



deur Francois van Deventer

DIE GKSA EN DIE WRK/SARK

LIGSTRYDERS

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VOORWOORD

Ek het hierdie dokument saamgestel nadat dit aan my bekend geword het dat die *Gereformeerde Kerke van Suid-Afrika* besluit het om aansoek te doen by die *Suid-Afrikaanse Raad van Kerke* (SARK) vir lidmaatskap.

Ek het reeds in 1996 navorsing oor die SARK en die *Wêreld-Raad van Kerke* gedoen nadat ek deur Dr Ed Cain van *Signposts* gevra was om 'n lesing oor die SARK by 'n NG Gemeente in Petrus Steyn te lewer.

Aangesien daar reeds 10 jaar verloop het sedert ek die navorsing oor die SARK gepubliseer het in *Kerkeenheid en die WRK/SARK*, het ek dit dan nodig geag om hierdie inligting by te werk met meer onlangse inligting.

Hierdie dokument is dan 'n resultaat van die navorsing wat ek die afgelope 6 maande gedoen het.

Mag dit tot nut wees vir ons HERE Jesus Christus se kerk in Suid-Afrika.

Francois van Deventer
Pretoria
Mei 2007

INLEIDING

“Jy glo dat God één is. Jy doen goed; die duiwels glo dit ook, en hulle sidder.” – Jakobus 2:19

Die GKSA sinode het in 2006 besluit om aansoek te doen¹ vir lidmaatskap by die *Suid-Afrikaanse Raad van Kerke* (SARK). Hierdie besluit lui soos volg:

“bladsy 172

3.2 Lidmaatskap SARK

Die Deputate is van oordeel dat die GKSA aansoek om lidmaatskap van die Suid-Afrikaanse Raad van Kerke (SARK) moet doen en beveel so by die Sinode aan. Terselfdertyd beveel die Deputate aan dat Sinode Middellande gevra word om saam met Sinode Potchefstroom aan te sluit by die SARK.

...

bladsy 175

Besluit: 3.2 hierbo word goedgekeur met die volgende byvoeging:

- (a) ‘Die Sinode stel dit duidelik dat die Gereformeerde Kerke in Suid-Afrika hul onafhanklikheid behou en nie per assosiasie verantwoordelikheid aanvaar vir elke standpunt en handeling van die SARK nie.*
- (b) Die Deputate kry opdrag om ernstige en wesenlike punte van verskil aan ons lidmate te kommunikeer.*
- (c) Die Deputate kry opdrag om die volgende Sinode te adviseer oor die voortsetting van ons lidmaatskap’.*”

Hierdie daad noodsaak lidmate en kerke binne die GKSA kerkverband om hulself af te vra of hierdie ’n besluit was wat versoen kan word met ons Gereformeerde belydenis van Sola Scriptura², Solus Christus³, Sola Fide⁴, Sola Gratia⁵ en Soli Deo Gloria⁶.

In die besluit is uitdruklik gesê dat hulle nie beoog om elke besluit of standpunt van die SARK te ondersteun nie. Dit is egter insiggewend om te kyk wat dr Beyers Naude, een van die vorige algemene-sekretarisse van die SARK, te sê het oor die verhouding van die SARK tot lidkerke:

“What did worry me was that so many of the resolutions adopted by the National Conference or the (SACC) Executive were passed on to the Churches. Then I watched carefully how tardy or over cautious or even how fearful the member Churches were to pick up the issues and implement them.”⁷

¹ <http://www.gksa.org.za/sinode2006/14.1%20Rapport%20Deputate%20Owerheid%20p170-177.pdf> bladsy 172-175

² Slegs die Skrif: God openbaar Hom in die Skrif. Ook openbaar Hy aan ons alles wat ons nodig het vir ons verlossing. Daar is geen openbaring of woord van enige mens of selfs van enige engel wat kan byvoeg by die Bybel nie.

³ Slegs Christus: Die enigste weg tot verlossing is deur die kruisdood en opstanding van Jesus Christus. Geen daad of optrede van die mens kan enige bydrae tot sy verlossing maak nie.

⁴ Slegs geloof: God skenk aan die mens deur die Heilige Gees die ware geloof – ons kan Hom ken en vertrou – en deur hierdie geloof alleen word die mens gered.

⁵ Slegs die Genade: Geen daad van die mens verdien enige guns of gawe van God nie – en beslis nie verlossing nie. Omdat God die mens liefhet, begenadig Hy Sy kinders, en word hulle verlos.

⁶ Alleen die eer van God: Die mens se doel op die aarde is om te leef tot eer van die volkome en volmaakte God. Alles wat die mens dus dink, doen en sê moet dus God se eer en heerlijkheid uitbasuin.

⁷ <http://www.sacc.org.za/about/celebrate2.html>

Met ander woorde, een van die mondstukke van die SARK is van mening dat besluite en standpunte van die SARK **wel** deur lidkerke ondersteun en geïmplimiteer moet word.

Die SARK en WRK (Wêreld-Raad van Kerke) bely beide in hul grondwette Jesus Christus “as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.”^{8 9}

As die vrugte van hierdie twee organisasies egter geweeg word, dan sien ons dat hul belydenis in stryd is met hul dade. Dit behoort ons nie te verbaas indien ons die woorde van die Apostel Jakobus in gedagte hou nie:

“Jy glo dat God één is. Jy doen goed; die duiwels glo dit ook, en hulle sidder.” – Jakobus 2:19

Verder moet ons ook onthou dat toe Paulus in Macedónië die evangelie verkondig het, het ‘n vrou wat met ‘n waarsêergees besete was vir dae agter Paulus-hulle aangeloop en gesê: “*Hierdie manne is dienaars van God, die Allerhoogste, en hulle verkondig aan julle die weg van verlossing.*”¹⁰

Dus, indien selfs die duiwels kan bely dat God bestaan en die duiwels selfs aan die heidene kan uitbasuin dat hulle na die evangelie moet luister, dan behoort ons te besef dat ons soos die Christene van Beréa¹¹ moet wees en elke woord (al kom dit uit die mond van die apostels) aan die Bybel moet toets. Ons moet dus nie die SARK en WRK slegs op grond van hul belydenis glo nie. Ons moet ook hul dade toets aan die hand van God se Woord.

Verder is dit ook belangrik om te let op die woorde van Christus in Matteus 7:

"Maar pas op vir die valse profete wat in skaapsklere na julle kom en van binne roofsugtige wolwe is. Aan hulle vrugte sal julle hulle ken. 'n Mens pluk tog nie druiwe van dorings of vye van distels nie! So dra elke goeie boom goeie vrugte; maar 'n slegte boom dra slegte vrugte. 'n Goeie boom kan geen slegte vrugte dra nie, en 'n slegte boom ook geen goeie vrugte nie." - Mat 7:15-18

Daar is egter nog ‘n ander baie belangrike rede hoekom ons moet weet wie en wat die SARK is: Die GKSA het verlede jaar lidmaatskap van die *International Conference of Reformed Churches* (ICRC) verkry. As ons na die grondwet van die ICRC kyk dan staan daar onder die hofie “Article 4 – Membership”:

“Those churches shall be admitted as members which:

a. faithfully adhere to the Reformed Faith stated in the confessional documents listed in the Basis, and whose confessional standards agree with the said Reformed Faith;

...

d. are not members of the World Council of Churches [WRK] or any other organization whose aims and practices are deemed to be in conflict with the Basis; ”

Die punt is dat indien die SARK ‘n dogterorganisasie van die WRK is, dan loop die GKSA die gevaar dat ons lidmaatskap van die ICRC kan verloor. M.a.w. ons lidmaatskap van die SARK kan daartoe lei dat ons ekumeniese bande met mede gereformeerdes sal moet sny.

⁸ <http://www.oikoumene.org/en/resources/documents/assembly/porto-alegre-2006/1-statements-documents-adopted/institutional-issues/constitution-and-rules.html>

⁹ <http://www.sacc.org.za/about/constitution.html>

¹⁰ Handeline 16:17-18

¹¹ Handeline 17:10-11

Op die ICRC-webblad staan die volgende oor die GKSA en SARK lidmaatskap (Dit was tydens die 6de vergadering van die ICRC). (Duidelik kan die Sinode se besluit ICRC-lidmaatskap ingedrang bring):

“55.2 GKSA

Rev Dr Knight pointed out that Rev Smit had reassured the meeting that the GKSA would act according to Scripture and confession but had not said what he hoped the result would be. He also expressed his view that the ICRC's Constitution's condition for membership that churches should not be members of the World Council of Churches or any other similar organization (Minutes 2001, page 264) communicates a perspective: we should not have relations with churches going in a direction contrary to our own, because of the impact that may have on us.”¹²

“Opinion was divided. One view, following the committee's, was to exercise caution and defer membership until the outcome of the GKSA's synod in 2006 be known. The other view was that the GKSA should be granted membership, because it does satisfy the requirements of the Constitution at the present time, without adding unconstitutional conditions. This way of supplementing the Constitution in an ad hoc manner was dangerous and to be avoided: it would result in a legalistic morass.”¹³

Dit is insiggewend om daarop te let dat meer as 50% van die kerke waarmee die GKSA in korrespondensie verkeer, ook lidmaatskap van die ICRC het¹⁴. **Daar bestaan dus die gevaar dat die GKSA se lidmaatskap van die ICRC beëindig kan word en dat ons dus in effek dan gemeenskap opgesê het met 50% van ons korresponderende kerke.**

Hierdie dokument poog dan om juis die volgende te doen:

- Ons sal kyk na die SARK en WRK verwantskap.
- Ons sal die SARK en WRK weeg aan die hand van hul vrugte.
- Ons sal ook kyk na die uitsprake van ampsdraers van hierdie organisasies.

Eers nadat ons bg. gedoen het sal ons by die punt kan kom waar ons self sal kan besluit of die SARK/WRK se belydenis in lyn is met hul dade. Eers dan sal ons kan sê of dit reg of verkeerd is dat die GKSA vir lidmaatskap by die SARK aansoek wil doen.

¹² <http://www.icrconline.com/minutes.html>

¹³ <http://www.icrconline.org.za/minutes.html>

¹⁴ Sien: <http://www.icrconline.com/members.html> en <http://www.gksa.org.za/korrespondensie.html>

DIE SARK EN WRK VERWANTSKAP

Heel eerste voordat ons individueel na die SARK en WRK kyk, is dit eers nodig om aan te toon dat daar 'n verwantskap bestaan tussen hierdie twee organisasies.

