

The Picture of the Christian Faith
in the New South Africa

UNISA
Africa
1987

- The Christian faith in history: its achievements, its contribution
- The questions (Some asked in uncertainty & even fear) about the future of the Christian faith in a new SA.
- My belief: Its life, its existence, its contribution will not depend upon or ultimately determined by the states, by other faiths, by scientific developments: it will depend on its own inner life & contribution to the human being and his/her deepest needs.

What will it be? Do not know but wish to state what it has to be to grow in its contribution.

1. Ecumenical:

- Past: The legacy of a divided faith: Orthodox, R.C., Protestant, Pentecostal, Charismatic:

→ Confessional, denominational

- Today: ① ^{importance} of the confessions of the churches in S.A.

By Black Christians in S.A.: Positive - Western - Contextual (for the time) - divisional Compare Belhar Confession of DRKC with of URC SA

② Need for ecum. witness, ecum. co-operation leading to closer spiritual & structural unity, ecum. action. The deepest needs of our Christians in S.A. are no longer reflected in a specific confession or a spec. denomination

2. Contextual:

3. Spiritual:

3.1 - Understanding the nature of God

3.2 - Understanding the ~~of~~ meaning of creation, the purpose of life, the goal of the universe

3.3 - Understanding the nature of a responsible

Society built on lasting values:

- has to be built on a foundation of love,
of trust, of justice, of tolerance, of compassion,
of integrity

34 Dissonance: The Christian faith is both deeply
spiritual or intensely material. This was the
mistake made by the church in Europe - esp
the Orthod. Church in Russia:

> Marxism's radical criticism

To-day: The challenge to the Christian faith
on issues of social justice (affluence - poverty),
homelessness, ^{nat.} health care, education,
equal opportunities, human dignity,
human rights