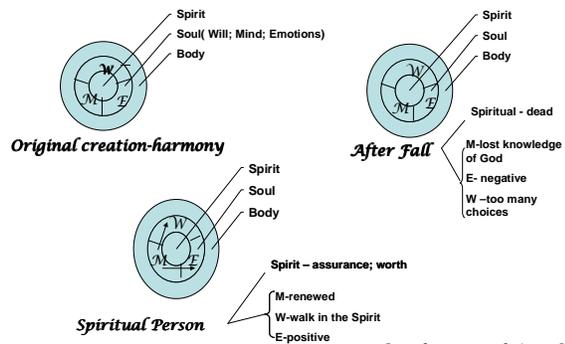
Reconciliation: Man with himself

How do you see and think about yourself?



• Are you satisfied with what you see and think?

DIFFERENT DIMENSIONS CONCERNING IDENTITY





- *Openness and brokenness:*
Ps 139:1,23; Ps 51:17

- *Die to self: (Me-myself-I syndrome)*
Mark 8:35; 10:29-31; Rom 6; 12:1,2;
Ps 3:7-11

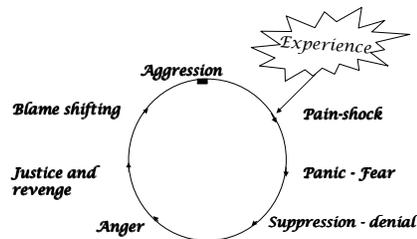
- *Story: Cemetery*

Reconciliation: Man to man

- *Reconciliation in all facets of society: family; church; school; workplace; politics; ethnic; etc.*
- *Drawing: Life story - instances which have to do with conflict(s)*
Share with group.

Dangerous cycle

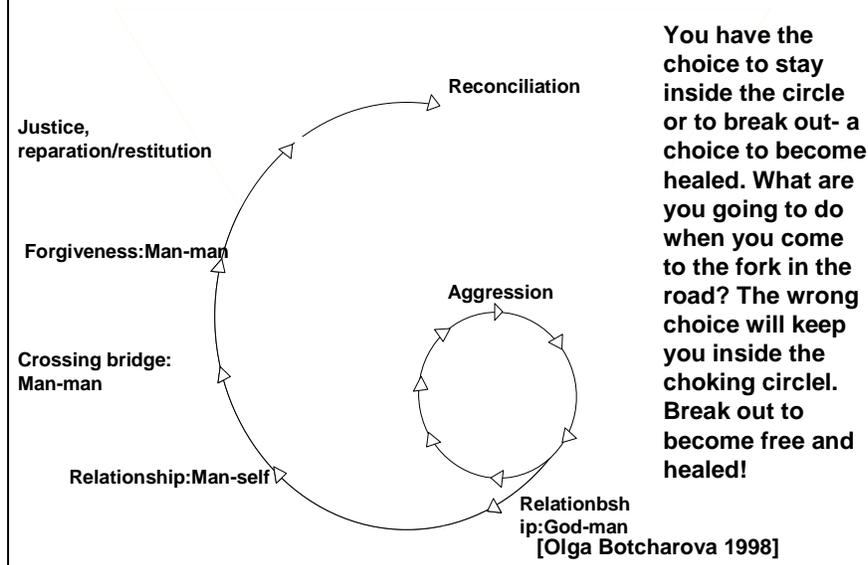
- This figure shows the typical tendency of conflict victims, whatever it may be. It makes the process of healing and reconciliation very difficult if not nearly impossible.



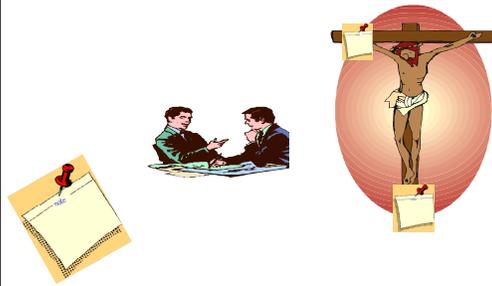
[Olga Botcharova 1998]



The Fork in the Road



What to do with sin and pain??



Forgiveness

- One of the most important concepts on the road to healing and reconciliation.
- To forgive is one of the hardest and most costly things in the world
- The model we have is how God forgave us. Taken up this model in our situation means that someone has to pay the price; take responsibility for sin against humans and the pain inflicted by that.



Forgiveness is not ...

- Denying our feelings of anger, sadness, etc. Ex. Lazarus John 11
- Forgetting or being unable to recall it
- Concealing sin.
- Refusing to co-operate with nation's judicial system Rom 13:5
- Avoiding confrontation if that is necessary. Matt 18:15-17
- Saying it doesn't matter or condoning sin. Ex 34:7

TRUE FORGIVENESS MEANS...

- Forgiving as God forgave us. Eph 4:32
- Forgiving freely from the heart Isa 54:7-8; Mt 18:35
- Stating specific areas where forgiveness is needed.
- Facing the pain and let God do the hurting. Isa 53:4
- Not waiting until forgiveness is "deserved" Luke 23:34
- Refusing to keep remembering the offence. Heb 8:12
- Covering the sins with love 1 Cor 13:7
- Forgiving as a way of life Eph4:2,3;5:1,2

Obstacles

- *Pride*
- *Self pity*
- *Bitterness of spirit*
- *Fear of being vulnerable*
- *Unwillingness to face the pain*
- *A misguided sense of loyalty*

Reconciliation: Man and Nature

- *Nature > ecology, environment, earth, creation*
- *Decline in quality of living - worldwide problem - globalization*
- *Problems: Ozone-layer; air pollution; acid rain; erosion; deforestation; etc.*
- *Urban townships: population density; water pollution; etc.*

WHAT CAN BE DONE?

- *Governments have no clear cut solutions.*
- *Biblical solution? Gen 1:27-28; 2:15 - stress issue of stewardship.*
- *Three NB dimensions concerning the Christian's involvement in environment:*
 - *#Earth is God's holy gift*
 - *#In Christ nature is reconciled with God*
 - *#The Christian hope is that the Holy Spirit will renew the whole of creation.*

- *Become involved in the conservation of your environment*
- *Visiting of ethnic townships will help to come acquainted with circumstances*
- *Our greatest guilt is that of which we are unaware of.*
- *Dirty our hands - that will free us of being prisoners of our past and will make us carriers of hope.*

These Power Point slides can be used as a starting point in presenting the workshop. This is only a summary of the main points and it is suggested that the person presenting the workshop must thoroughly prepare him/herself to fill in the "body". It is not necessary to use it in this specific order.

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