As ons na die 2005 finansiële verslag van die SARK kyk, dan kan ons sien dat hul in 2004 R581,280 en in 2005 R44,179 van die WRK ontvang het. Daar is dus 'n finansiële verwantskap tussen hierdie twee organisasies. (Sien Aanhangsel A)

In die SARK se jaarverslag van 2005 vertel die algemene-sekretaris van die SARK, Dr. Molefe Tsele, vir ons wat die verwantskap tussen die SARK en WRK is:

*Since 1994, the South African Council of Churches has played a growing role in efforts to promote peace, justice and abundant life in the region, across the continent and throughout the world. In doing so, the Council works with and through larger ecumenical bodies, such as the Fellowship of Councils of Churches in Southern Africa (FOCCISA), the All Africa Conference of Churches (AACC), and **the World Council of Churches (WCC).**"*

Op 13 Augusts 2001 maak die WRK in 'n persverklaring¹⁵ die volgende bekend:

"Raiser [WRK se algemene-sekretaris] notes that the visit [na Suid-Afrika] is a renewal of the solidarity between WCC and SACC and an "expression of hope that SACC can continue and increase its significant role in the people's life in what promises to be a critical time in South Africa". Raiser's last visit to South Africa was in 1998."

Indien mens die WRK se webblad bekyk en na die lidorganisasies kyk, dan sien ons dat hulle die SARK lys as 'n *national council body* wat geaffilieer is aan die WRK. (Sien Aanhangsel C)

Dr Ed Cain van Signposts beskryf die verband tussen die WRK en die SARK soos volg:

*"... die SA Raad van Kerke, 'n geasosieerde raad wat formeel aan die Wêreldraad van Kerke verbonde is en wat by die vergadering van die WRK se sentrale komitee deur kollegiale afgevaardigdes verteenwoordig is."*¹⁶

Dr Ed Cain brei soos volg uit¹⁷:

"The World Council of Churches described as one of the 13 International Communist front organisations established since 1945, by An Encyclopedic Dictionary of Marxism, Socialism and Communism by Josef Wilczynski. It defines International Communist Front organisations as "entities which although they do not include 'Communist' in their official name, support or directly pursue pro-Communist policies. They are either organisations specifically established by Communists for the above purpose, or are existing entities that have been infiltrated by them. In each case such organisations are used as fronts to mislead the public or evade anti-communist legislation"

Die Wêreld-Raad van Kerke (WRK) maak ook op hul webblad die volgende bekend:

"Under the theme "Christians unite against racism: May they all be one (John 17:21)", worshippers listened to readings and prayers from international church leaders, including Presiding Bishop Mvumelwano Dandala of the Methodist Church of Southern

¹⁵ <http://www.wcc-coe.org/wcc/news/press/01/28pre.html>

¹⁶ Signposts Vol 10 Nr 1, 1991, p 4

¹⁷ Signposts Vol 6 Nr 4, 1987, p. 2

Africa. Dandala is also the president of the South African Council of Churches (SACC), and the leader of the World Council of Churches (WCC) delegation to the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCAR).¹⁸

Ons kan ook sien dat die SARK en die WRK nou saamwerk wanneer ons die volgende verklaring van die WRK bekyk:

“Tsele [die huidige algemene-sekretaris van die SARK] will lead a joint SACC-World Council of Churches (WCC) delegation to the World Summit on Sustainable Development (WSSD) in Johannesburg, South Africa, 26 August-4 September [2002]. The SACC-WCC delegation will be part of a larger Ecumenical Team which has attended all the preparatory meetings for the WSSD.”¹⁹

“In South Africa, the WCC delegation attended a national meeting of the South African Council of Churches at which the SACC president Methodist Bishop Mvumelwano Dandala criticized the government for its failure to deal adequately with the problems of AIDS, racism, and land distribution. While in South Africa, Raiser was also able to meet with the general secretaries of the national councils of churches in Lesotho, Swaziland and Mozambique.”²⁰

Die SARK sê self vir ons wat die verwantskap tussen hulle en die WRK is wanneer hulle die WRK en ander organisasies lys en dan skryf (sien aanhangsel E):

“Much of the work of the SACC is sponsored by our global partners. During the dark days of apartheid, they made it possible for us to continue the struggle for human rights and Christian values. Today their contribution enables the SACC to assist in the rebuilding of the nation, spiritually as well as physically, and to give disadvantaged groups in the society new possibilities and a new hope.”²¹

Ons kan dus met sekerheid sê dat dat die SARK ’n dogterorganisasie van die WRK is en dat hulle noue bande met mekaar het. Net op grond van hierdie punt loop die GKSA dus gevaar om lidmaatskap van die ICRC te verloor (Sien die inleiding).

¹⁸ <http://www.wcc-coe.org/wcc/news/press/01/wcar08feat-e.html>

¹⁹ <http://www2.wcc-coe.org/pressreleasesen.nsf/index/pr-02-22.html>

²⁰ <http://www.wcc-coe.org/wccnews/07-english.html#Anchor-Solidarit-39579>

²¹ <http://www.sacc.org.za/partners.html>

SARK SE ANTICHRISTELIKE EIENSKAPPE

*"Jesus antwoord hom: Ek is die weg en die waarheid en die lewe; niemand kom na die Vader behalwe deur My nie."
- Joh 14:6*

Sola Scriptura verwerp

Die SARK verduidelik vir ons op hul eie webblad dat die Bybelse waarhede nie altyd dieselfde vir die een geslag beteken as vir die volgende geslag nie. Hulle sê dat die gedeeltes wat oor homoseksualiteit handel nie vir ons geslag beteken dat dit verwerplik is nie:

"Scripture speaks afresh to each generation. Just as there is not one view on marriage, there is also no single authoritative interpretation of scripture. We view the Bible as God's living word. As such, it is capable of speaking afresh to humanity at different times and in different places and circumstances. **The handful of passages most commonly read as condemnations of homosexuality were informed by the dominant understanding of human nature at the time they were written. They must be read and interpreted in their historical and cultural context.** They should not be simplistically applied to contemporary society any more than ancient ways of explaining the natural world, also evident in scripture, should be used to dismiss the conclusions of centuries of scientific inquiry. More importantly, our interpretations of these texts must be "checked" against the central messages that emerge clearly and powerfully from the Gospel: Christ's admonition to love God and to love one's neighbours, as well as his particular compassion for the poor, the marginalized and the oppressed."²²

In die lig van bogenoemde uitspraak is dit dan ook nie verbasend dat sommige SARK verteenwoordigers glo dat daar nie so iets soos die waarheid bestaan nie:

"Truth in the Bible is evolving with time," said a South African Council of Churches (SACC) representative during the public hearings on the proposed new Equality Bill in parliament in Cape Town today. In response to a question about gay rights posed by ACDP MP Advocate Mighty Madasa, the representative said, "Some things that were prohibited in the past are no longer prohibited. The SACC wants to see the concept of family broadened to include all kinds of family." Homosexual and sodomy rights activists are advocating that the concept of family in South Africa's laws should include homosexuals in relationships. The SACC said that its role is not to interpret the Bible or guide its affiliates. The SACC says in its submission that the bill should address discrimination faced by individuals in 'non-traditional' families. The council also supports the clause in the bill stating that anyone intending to have an abortion should receive special protection from discrimination."²³

²² <http://www.sacc.org.za/news06/marriage.html>

²³ <http://www.cft.org.za/news/1999/30-11-1999.html>

Homoseksualiteit

Die president van die SARK, Prof Russel Botman, maak die volgende uitspraak in die jaarlikse verslag (2005) van die SARK:

*“Third, the Church has had to provide leadership on a new range of moral and ethical challenges. The increasing levels of violence in our society, particularly violence directed at women and children, demand new and creative initiatives from people of faith. **The Church has a central role to play in addressing the persistent racism, sexism, homophobia and xenophobia that continue to plague our society.** Poverty and inequality prevent many people around the world from experiencing life in abundance. In a society where the right to health has become a luxury, there has been an alarming increase in HIV infections and deaths associated with AIDS. Churches must cope with the twin burdens of ministering to the bereaved and helping them to honour their departed loved ones in a dignified and affordable manner.”²⁴*

Op 18 Augustus 2000 het die volgende berig in Beeld²⁵ verskyn:

“Mnr. Mosiuoa Lekota, minister van verdediging, gaan straks vergrype teen gay mans en lesbiërs deur die vorige weermag laat ondersoek.

Menseregte-organisasies en godsdiensgroepe het vroeër 'n beroep op die regering gedoen om onmiddellik 'n kommissie van ondersoek hieroor in te stel.

*Dit kom nadat 14 groepe, wat die National Coalition of Gay and Lesbian Equality (NCGLE), **Suid-Afrikaanse Raad van Kerke (SARK)** en die Instituut vir 'n Demokratiese Alternatief in Suider-Afrika (Idasa) insluit, ook 'n brief persoonlik aan Lekota gerig het, waarin hulle hom versoek om dié kommissie aan te stel. ”*

Die SARK het in hul voorlegging aan die parlementêre komitee wat die pro-homoseksuele wet, *Promotion of Equality and Prevention of Unfair Discrimination Bill*, geskryf het gesê dat hulle ten gunste daarvan is (dit was in die jaar 2000):

“ SACC TO USE BILL AGAINST CHURCHES - The only Christian group allowed to speak to the parliamentary committee which drafted the bill was the South African Council of Churches (SACC), who claimed they represented all South African Christians from Catholics to Pentecostals. They not only supported the inclusion of homosexuality in the bill, but would try to enforce the bill on their member churches. According to an extract from the minutes of the parliamentary hearings on the equality bill with regard to homosexual and sodomy rights, the SACC responded by saying that "the Christian faith is divided on a number of issues, of which gay rights is one. The church is constantly engaging with the realities of our times. It is exactly because there is discrimination in the Church that this Bill is needed - the SACC wants to be seen to be accountable for lobbying and implementing the Act within its constituency.”²⁶*

²⁴ <http://www.sacc.org.za/docs/anrept05.pdf>

²⁵ <http://152.111.1.251/argief/berigte/beeld/2000/08/18/13/2.html>

²⁶ <http://www.cft.org.za/news/2000/30-01-2000.html>

Intergeloof

"Jesus antwoord hom: Ek is die weg en die waarheid en die lewe; niemand kom na die Vader behalwe deur My nie." - Joh 14:6

Die SARK wys vir ons met hul dade dat hulle nie Jesus se woorde glo nie²⁷:

Daar is byvoorbeeld, intergeloofsgebede is gehou die week voor die verkiesing van 27 April 1994. Dit was deur Yasmin Sooka georganiseer, 'n lid van die **SARK**. Van die 21 lede van die paneel gemoeid met die intergeloofsgebede sluit in:

