

Back to the Future¹

G A Duncan
(University of Pretoria)

ABSTRACT

Back to the future

The Uniting Presbyterian Church in Southern Africa was formed on 26th September 1999 as the result of the union of the black Reformed Presbyterian Church in Southern Africa and the white-dominated Presbyterian Church of Southern Africa. Various unsuccessful attempts had been made since the latter part of the nineteenth century to effect union. In the spirit of national euphoria which surrounded the first democratic elections in South Africa in 1994, the Reformed Presbyterian Church initiated union discussions with the Presbyterian Church. The subsequent union was based on what are now considered to be inadequate preparations and many unresolved problems have emerged to test the witness of the new denomination, not the least of which is racism. At its 2002 General Assembly, as the result of what appeared to be a financial crisis, the Uniting Presbyterian Church appointed a Special Committee on Reformation was established to investigate the problems in the denomination and to bring proposals for dealing with these issues.

The Maori people of Aotearoa New Zealand have a saying:

‘The future is behind us’.

It is out of sight, beyond the field of vision. It cannot be seen so there can be no clear insight into what the future holds for us. The other side of this remark must therefore be:

‘The past is in front of us’,

and so it is. It can be seen, analysed and understood to a degree. The future can only be seen through the past which can be examined. The past must be investigated in order to understand the present and prepare for the future. It is available in traditions and the church is

1 This presentation is a reworked version of the Moderatorial Address given by the author to the fifth General Assembly of the Uniting Presbyterian Church in Southern Africa at Gompo Village, East London on 14th September 2003.

what it is we are because of its reforming tradition. It is something of which the Church is justly proud since it has made it what it is – it gives it life. The past provides the roots which sustain the growth of personality; cut off from it god’s children wither and die. The past gives identity; it cannot be suppressed, abandoned or remain as it is. Yet, the past reveals a dynamic tradition encapsulated in the term ‘a reformed church ought always be in the process of reforming itself’. It is often said that the Presbyterian Church are part of the Reformed Tradition, but by definition it should be able to say that it is part of the Transformed Tradition. Hence the motto of the Uniting Presbyterian Church in Southern Africa could easily be ‘Back to the Future’.

The failure of a church standing within the Reforming tradition is that it has allowed its tradition to become rigid and inflexible. It has stifled the Spirit which is active and creative. Its tradition stretches back to the very beginning of Christianity. There the Spirit moved powerfully like a whirlwind, converting hearts and minds, bringing souls to repentance and filling them with new life. Its more recent tradition was formulated in sixteenth century Europe as the result of the Spirit having left the Church which had become corrupt. The subsequent renewal of tradition looked back to the source of the Christian Church and it gave new life to the Church. The Reforming tradition has been described as ‘the roots that refresh’ (McGrath 1994) which means that renewal is dependent on going back to the roots of faith for the Church’s spirits to be refreshed. Without that refreshment the plant which is the Uniting Presbyterian Church in Southern Africa cannot flourish; it cannot grow and blossom and bear fruit. There is a sure biblical foundation here. The prophet Isaiah challenges our tradition²:

This challenge is directed at those who seek after a right relationship with God. That can only be achieved by going back to the roots of faith, to Abraham, the father of faith. When the Refor-

2 Listen to me,
all who follow after the right,
who seek the Lord:
consider the rock from which you were hewn,
the quarry from which you were cut;
consider Abraham your father
and Sarah who gave you birth:
when I called him he was but one;
I blessed him and made him many (Isa 51:1-2).

ming fathers and mothers in the faith sought renewal within a corrupt church, which was like a tree that had stopped bearing fruit, they looked to their roots in the Early Church. Though the life of that church has been described as being somewhat idealised (Acts 2:43-47) in a negative sense, it needs to be asked what is wrong with being idealistic? Ideals arise out of a sense that things can be better than they are and produce visions, and visions motivate us to achieve great things. The tradition of the Early Church was based in a life of worship and that worship was based in the centrality of the living God and in Christ contained in Scripture. Fundamental to the Reforming tradition is a respect for and adherence to the authority of the Word of God contained in Scripture. The Reformers’:

...rediscovery of the good news for men [sic] within the scriptures so gripped them and their followers, that the Bible was seen as the means through which God spoke to his people. The scriptures understood by the guidance of the God who gave them and within the fellowship of the Church, are the supreme standard for belief and conduct. Everything in the life of Christians is subject to the God who revealed himself in Jesus Christ, to whom scripture points and bears witness (Gillman 1967:6).

This is also made explicitly clear in ordination vows:

I accept the Scriptures of the Old and New Testaments as inspired by the Holy Spirit to be the uniquely authoritative witness to Jesus Christ and as such the Word of God and the final rule of faith and life (BPCSA 1958:123-4).

And yet this vow is betrayed persistently. The evidence is clear and unequivocal.