- **5 amptelike verteenwoordigers van SARK:** Ms B Bam, Ms S Duncan, Ms V Geabashe, Dr K Mgojo, Dr B Naude
- **6 verteenwoordigers van afgodsdienste:** Mr L van Loon (Boedis), Mr G Tombisa (Bahai), Sheikh N Mohamed (Moslem), Dr G Lubbe (WCRP-SA), Mr P Lakhani (Hindoe), Rabbie Harris (Jood)

Dit was geborg deur **SARK**, WCRP-SA en die SACBC. Die intergeloofsgebede is deur Cedric Mayson opgestel vanuit 17 verskillende godsdienstige geskrifte insluitend die Bybel. Hierdie dokument het aanhalings soos die volgende bevat:

- Sri Ramakrishna: *"Verskillende geloofsoortuigings is slegs verskillende weë na die Almagtige"* (1.5)
- Hindoe aanhaling: *"Hy is die een God, verskuil in alle wesens, allesomvattend, die Self in alle wesens, wat waghou oor alle werke."* (1.4)
- Aanhaling van Moslems: *"al kom julle na my met 'n aarde vol sondes, sal ek na julle kom met 'n aarde vol vergifnis... Vrees Allah... volg slegte dade op met goeie dade om dit uit te wis;... selfs die sondigste wat my met onverdeelde hart aanbid moet regverdig gereken word en ingaan in die ewige vrede... Oorwinnaars is diegene wat hulle berouvol na Allah wend."* (2.4, 3.3)

In Maart 1996 het die SARK die *"Rite of Reconciliation"* uitgegee wat godsdienstige goedkeuring gee aan die *Waarheid en Versoeningskommissie*. Hierdie publikasie stel metodes voor om hierdie goedkeuring in gesamentlike aanbidding uit te druk. Hierdie dokument getuig as volg oor die doel van die publikasie:

"It has been compiled in such a way that it can be adopted to suit the various traditions of our member-Churches as well as the particular circumstances of the local churches and parishes that make use of it. It is an offering to the churches to help the process of truth and reconciliation in our beloved South Africa."

Onder die opskrif van "Optional Rites" word verwys na 'n "Libation Rite" en dan volg die volgende gebed:

²⁷ Panel of Religious Leaders for Electoral Justice, Program uitgegee deur paneel.

"As we pour out this libation, we call upon you, our ancestors, to be present at this ceremony of reconciliation.

We invite the Spirits of all who died before their time as innocent victims of human blindness, all those who died because they unknowingly defended a cruel political order. We call for God's strength to face one another as members of his family.

We ask Jesus Christ, the atonement of our sins to plead for us with the father,

We invoke the Spirits of our ancestors to intercede on behalf of our new nation.

We ask for truth and simplicity of heart. We ask for compassion and mercy.

We ask for the capacity to forgive and to accept forgiveness.

We ask for courage and honesty through Christ our Lord.

*AMEN*²⁸

Hierdie intergeloofstrekke van die SARK was egter nie beperk tot die vorige eeu nie, want op 6 Januarie 2006 het die SARK 'n persverklaring²⁹ uitgereik waarin hulle bekend maak dat 'n Intergeloofs Hulp Kommissie saamgestel is. Hulle doen dan 'n beroep op kerke om intergeloofsgebedsbyeenkomste te reël. Hulle sê onder andere:

"United by their common concern and shock at the magnitude of the Tsunami disaster in South East Asia, leaders from all faith groups - representing the Jewish, Christian, Buddhist, Muslim and Hindu communities - met in Johannesburg today to, in addition to what the Government and other sectors are doing, combine their considerable forces to form the Interfaith Disaster and Humanitarian Relief Commission.

...

The newly formed body will become a permanent forum...

...

"This interfaith initiative today is part of the South African dream of unity in diversity. It also demonstrates the relevance and importance of religion as a major force in South Africa which is a deeply religious country," said Chief Rabbi Warren Goldstein.

...

The South African Council of Churches, in addition to an appeal to churches to arrange combined services with other faith communities, has called for a National day of prayer and fasting on Wednesday, January 12 at 13.00 in churches throughout the country. The SACC has also requested women's organizations to set aside Thursday, January 13 for prayer and fasting.

...

For Sr Peter Just of the Buddhist Community, the disaster needs to be seen as an environmental warning.

"As difficult as it is to come to terms with the human suffering, it is Karmic retribution for what humans have done to the planet. A more positive side though, is that the tragedy has brought about the need for people to work together, and to realize that it is possible to co-exist," he said.

Issued on behalf of the SACC by the Methodist Communications Office"

²⁸ *Rite of Reconciliation*, SARK Publikasie, Maart 1996, SACC Posbus 4921 Johannesburg 2000

²⁹ <http://www.sacc.org.za/news05/ifrelief.html>

Party mense sal die aansluiting by die SARK/WRK probeer regverdig deur te sê dat dit nou 'n geleentheid gee om te getuig van die Christelike geloof. Dit is snaakse logika, want hoe kan ons nou een met hulle word om hulle te kan evangeliseer nie. Almal sal tog saamstem dat dit nie nodig is om 'n **moordenaar** te word om moordenaars te evangeliseer nie. Of 'n **drankverslaafde** om drankverslaafdes te evangeliseer nie. Of 'n **prostituut** om prostitute te evangeliseer nie. Hoekom moet ons een word met die SARK/WRK om hulle te kan evangeliseer?

Die woorde van **Martin Luther** is besonders gepas: "As ek met die hardste stem en duidelikste ontleding van elke gedeelte van God se waarheid getuig, behalwe presies daar waar die wêreld en die duiwel op daardie oomblik besig is om die aanval te rig, dan bely ek nie vir Christus nie, al bely ek Hom ook hoe onbeskaamd. Daar waar die stryd woed, daar sal die loyaliteit van die soldaat bewys word; en om standvastig op al die gevegsterreine te wees en net bloot op daardie kritieke punt te faal, is net eenvoudig dieselfde as om te vlug en is 'n skande."³⁰

Die woorde van 2 Kor 6:14-15 werp vir ons nog meer lig op hierdie onderwerp:

"Moenie in dieselfde juk trek saam met ongelowiges nie, want watter deelgenootskap het die geregtigheid met die ongeregtheid, en watter gemeenskap het die lig met die duisternis? En watter ooreenstemming het Christus met Béliel, of watter aandeel het die gelowige met die ongelowige?" - 2 Kor 6:14-15

Party Christene probeer hierdie verse afmaak deur te sê dat dit net geld vir huwelike. Die agtiende eeuse volledige kommentaar van die hele Bybel van *Matthew Henry* lewer as volg kommentaar op 2 Kor 6:11-18:

"The apostle proceeds to address himself more particularly to the Corinthians, and cautions them against mingling with unbelievers. ... II. The caution of exhortation itself, not to mingle with unbelievers, not to be unequally yoked with them, v14. Either,
1. In stated relations. It is wrong for good people to join in affinity with the wicked and profane; these will draw different ways, and that will be galling and grievous. Those relations that are our choice must be chosen by rule; and it is good for those who are themselves the children of God to join with those who are so likewise; for there is more danger that the bad will damage the good than hope that the good will benefit the bad.
2. In common conversation. We should not yoke ourselves in friendship and acquaintance with wicked men and unbelievers. Though we cannot wholly avoid seeing, and hearing, and being with such, yet we should never choose them for our bosom-friends.
3. Much less should we join in religious communion with them; we must not join with them in their idolatrous services, nor concur with them in their false worship, nor any abominations; we must not confound together the table of the Lord and the table of devils, the house of God and the house of Rimmon. The apostle gives several good reasons against this corrupt mixture. (1.) It is a very great absurdity, v. 14, 15. It is an unequal yoking of things together that will not agree together; as bad as for the Jews to have ploughed with an ox and an ass or to have sown divers sorts of grain intermixed. What an absurdity is it to think of joining righteousness and unrighteousness, or mingling light and darkness, fire and water, together! Believers are, and should be, righteous; but

³⁰ Vryvertaal vanuit Engels. *The Christian Voice of Southern Africa*, Posbus 2126, Durbanville, 7550.

*unbelievers are unrighteous. Believers are made light in the Lord, but unbelievers are in darkness; and what comfortable communion can these have together? Christ and Belial are contrary one to the other; they have opposite interests and designs, so that it is impossible there should be any concord or agreement between them. It is absurd, therefore, to think of enlisting under both; and, if the believer has part with an infidel, he does what in him lies to bring Christ and Belial together. (2.) It is a dishonour to the Christian's profession (v. 16); for Christians are by profession, and should be in reality, the temples of the living God - dedicated to, and employed for, the service of God, who has promised to reside in them, to dwell and walk in them, to stand in a special relation to them, and take a special care of them, that he will be their God and they shall be his people. Now there can be no agreement between the temple of God and idols. Idols are rivals with God for his honour, and God is a jealous God, and will not give his glory to another. (3.) **There is a great deal of danger in communicating with unbelievers and idolators, danger of being defiled and of being rejected; therefore the exhortation is (v. 17) to come out from among them, and keep at a due distance, to be separate, as one would avoid the society of those who have the leprosy or the plague, for fear of taking infection, and not to touch the unclean thing, lest we be defiled. Who can touch pitch, and not be defiled by it? We must take care not to defile ourselves by converse with those who defile themselves with sin; so is the will of God, as we ever hope to be received, and not rejected, by him. (4.) It is base ingratitude to God for all the favours he has bestowed upon believers and promised to them, v. 18. God has promised to be a Father to them, and that they shall be his sons and his daughters; and is there a greater honour or happiness than this? How ungrateful a thing then must it be if those who have this dignity and felicity should degrade and debase themselves by mingling with unbelievers! Do we thus requite the Lord, O foolish and unwise?"***

In 2 Kronieke 18-20 sien mens wat met Jósafat gebeur het toe hy 'n verbond met die goddelose Agab gesluit het. Die Here was nie tevrede hiermee nie en gevolglik het God se toorn ontvlam (19:2). Jósafat het óók 'n verbond met die goddelose Ahásia gesluit (20:35-37) en gevolglik het die HERE 'n ramp oor Jósafat gebring en sy skepe het skipbreuk gely.

Aborsie en immoraliteit

Die Suid-Afrikaanse Regering het die "*Termination of Pregnancy*" wet [B80-96] voor die parlement gelê vir goedkeuring in 1996. Hierdie wet het in effek aborsie op aanvraag beskikbaar gestel in Suid-Afrika. Duisende Christene het teen hierdie wet beswaar gemaak, maar die Suid-Afrikaanse Raad van Kerke (**SARK**) was een van die eerste kerklike instansies wat hom ten gunste van hierdie wetgewing uitgespreek het³¹.

Selfs so onlangs as 1999 het die SARK selfs wetgewing ondersteun om dit nog makliker te maak vir mense wat aborsies wil hê:

³¹ *Radio Pretoria*, 15 Oktober 1996, vroegoggend program

“The council [SARK] also supports the clause in the bill stating that anyone intending to have an abortion should receive special protection from discrimination.”³²

Die SARK se ondersteuning van immoraliteit bly egter nie net by die verbreking van die sesde gebod (aborsie) nie. Hulle ondersteun ook die verbreking van die sewende gebod deurdat hulle amptelik ten gunste van die verspreiding van kondome is³³.

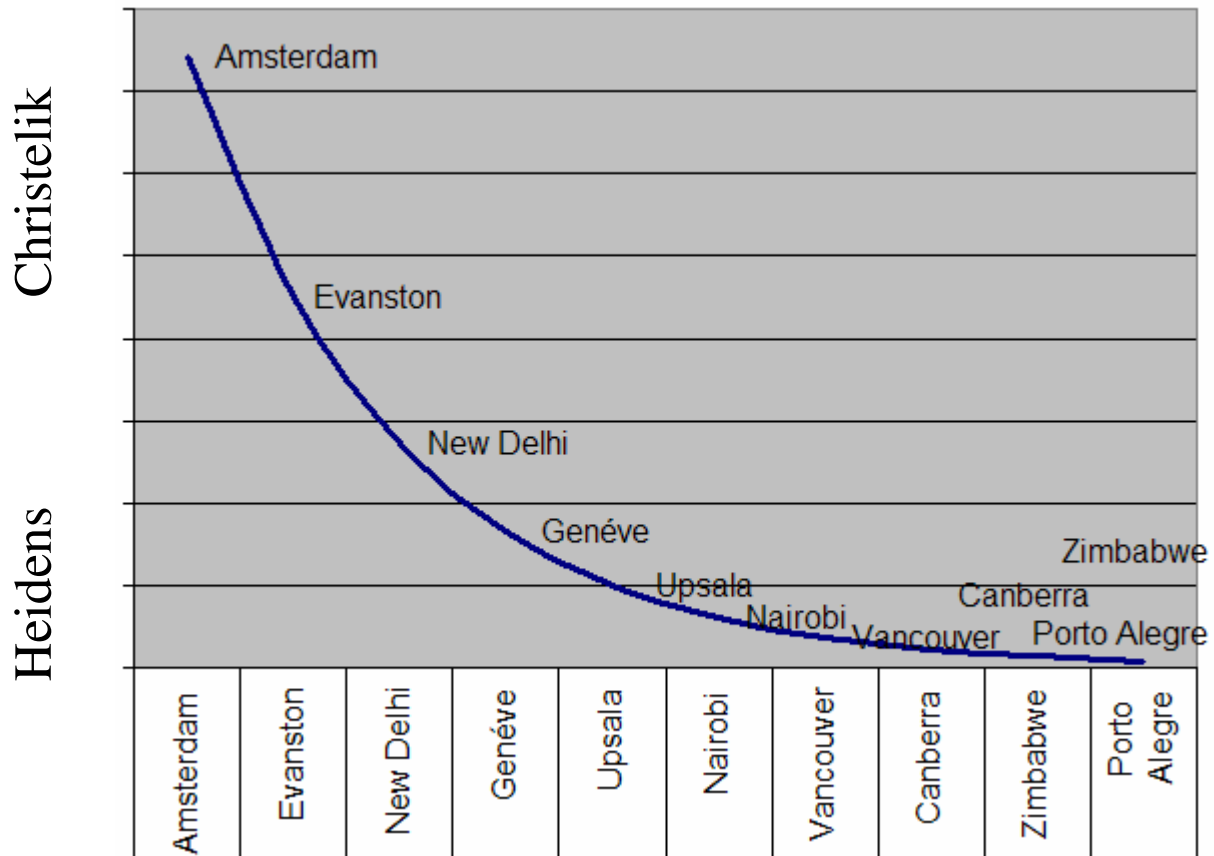
³² <http://www.cft.org.za/news/1999/30-11-1999.html>

³³ <http://www.kerkbode.co.za/kerkbode/berig.asp?id=357> Hierdie was in 2005 gewees.

WRK GESKIEDENIS

Die WRK se geskiedenis kan beskou word as 'n vervalkromme. Dit is in 1948 gestig, waarna die verval begin intree het. Soos wat die tyd aangestap het, het die verval al erger geword, todat daar vandag basies niks Christeliks van die *Wêreldraad van Kerke* meer oorgebly het nie. (Sien meegaande grafiek)

Belangrike WRK Konferensies



Jaar	Gebeurtenis
1948	Afgevaardigdes van 147 kerke en 44 lande stig die WRK ³⁴ .
1950's	Dialog met Marxiste begin ³⁵ .
1961	Russiese (KGB) Kerke sluit aan by die WRK ³⁶ .
1968	Een van die verslae by die WRK se <i>Uppsala</i> konferensie verklaar: " <i>We recognise the importance of co-operating at every level with the Roman Catholic Church,</i>

³⁴ *Dictionary of the Ecumenical Movement*, WRK Publikasie, Nicholas Lossky, José Míguez Bonino, John S Pobee, Tom F Stransky, Geoffrey Wainwright, Pauline Webb, p1098

³⁵ *Christians and Communists: An ecumenical perspective*, Ans J van der Bent, WRK publikasie, p30

³⁶ *Die Wêreldraad van Kerke 'n anti Christelike wegbereider*, Ds AE vd Berg, p4

	<i>with other non-member churches, with non-church organisations, adherents of other religions, men of no religion, indeed with men of goodwill everywhere.</i> " ³⁷
1970	<i>"Programme of Dialogue with People of other Living Faiths"</i> Die veronderstelling is dat almal in dieselfde Opperwese glo, en dat al hierdie weë na die paradys lei - die koninkryk van God op aarde ³⁸ .
1973	Die Bankok WRK-konferensie word deur die President van die Wêreld Boeddhistiese Gemeenskap geopen ³⁹ .
1975	Algemene jaar vergadering is in Nairobi, Kenia. By die <i>Workshop on Spirituality</i> het Katolieke, Ortodokses, Pinkster, Hindoes, Boeddhistiese en Ateïste gekoukus oor 'n gesamentlike geestelikheid om al die ewels in die samelewing te bestry ⁴⁰ . Een van die verslae lees as volg: <i>"We cannot allow our faith, the gift of our sense of community in Jesus Christ, to add to the tensions and suspicions and hatreds that threaten to tear apart the one family of humanity"</i> => Christelike godsdiens is 'n struikelblok in pad van eenheid ⁴¹ .
1983	By WRK konferensie in Vancouver word 'n Rooi Indiaanse totempaal wat die inkarnasie van al die verskillende geeste van kruie, bokke, ens. simboliseer, gehys ⁴²
1991	WRK Konferensie in Canberra, Australië. <i>"Moslems, Hindoes, Christene, ens. word op dieselfde wyse gered"</i> ⁴³
1998	Nelson Mandela spreek die WRK Konferensie in Harare, Zimbabwe toe en sê: <i>"To us in South and Southern Africa, and indeed the entire continent, the WCC has always been known as a champion of the oppressed and the exploited... When, thirty years ago, you initiated the Programme to Combat Racism and the Special Fund to support liberation movements, you showed that yours was not merely the charitable support of distant benefactors, but a joint struggle for shared aspirations. Above all, you respected the judgment of the oppressed as to what were the most appropriate means for attaining their freedom. For that true solidarity, the people of South and Southern Africa will always remember the WCC with gratitude."</i>
2006	Tydens die WRK Konferensie in Porto Alegre sê Desmond Tutu die volgende tydens sy toespraak: <i>"God is not a Christian.... Jesus, it appears, was quite serious when he said that God was our father and that we all belonged to one family, because in this family all, not some, are insiders. None is an outsider – black and white, yellow and red, rich and poor, educated and not educated, beautiful and not so beautiful, Christian, Muslim, Buddhist, Hindu, atheist, all</i>

³⁷ *The Fraudulent Gospel*, Bernard Smith, p107,103, 109

³⁸ *Op pad na een Wêreldgodsdiens? Ontmaskering van die Intergeloofsbeweging*, Dr Peter Beyerhaus, p10-12

³⁹ *Op pad na een Wêreldgodsdiens? Ontmaskering van die Intergeloofsbeweging*, Dr Peter Beyerhaus, p10-12

⁴⁰ *Op pad na een Wêreldgodsdiens? Ontmaskering van die Intergeloofsbeweging*, Dr Peter Beyerhaus, p10-12

⁴¹ *The Fraudulent Gospel*, Bernard Smith, p107,103, 109

⁴² *Op pad na een Wêreldgodsdiens? Ontmaskering van die Intergeloofsbeweging*, Dr Peter Beyerhaus, p10-12

⁴³ *Handves vir Geloofsvryheid*, Dr WPD de Waal

belong, all are held in a devine embrace that will not let go – all, for God has no enemies.”⁴⁴

⁴⁴ <http://www.layman.org/layman/news/2006-news/tutu-god-is-not-christian.htm>

DIE WEDERDOPER EN SARK

VERWANTSAP?

“Hierin verfoei ons die Wederdopers... wat... die gemeenskaplike besit van goedere invoer en die eerbaarheid wat God onder mense ingestel het, versteur”
– NGB Artikel 36

Wanneer ons na die SARK se webblad gaan, dan kom ons agter dat hulle amptelik *Liberation Theology*⁴⁵ ondersteun. Dit staan ook bekend is as *Christen Sosialisme* of *Godsdienstige Kommunisme*⁴⁶. Dit is soortgelyk aan die *Wederdoper/Anabaptistiese Sosialisme* wat deur die Russiese Wiskundige, Prof Dr Igor Shafarevich in sy *The Socialist Phenomenon* geïdentifiseer word as 'n voorloper van moderne Internasionale Sosialisme (*Kommunisme*)⁴⁷. Shafarevich beskryf die biografie van die Wederdoper/Anabaptiste leier, Thomas Müntzer⁴⁸. Dit is dieselfde persoon wat ook op die Marxistiese *Duitse Demokratiese Republiek* se 5 Mark noot in die 1970's gepryk het⁴⁹ (saam met Frederich Engels en Karel Marx⁵⁰).



⁴⁵ <http://www.sacc.org.za/about/celebrate14.html>

⁴⁶ http://en.wikipedia.org/wiki/Christian_socialism.