Jesus prayed, ‘that they may be one’ (Jn 17:21) but this is denied in word and action. South Africa is divided racially, economically and culturally and many seem to have been and continue to be content for this situation to persist. The Church consists of ‘Servants of Power’ ‘Trapped in Apartheid’ even post-1994 (cf. Cochrane 1987; Villa-Vicencio 1988). Ultimately, God is the root of the human tree with its many and different branches, all of which belong together and draw from the same source. Yet, how can the church remain content with a situation where no white minister will go and minister in a black congregation and if no black minister will be called to a white congregation? The church cannot

rest on its laurels because this happened in exceptional circumstances in the past.

Jesus commands his followers to ‘love your neighbour as yourself’ (Mt 19:19). All seem to be in agreement that Christian love (agape) demands a self sacrificial giving on behalf of the other, self-denial for the empowerment and upbuilding of the other. Yet lives, individually and within the Church, do not reflect a love other than self-love. Many are rightly anxious to protect and enhance their privileges and perquisites, yet do not appear to care for those (such as retired ministers) who do not enjoy these things. Probationers stay at home unemployed and little is done to help them complete their preparation for ministry. Presbyteries motivate their candidature and when they are trained no longer feel any responsibility for them. When a minister get into difficulties a clear impression is often given that we prefer to let him be destroyed, and often the Constitution and law of the Church have been invoked rather than exercising a pastoral ministry towards him/her leading to rehabilitation and restoration. In such situations the three great evils of the church often become manifest – rumour, gossip and hearsay and they are allowed to dominate and control thinking, speaking and acting as one another’s integrity is destroyed. It is forgotten that Jesus taught ‘a still more excellent way’ (1 Cor 12:31), a way marked by transparency and accountability: ‘So if you are offering your gift at the at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift’ (Mt 5:23-24).

The apostle Paul said, ‘There is no such thing as Jew or Greek, slave and freeman, male and female; for you are all one person in Christ’ (Gal 3:28). This is a mark of God’s Kingdom that all are called upon to initiate and make a reality. Yet, the Church is riddled with things that separate: wealth and poverty, tribalism and racism, gender tension are not the least of these and they are inextricably linked. What is of deep concern is the way that these issues are avoided and evaded. As soon as they are raised they are sidelined or dropped. If specific consideration is given to racism, God is praised for 27th April 1994 and then the Church proceeds as if nothing has changed or it is assumed that some mystical transformation took place within and made everyone more human and humane. What Reid (2002:129) says about sectarianism in Scotland applies to the

situation of racism in South Africa where a deep-seated racism continues to decay individual and corporate spirits:

Racism does still exist in South Africa and that for far too long it has just been accepted as part of our culture and history, a legacy of the past which [only] occasionally [now] spills out. ...There is little recognition of how deep-seated the prejudice is among certain groups and how dangerous it can be, and indeed how it can be used in a wider context against other races (slightly paraphrased).

This is part of sinful nature:

All mankind, therefore, are born in sin; and a fatal inclination to moral evil, utterly incurable by human means, is inherent in every descendant of the first human pair (Fraser 1932:15).

Racism is an inherent spiritual problem rooted deep in lives and experience. Some say they are sick and tired hearing about racism. That is may be but it is spiritual and moral arrogance. Those who adopt such a view ought to try living the life of a black person for a few days and then they will no longer be weary hearing about racism – they will be heart sick from experiencing it! What needs to be realised is that racism is not easily rooted out of the human psyche. For many, it is the result of a successfully inbred process. There is a need for a more focussed and well-organised effort which will practically transform the day-to-day reality of church life:

A willingness to develop the capacity to hear and respond to our fellow countrymen's cries is a step towards healing. But first we must understand the defensiveness which arises in us.

We have only to examine our responses in our personal lives, in our relationships and marriages to recognise just how difficult it is to stay present with and to acknowledge the suffering of the other person when we are being held responsible or are being blamed for it.

It is impossible to hear the other's point of view when we are arguing our own.

And we know from our own experience how vital that acknowledgement is. Acknowledgement is what enables a person to move forward, to forgive and to find a common ground (Clark 2003:21).

The 'entrenched cultural, institutional, interpersonal and personal racism' (Mpako 2000:227) needs to be confronted, rejected and hard work has to be done to effect the proclamation that all are indeed 'One in Christ' (Khabela & Mzoneli 1998:iv) which was the biblical motto of the Federal Theological Seminary where many ministers from the English-speaking Reforming tradition were trained.

Paul again states: 'If we give freely according to our means, that is acceptable to God; he does not ask for what we do not have ... At the moment your surplus meets their need, but one day your need may be met from their surplus. The aim is equality; as scripture has it "Those who gathered more did not have too much, and those who gathered less did not have too little" (2 Cor 8:13-15). These words of Paul can be compared with the story of the labourer who came at a late hour still to be paid at the same rate as those who came much earlier in the day (Mt 20:1ff.). Here is radical advice on the subject of economics. Economic concerns were important in Scripture and in the people of Israel's life. This is clearly seen in the importance of land. But here no concept of equality or equity which is operative. Those who have gathered have too much. The rest gather the crumbs that fall from their bulging tables. There is no spirituality of economic concern for poorer sisters and brothers in the community.