⁴⁷ *The Socialist Phenomenon*, Prof Dr Igor Shafarevich, Harper&Row New York, ISBN 0 06 014017 8, p. 50-59 ('n elektroniese weergawe is op die internet beskikbaar by <http://www.robertlstephens.com/essays/shafarevich/001SocialistPhenomenon.html>)

⁴⁸ *The Socialist Phenomenon*, Prof Dr Igor Shafarevich, Harper&Row New York, ISBN 0 06 014017 8, p. 50-59. Sien ook “Appendix 2 : Socialism, the anabaptist heresy” van *Productive Christians in an Age of Guilt Manipulators*, ISBN 0 930464 04 4 geskryf deur Rev David Chilton.

⁴⁹ Ek het 'n elektroniese foto beskikbaar van so 'n 5 Mark noot.

⁵⁰ Onderskeidelik op die 50 Mark en 100 Mark note.

Let op hierdie 5 Duitse Mark Noot van die Marxistiese Oos Duitsland. In die regter onderkantste hoek staan die naam van die Anabaptis, Thomas Müntzer.

Die honderd mark en vyftig mark note lyk soos volg:



Thomas Müntzer is dieselfde Wederdoper/Anabaptisme leier wat deur Martin Luther⁵¹ veroordeel is as anti-Reformasie. Dit is dieselfde Wederdopery/Anabaptisme wat deur die *Nederlandse Geloofsbelydenis* veroordeel word in Artikel 36 wanneer gesê word:

*“Hierin verfoei ons die Wederdopers en ander oproerige mense en in die algemeen almal wat die owerheidsgesag en die regeerders wil verwerp en die regsorde omver wil stoot, terwyl hulle **die gemeenskaplike besit van goedere invoer** en die eerbaarheid wat God onder mense ingestel het, versteur.”*

Wanneer ons van hedendaagse Anabaptiste praat, dan dink mense gewoonlik aan die “vredeliewende” pasifistiese Amish en nie aan Revolusionêres soos die Wederdopers van die tyd van die Reformasie of ons ANC terroriste van die 1980’s nie. In *Productive Christians in an Age of Guilt Manipulators* sit David Chilton uiteen dat daar twee groepe Anabaptiste is. Aan die een kant is daar die Rewolusionêre groepering en aan die ander kant is daar die Pasifiste wat die Amish insluit.

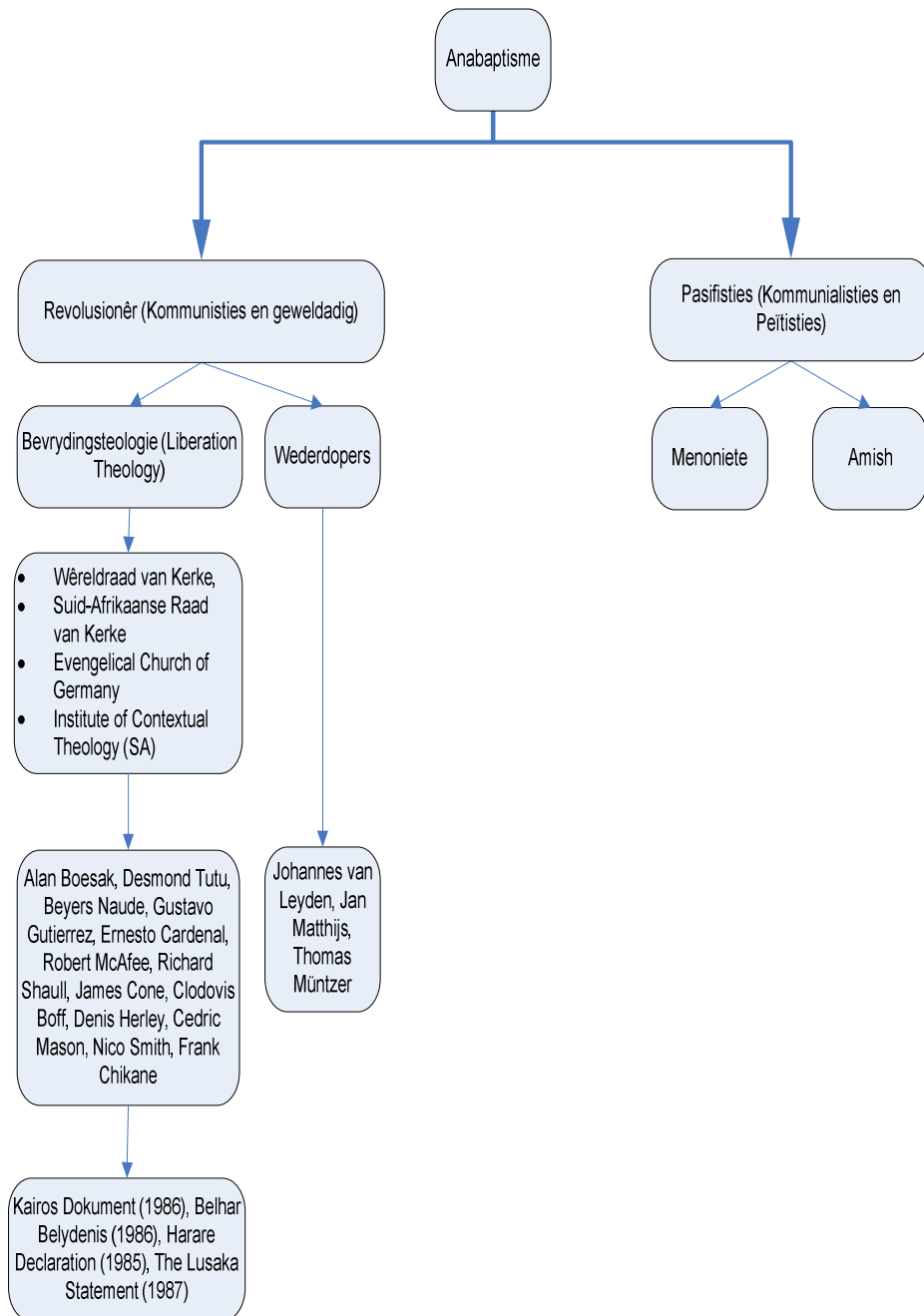
David Chilton se boek is geskryf in reaksie op Prof Ronald Sider se boek *Rich Christians in an Age of Hunger*. David Childton beskou Prof Sider as ‘n advokaat vir hedendaagse Anabaptisme.

Diagramaties kan ons die verhouding tussen die verskillende Anabaptistiese groepe soos volg uiteensit:

⁵¹ *The Socialist Phenomenon*, Prof Dr Igor Shafarevich, Harper&Row New York, ISBN 0 06 014017 8, p. 51,55.

Anabaptisme: SARK verwantskap

Bronne: *Productive Christians in an Age of Guilt Manipulators*, David Chilton, Institute of Christian Economics, ISBN 0-9340464-04-4, p. 353; *Family Protection Scorecard*, National Citizen's Action Network, p.6, 21, 34, 41,42; http://en.wikipedia.org/wiki/Christian_socialism



NB: Fidel Castro bedryf 'n Bevrydings Teologie Seminarium in Kuba

SARK EN KOMMUNISTIESE DIKTATORS

Op 26 Julie 2006 maak die algemene-sekretaris van die SARK bekend⁵² dat hulle uiters ontsteld is daaroor dat die *Komitee vir Hulp vir 'n Vrye Kuba* aanbeveel het dat die VSA regering alle hulp aan die susters-organisasie van die SARK in Kuba (die *Cuban Council of Churches* (CCC) ook bekend as die *Council of Churches of Cuba*) moet blokkeer. Die verslag van hierdie *Vrye Kuba Komitee* raak die volgende kwynt oor die CCC⁵³:

“Page 64

ii. Differentiate the leadership of the Cuban Council of Churches, a Castro infiltrated body, from the sincere grassroots churches that have been forced to join it.

In 1941, the Cuban Protestant Christian churches formed an ecumenical council to work together on joint initiatives, such as providing aid to the poor and supporting the interfaith seminary at Matanzas. The Council remained independent until it was taken over by the Castro regime in the early 1960s and used as a means to control the Protestant churches then operating on the island. Since then, it is fully identified with the regime and is controlled by Castro supporters, including Christian Marxists and liberationists, several head of the Council are or were members of Castro's rubber-stamp communist national assembly. The Council is now the only legal religious body other than the Roman Catholic Archdiocese of Cuba.

...

The U.S. government should not deal directly with the CCC during the transition, but should work with the individual member churches and other religious groups that have a stake in Cuba. It is important not to appear to take sides in internal Cuban religious affairs or endorse one faith group or set of groups over another. It should be U.S. policy to support the involvement of all genuinely non-political religious groups in both the transition and the development of a free Cuba, regardless of their beliefs or forced associations with the former regime.”

Die SARK verwoord hul ontsteltenis soos volg:

“The South African Council of Churches is deeply disturbed by the recommendation, contained in the second report of the Commission for Assistance to a Free Cuba, that the US Government block the provision of humanitarian aid to the people of Cuba through our sister body, the Cuban Council of Churches (CCC).

⁵² <http://www.sacc.org.za/news06/bushcuba.html>

⁵³ <http://www.state.gov/p/wha/rt/cuba/commission/2004/c12237.htm>

...

We urge you to reject the Commission's proposal and instead to reaffirm publicly the US Government's willingness to assist all faith-based and civil society organisations to combat poverty and disease in Cuba and to enable all of Cuba's people to enjoy life in abundance.

Yours faithfully,

Mr. Eddie Makue

General Secretary"

BEDENKLIKE SARK LEIERSKAP

Wanneer ons na die leierskap van die SARK kyk, dan kan ons sien dat alles ook nie hier pluus is nie. Die algemene-sekretaris van die SARK was betrokke by die Wêreld-Raad van Kerke via bywoning van hul konferensies, was betrokke by Revolusionêre bedrywighede en bid saam met ander gelowe.

Eddie Makue⁵⁴

Vanaf 2006 – huidig

- Vanaf 1986 het hy 'politieke' (lees rewolusionere) gevangenes en hul afhanklikes bygestaan
- Hy is 'n ouderling in die Verenigende Gereformeerde Kerk (Samesmelting tussen die ou NG Kleurling en Swart kerk)
- Adviseur van die Premier van die Noordwes provinsie

Dr Molefe Samuel Tsele⁵⁵

Vanaf 2001 – 2006

- Was 'n uitvoerende komitee lid van AZAPO en was die Tesourier vanaf 1979
- Hy is 'n predikant in die Evangeliese Lutherse Kerk
- Tussen 1986-1988 aangehou onder die Noodtoestand maatreëls
- Hy was in 1985 Navorser vir die Marxistiese *Institute for Contextual Theology* en was betrokke met die opstelling van die *Kairos Document* in 1985⁵⁶.
- Behaal Th.D in Politieke Etiek aan die Lutherse Skool van Teologie in Chicago VSA.
- Hy is lid van die "*Black Economic Empowerment Commission appointed by the State President to advise on how the economic empowerment process can be taken forward*"

Rev. Charity Majiza

- 1998 – 2001: Algemene-sekretaris van die SARK.
- 1984 – 1997: Predikant in die *Uniting Church in Australia*. Dr FN Lee vertel ons meer van hierdie kerk: "*That latter group was in 1977 about to constitute the socalled 'Uniting Church of Australia.' Not 'United' but 'Uniting' -- because it later hoped yet further to 'unite' even with the Roman Catholic Church.*"⁵⁷ Hierdie vereniging het bestaan uit "*many Australian Congregationalists and Methodists and Presbyterians*"
- 1980: Verlaat Suid-Afrika om in Skotland verder te studeer.
- 1978: Die eerste **vrou** wat in die *Reformed Presbyterian Church in Southern Africa* tot predikant verordineer word.

Dr Frank Chikane⁵⁸

- 1987-1994: Algemene-sekretaris van die SARK.
- Sekretaris van die Marxistiese *Institute of Contextual Theology*

⁵⁴ http://www.globalministries.org/index.php?option=com_content&task=view&id=1120&Itemid=453

⁵⁵ <http://www.sacc.org.za/news/tselebio.html>

⁵⁶ <http://www.sacc.org.za/news/tselebio.html>

⁵⁷ <http://www.dr-fnlee.org/docs3/awg/awg-2.pdf>

⁵⁸ <http://www.sacc.org.za/about/celebrate12.html>

- Visie President van die *United Democratic Front* (Die Front Organisasie van die ANC in die 1980's)
- Predikant in die Apostoliese Geloofsending (AGS)
- Verskeie male in die tronk gewees weens Rewolusionere aktiwiteite
- Hy kniel saam met Moslems en Jode om saam te bid. Hy verduidelik hierdie daad soos volg⁵⁹:
"What is threatening the struggle on behalf of Christianity, the Christian faith, and freedom of faith and worship against the forces of godlessness is in fact the present apartheid government which oppresses and brutalises the black majority in this country in the name of God. It is the Nationalist government which treats black people in this country as less than human, and thus makes blacks to doubt whether or not they were created in the same image of God, making them doubt whether this God is a God of oppressors or a God of justice. The attack on those who witness against the evils of the apartheid system is what threatens the freedom of faith and worship in this country. The urgent and primary concern at present therefore is not atheistic marxism, but it is the heretical system of apartheid that is threatening our faith and creating a crisis of faith and mission in our country."

Dr Beyers Naude⁶⁰

- 1985 – 1987 (Junie) : Algemene-sekretaris van die SARK.
- 1995 Lewenslange Ere President van die SARK
- Nelson Mandela beskryf Naude se geskiedenis soos volg:
*"From this point onwards he would eventually take a firm stand against his church and his government, initially as director of the Christian Institute from 1963 to 1977 (when the Institute was banned), but also during his seven years of restriction when he often met with prominent church leaders and activists. He even helped to distribute ANC documents and assisted many in the struggle by channelling financial donations from abroad and helping some to flee the country. During all this time Naudé was considered a traitor and labelled a communist by the Afrikaner establishment."*⁶¹

Dr Desmond Tutu⁶²

- 1978 – 1985 : Algemene-sekretaris van die SARK.
- +- 1970 Associate Director of the Theological Education Fund of the **World Council of Churches** (WRK), based in Kent, UK.
- +- 1975 verkies tot Biskop van Lesotho
- By die *Wêreldraad van Kerke* in Februarie 2006 raak Tutu die volgende kwyt (onder luide toejuiging):
*"Bush, bin Laden, all belong, gay, lesbian, so-called straight—all belong and are loved, are precious."*⁶³

*"Jesus, it appears, was quite serious when he said that God was our father and that we belonged all to one family, because in this family all, not some, are insiders. None is an outsider – black and white, yellow and red, rich and poor, educated and not educated, beautiful and not so beautiful, Christian, Muslim, Buddhist, Hindu, atheist, all belong, all are held in a divine embrace that will not let us go – all, for God has no enemies."*⁶⁴

"I have said that God is not a Christian. Some people chewed me up for saying that, but I believe it. Some like to think that we Christians have the duty of protecting God. But I wish

⁵⁹ <http://www.sacc.org.za/about/celebrate14.html>

⁶⁰ <http://www.sacc.org.za/news04/oombey.html>

⁶¹ http://www.litnet.co.za/seminarroom/malan_pauw.asp

⁶² <http://www.uofaweb.ualberta.ca/humanrightslecture/nav02.cfm?nav02=35946&nav01=30441&>

⁶³ http://www.wcc-assembly.info/fileadmin/files/wccassembly/newspaper/21feb_o_mundo_web.pdf

⁶⁴ <http://www.layman.org/layman/news/2006-news/tutu-god-is-not-christian.htm>

*these people could meet the Dalai Lama. He is a holy person, incredible. We are the ones who keep trying to put limits on God, but God gives the incredible gift of grace.*⁶⁵

*"We are too prone to excommunicate. God welcomes all of us . Today we Christians have moved a long way toward understanding that we don't have a corner on the God market. Once we said that all who are not Christians are pagans . We must do away with social apartheid in the world. Religion is like a knife. You can use it for cutting a sandwich or to kill."*⁶⁶

- Bekendste uitsprake van Tutu:
 - *"What I know is that if the Russians were to come to South Africa today, then most Blacks who reject Communism as atheistic and materialistic, would welcome them as saviours."* (Star 20/11/84) Soos aangehaal deur Signposts Vol 5 No 4A 1986 p. 7
 - *"I find capitalism quite horrendous and unacceptable. I am a socialist. I am not conforming,"* het Tutu aan'n perskonferensie verklaar tydens die sesde byeenkoms van die Wêreldraad van Kerke te Vancouver, Kanada. (Christian Beacon 13/12/84)
 - *"Capitalism is exploitative and I can't stand that,"* (25/3/79)
 - *"I make no bones about it. I myself hate capitalism."* (Sunday Times 29/12/85)

John Rees⁶⁷

- Sep 1970 – 1977: Algemene-sekretaris van die SARK.
- 1968 – Hy woon die WRK se Algemene vergadering te Upsala by⁶⁸.

Bishop Bill Burnett

- 1968 -1969 : Algemene-sekretaris van die SARK.
- Prominente Metodistiese lidmaat

(Die SARK/SACC het tot stand gekom in 1968 toe die CCSA (Christian Council of South Africa) by sy 17de jaar vergadering besluit het om herdoop te word na die SACC.)

⁶⁵ <http://www.layman.org/layman/news/2006-news/tutu-god-is-not-christian.htm>

⁶⁶ <http://www.layman.org/layman/news/2006-news/tutu-god-is-not-christian.htm>

⁶⁷ <http://www.sacc.org.za/about/celebrate4.html>

⁶⁸ <http://www.sacc.org.za/about/celebrate4.html>

SLOT

Daar is by die GKSA se Sinode van 2006 gesê dat die SARK baie verander het die afgelope paar jaar en dat hulle nie meer dieselfde is as voorheen nie. Dit wil voorkom of probeer word om die Marxistiese / *Liberation Theology* verlate van die SARK weg te praat deur te sê dat hulle nou nie meer sulke dinge doen nie. In hierdie verband is die volgende punte baie belangrik:

- Heel eerste moet gevra word of dit goed genoeg is om net te sê dat die SARK nou beter is. Hoekom moet die voorstaanders vir bande met die SARK net eenvoudig geglo word sonder dat hulle enige bewyse gee? **Indien 'n afgesnyde lidmaat weer lidmaat van 'n gemeente wil word, dan is die vereiste dat daardie lidmaat bely dat hy berou het oor sy sonde en hom bekeer het van sy goddelose lewe**⁶⁹. Moet daar nie ten minste dieselfde gevra word van die SARK nie? Is dit goed genoeg dat **ander** mense namens die SARK bely dat die SARK nie meer so erg is nie? Moet daar nie eerder bewyse vanuit die mond van die SARK gegee word dat hulle hul bekeer het van hul verlate en dat hulle berou het oor hul verlate nie?
- Ten tweede sal u opmerk dat talle van die feite wat hierbo genoem is, onlangse feite is – van die prominendstes is:
 - Die geldelike hulp wat die SARK van die WRK ontvang was vir die finansiële jaar 2004/2005
 - Die amptelike ondersteuning van *Liberation Theology* kan **nou (Mei 2007)** op die SARK se webblad gelees word.
 - Die algemene-sekretaris wat 'n bedenklieke verlate het, sluit ook onlangs in soos:
 - **Eddie Makue**⁷⁰ (huidiglik) wat rewolusionêre gevangenes en hul afhanklikes bygestaan het.
 - **Dr Molefe Tsele** (2001-2006)⁷¹ wat 'n uitvoerende lid van AZAPO was en gehelp het om die *Kairos* dokument op te stel. Hy was ook 'n Navorser by die Marxistiese *Institute for Contextual Theology*.

In die lig van die feite wat hier gedokumenteerd is, is dit onaanvaarbaar dat kerke hulself onder die gesag van die WRK en SARK wil plaas.

Ware gelowiges moet voortdurend die evangelie van die Here Jesus Christus tydig en ontydig verkondig:

⁶⁹ Die Heropname formulier in gebruik in die GKSA: “*Deur die geneesmiddel van die afsnyding sowel as deur ernstige vermaninge en u gebede vir hom/haar het hy/sy so ver gekom om sy/haar sondes te bely, berou te betoon en hom/haar van sy/haar sondige pad te bekeer.*”

⁷⁰ http://www.globalministries.org/index.php?option=com_content&task=view&id=1120&Itemid=453

⁷¹ <http://www.sacc.org.za/news/tselebio.html>

"want die wapens van ons stryd is nie vleeslik nie, maar kragtig deur God om vestings neer te werp, terwyl ons planne verbreek en elke skans wat opgewerp word teen die kennis van God, en elke gedagte gevange neem tot die gehoorsaamheid aan Christus,"
- 2 Kor 10:4-5

Dink maar net aan die sendeling Boniface wat na die ongekerstende Duitsers gegaan het. Hulle het die heilige boomstam van die dondergod Thor aanbid. Boniface het egter in die krag van God en die Evangelie geglo en net eenvoudig die "heilige boom" afgekap en 'n kerk daarvan gemaak. Duisende Thoraanbidders het Christene geword toe hulle sien dat hulle afgod, Thor, nie vir Boniface met weerlig getref het nie⁷².

Dit is presies wat Elia in 1 Konings 18 gedoen het toe hy die Baälprofete uitgedaag het op Karmelberg om hul afgode te aanbid en dan sal hy die lewende God aanroep om die offer te verteer. Nodeloos om te sê wie se God geantwoord het.

Dit is presies wat Christene vandag te doen staan. Die moderne "heilige bome" moet afgekap word en die moderne afgode moet ontbloot word as stommes en dowes. Die WRK en SARK probeer om heidene wat onder die oordeel van God is te help sonder om die evangelie aan hulle te bring. David Chilton som dit so op:

"The central fact about the heathen is that they are living in rebellion against the one true God, and are therefore under God's curse"⁷³. The economic issue is a symptom of their condition; but the problem with pagans is primarily religious and ethical. To neglect this central point in order to focus only on their poverty is radically unbiblical and immoral.

If pagans are truly to be helped, they and their culture must be converted to the Christian faith. If we seek merely to neutralize the effects of God's righteous judgement upon them, we are manifesting contempt for Him, and our efforts will not be blessed. Our major concern must be to reconcile the heathen to God whom they have offended. The problem is religious; the solution is religious as well...

The fact that the poor nations are suffering under the judgment of God does not mean we should disregard the real misery of these people. But it does require that we approach them carefully, with a Biblical, theologically informed mind. Our actions toward them must be concerned with transforming their cultures by the Word of God⁷⁴"⁷⁵

So, as ons dan die armes wil help, gaan ons dit op God se manier doen of op die mens se manier?

Mag die Here ons daarvan bewaar dat ons Sy Evangelie sal afwater. Mag Hy ons krag gee om onder alle omstadighede getrou te staan aan dit wat in sy Woord staan. Mag hierdie dokument help om die kerk van ons HERE Jesus Christus te help om die geeste te onderskei sodat hulle nie deur die wolwe wat in skaapklere geleed is, verskeur sal word nie.

⁷² *The Days of Vengeance*, Institute for Christian Economics, David Chilton bl 497

⁷³ *Matt 28:19-20*

⁷⁴ *Matt 28:19-20*

⁷⁵ *Productive Christians in an Age of Guilt Manipulators*, Institute for Christian Economics, David Chilton, p. 96-96

AANHANGSELS

Aanhangsel A: Die SARK kry geld van die WRK

SOUTH AFRICAN COUNCIL OF CHURCHES

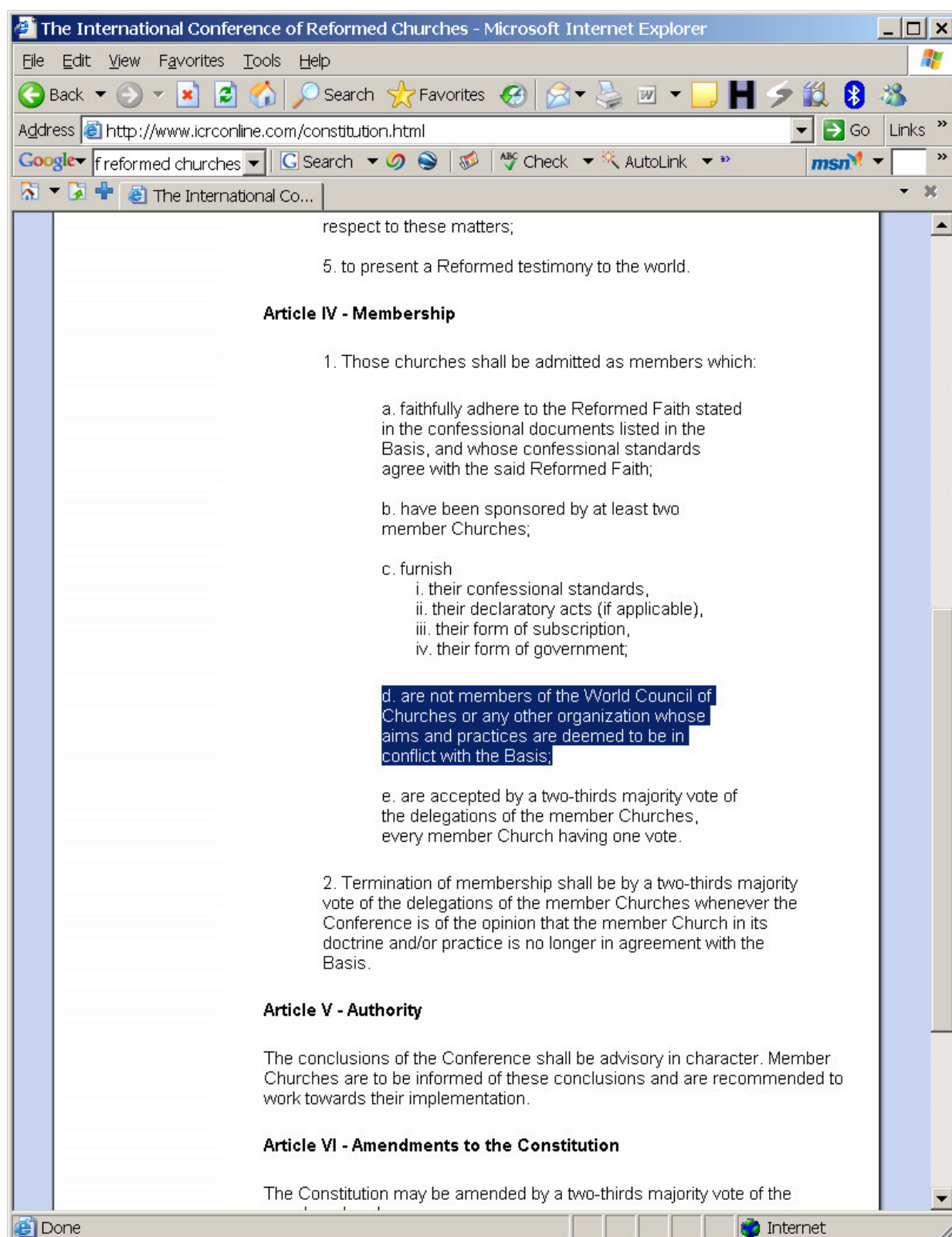
GRANTS AND DONATIONS RECEIVED

31 December 2005

	2005 R	2004 R
Balance b/f	13,228,850	12,940,807
SA Sport Commission	20,000	
SACC Ecumenical Women's Talent	7,895	
SACC National Conference		358,434
SAMROW – SA	20,000	
Simba (Pty) Ltd – SA		25,000
Simeka TWA – SA	20,000	
St Andrew Street Church of Christ – New Zealand	14,044	
Stewart Scott International – SA		25,000
Sundry donations – SA		1,504,396
Sundry donations – USA		50,680
Thebe Investments Corporation – SA	35,000	
Umsobomvu Youth Fund – SA		2,587,050
United Church of Canada	269,107	
United Churches in the Netherlands		20,000
United Nations Development Program (UNDP) – SA	124,765	149,250
Uniting Presbyterian Church – SA	151,781	
Uthingo Management (Pty) Ltd – SA	60,000	
Various SA Church Congregations (Project Hope)	6,570	
Various SA Church Congregations (Tsunami Relief)	28,359	
Vodacom Foundation – SA	50,000	
World Council of Churches (WCC) – Geneva	44,179	581,280
World Student Christian Federation – Geneva		24,951
Grand Total	13,979,931	18,266,848
Add: Funds carried over from previous year	666,222	1,091,050
Less: Funds carried over to next year	-597,160	-666,222
Bread for the World (BROT) – Germany	-190,570	300,000
Christian Aid – UK	-193,907	
Dan Church Aid – Denmark	-67,554	92,213
Sundry Donors	-44,510	
Tribute to Desmond Tutu Fund		49,950
United Church of Canada	-100,619	
United Nations Development Program (UNDP) – SA		149,250
World Council of Churches (WCC) – Geneva		74,809
Accrued Income	14,048,993	18,691,676
Ongoing Special Projects:	123,353	757,895
Ecumenical Accompaniment Program in Palestine & Israel (EAPPI)	205,457	161,535
Nelson Mandela Foundation: HIV/AIDS, Sex and Sexuality		161,807
Transcending Racism in the Church and Community	-3,645	145,382
Umsobomvu Youth Fund – SA		289,171
SA Civil Society Observation Coalition (SACSOC)	-78,459	
	14,172,346	17,933,781



Aanhangsel B: Die ICRC verbied lidmaatskap aan die WRK



Aanhangsel C: Die SARK is lid van die WRK

Member Churches, Associate Member Churches and National Council Bodies

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Address http://wcc-oc.org/wcc/who/mch-e.html Go msn Google

Member Churches, Ass...

* associate member church
** national council bodies

AFRICA

Africa Inland Church [Sudan]
African Christian Church and Schools [Kenya]
African Church of the Holy Spirit [Kenya]*
African Israel Church, Nineveh [Kenya]
African Protestant Church [Cameroon]*
Anglican Church of Kenya
Anglican Church of Tanzania
Association of Baptist Churches in Rwanda
Botswana Christian Council**
Christian Council of Churches in Madagascar**
Christian Council of Ghana**
Christian Council of Nigeria**
Christian Council of Tanzania**
Christian Council of Zambia**
Church of Christ - Light of the Holy Spirit [Congo]
Church of Christ in Congo
- Baptist Community of Western Congo
- Community of Disciples of Christ
- Episcopal Baptist Community
- Evangelical Community
- Mennonite Community
- Presbyterian Community
- Presbyterian Community of Kinshasa - Province of the Anglican Church of the Congo
Church of Jesus Christ in Madagascar
Church of Jesus Christ on Earth by his Messenger S.Kimbangu [Congo]
Church of the Brethren in Nigeria
Church of the Lord (Aladura) Worldwide [Nigeria]
Church of Nigeria (Anglican Communion)
Church of the Province of Central Africa [Botswana]
Church of the Province of Southern Africa [South Africa]
Church of the Province of the Indian Ocean [Seychelles]
Church of the Province of Uganda
Church of the Province of West Africa [Ghana]
Council of African Instituted Churches [South Africa]**
Council of Christian Churches in Angola**
Council of Churches in Namibia**
Council of Churches in Sierra Leone**
Council of Protestant Churches of Equatorial Guinea**
Council of Swaziland Churches**
Ecumenical Council of Christian Churches of Congo**
Episcopal Church of Burundi
Episcopal Church of Rwanda
Episcopal Church of the Sudan
Eritrean Orthodox Tewahdo Church
Ethiopian Evangelical Church Mekane Yesus
Ethiopian Orthodox Tewahedo Church
Evangelical Church of Cameroon
Evangelical Church of Gabon
Evangelical Church of the Congo [Republic of Congo]
Evangelical Congregational Church in Angola
Evangelical Lutheran Church in Congo [Democratic Republic of Congo]
Evangelical Lutheran Church in Namibia
Evangelical Lutheran Church in Southern Africa [South Africa]

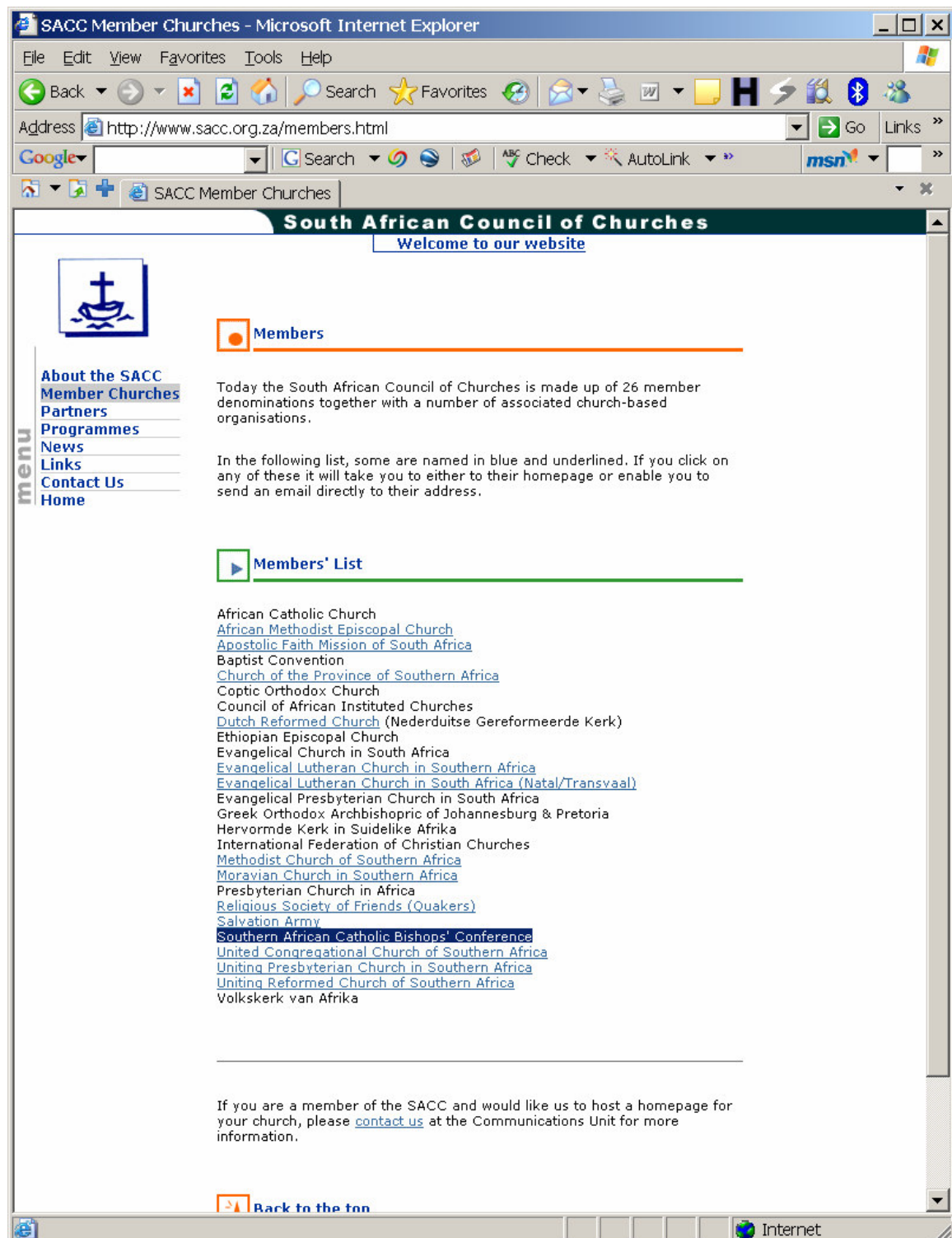


Baptist congregation in
Maputo, Mozambique (1984)

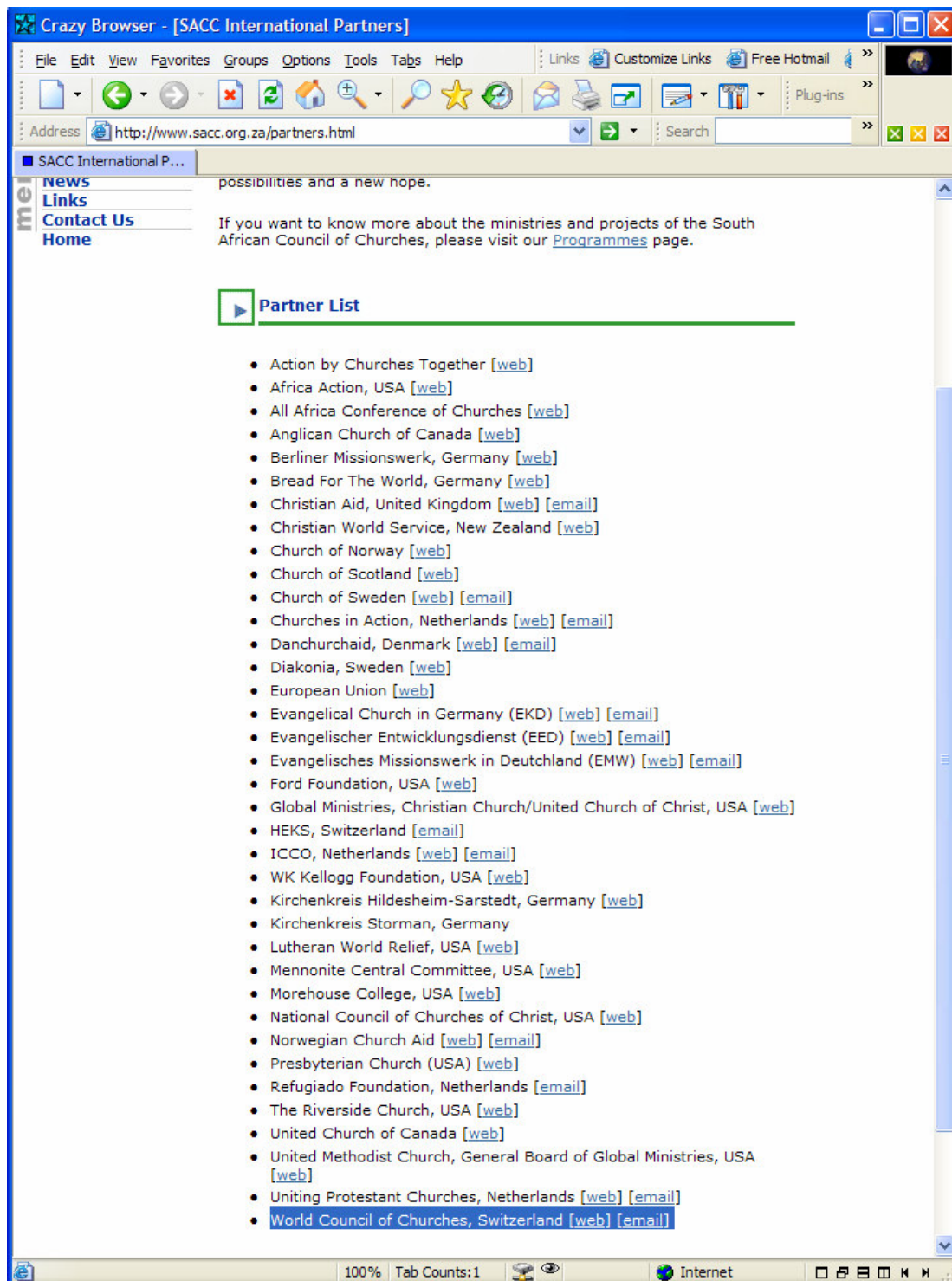
Moravian Church in Southern Africa [South Africa]
Moravian Church in Tanzania
National Council of Churches of Burundi**
Native Baptist Church of Cameroon
Nigerian Baptist Convention
Presbyterian Church in Cameroon
Presbyterian Church of Africa [South Africa]
Presbyterian Church of Cameroon
Presbyterian Church of East Africa [Kenya]
Presbyterian Church of Ghana
Presbyterian Church of Mozambique*
Presbyterian Church of Nigeria
Presbyterian Church of Rwanda
Presbyterian Church of the Sudan
Presbytery of Liberia*
Protestant Church of Algeria*
Protestant Council of Rwanda**
Protestant Methodist Church, Côte d'Ivoire
Protestant Methodist Church of Benin
Reformed Church in Zambia
Reformed Church of Christ in Nigeria
Reformed Presbyterian Church of Equatorial Guinea*
South African Council of Churches**
Sudan Council of Churches**
Uganda Joint Christian Council**
Union of Baptist Churches of Cameroon
United Church of Christ in Zimbabwe
United Church of Zambia

Done Internet

Aanhangsel D: Die Katolieke is lid van die SARK



Aanhangsel E: Die SARK en die WRK



Die SARK lys die WRK as ‘n “International Partner” en hulle sê dan die volgende:

“Much of the work of the SACC is sponsored by our global partners. During the dark days of apartheid, they made it possible for us to continue the struggle for human rights and Christian values. Today their contribution enables the SACC to assist in the rebuilding of the nation, spiritually as well as physically, and to give disadvantaged groups in the society new possibilities and a new hope.”

AFKORTINGS

Afkorting	Betekenis
AGS	Apostoliese Geloof Sending
ANC	African National Congress. Bevrydings beweging wat ernstig deur die idees van Karel Marx beïnvloed is. Talle van die leiers waaronder die president het opleiding in Kommunistiese lande gehad.
ICRC	International Conference of Reformed Churches. Hul webblad is: http://www.icrconline.com/constitution.html
KGB	Die geheime polisie van die voormalige Sowjet Unie. Hierdie orgaan is gebruik om enige afwykings van die Ideologie van die Kommuniste Party te identifiseer en uit te wis.
SACBC	Southern African Catholic Bishop's Conference.
SACC	South African Council of Churches. Die Engelse naam vir die SARK.
SARK	Suid-Afrikaanse Raad van Kerke. Die Engelse Afkorting is SACC.
WCC	World Council of Churches. Die Engelse naam vir die WRK.
WRK	Wêreld-Raad van Kerke. Die Engelse afkorting is WCC.
WCRP-SA	World Conference of Religions for Peace – South Africa. Dit is 'n intergeloofs organisasie.