Hopefully, unlike Bishop Oscar Romero, those who ask why the poor are poor in South Africa will not be eliminated, despite asking why the rich are so rich and how and whence they accumulated such wealth. The Russian theologian Berdyaev said 'Bread for myself is a material matter, but bread for my neighbour is a spiritual matter'. These are deeply spiritual questions because they affect the Christian lifestyle, witness and commitment. How can ministers in parishes give of themselves fully in service if they are constantly facing anxiety about providing for their families? And the message that is sent to them is that no one cares about their plight. The church is often guilty of perpetuating the evils of apartheid by forcing ministerial families to exist in migrant labour situations where ministers and their families are separated in order to survive.

But consider the words of the prophet Ezekiel to the shepherds³ of Israel. Here is:

Here is a direct challenge to those who steal from their congregations, who wish to reap where they have not sown, who want to uproot the fruit before it has been nourished to maturity. They leave their congregations, not as a matter of survival in these circumstances, but for financial gain. It is evil if, at the same time as earning a salary, ministers continue to draw a stipend while they deplete and bleed their congregations' meagre resources and fail to service their great needs at this critical time in our nation's life as the nation faces the gravity of issues such as violence, crime, sexism, racism, the family in crisis and most important of all HIV/AIDS which is the best kept 'open secret' of our time at least within the Church; when the ministry of Word and sacrament have never more been needed. How can God's mission be promoted when ministers are never available when they are most needed and when the first commitment is to the one who pays for extra-ecclesiastical services? Remember, he who pays the piper calls the tune! Thank God, that God cares for the sheep even if his ministers do not and will feed them in justice (Ezek 34:16).

Again, the apostle Paul said, God has combined the various parts of the body ...so that there might be no division in the body, but that all its parts might feel the same concern for one another (1 Cor 12:24-25). It is acknowledged that there is no such thing as a solitary Christian. It is also true for the Reforming and Presbyterian tradition, that there is no such thing as a solitary congregation – none lives only for themselves. Human beings, and especially Christians, are made for one another. That is at the heart of Scripture and the Reforming tradition. Congregationalism and independent congregations are a contradiction in the Reforming Tradition. Ministers and Elders cannot vow at their ordination that they accept that 'the doctrine and form of government of the Uniting Presbyterian Church

3 See Ezek 34:3ff: "You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them My sheep were scattered over all the face of the earth, with none to seek or search for them".

in Southern Africa to accord with Scripture' (cf. PCSA 1984:205. 03E) and then behave as if they are not part of the wider community of Presbyterianism.

This is what some do in they making threats arising out of their wealth and false sense of power. They, and others, many of whom deplored and opposed the call for sanctions and boycotts during the years of apartheid, are now sanctioning the Church by withholding offerings and assessments. Others threaten secession, hoping to retain their properties, which can only destabilise a growing sense of unity and union. This is done out of a displaced sense of power for it is known that true power comes from suffering and an attitude of service and leads to the 'glorious freedom of the children of God' (Rom 8:21). And again it must be asked is this what love is? Is it conditional, depending on meeting the demands of others of using wealth and property and a false sense of power to get one's own way and browbeat the weaker brother into submission? Remember the commandment of the Lord God to his people: 'You shall not do according to all that we are doing here this day, each man doing what is right in his own eyes' (Dt 12:8).

Then again, the apostle exhorted, 'Spare no effort to make fast the bonds of peace and unity which the spirit gives. There is one body ... one Lord, one faith, one baptism' (Eph 4:3-4). Vows cannot be made to maintain the 'unity and peace' of the church and then, overtly or covertly, work towards secession despite what Prof Calvin Cook has described as Presbyterianism having a 'defective gene' which drives so easily and relentlessly to division and disruption. All elders or ministers of Word and sacrament, have taken these vows: 'My ordination ... establishes a covenant between the denomination and me that binds me to be faithful to it ...'. Can they so easily defy the God to whom these promises were made? Can the covenant which was made with ancestors in the faith, congregations and fellow Uniting Presbyterians be so easily ruptured? Woe to such as these! For such shall certainly be called to account, and that perhaps sooner than any think!

In a similar situation of potential division, Paul reminded his wayward colleagues⁴:

4 See 1 Cor 6:1-2a, 4-7, 9a: "When one of you has a grievance against a brother, does he dare to go to law before the unrighteous instead of the

It is a source of disgrace, shame and humiliation in those who have been reduced to removing deeply spiritual concerns from courts of the church to civil courts. Have Jesus' words been forgotten: 'Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and you be put in prison' (Mt 5:25). Have some from the tradition of the Reformed Presbyterian Church in Southern Africa so easily forgotten one of their ordination vows:

“Do you believe, as the Church in her historic testimony has constantly affirmed, that the law of Jesus Christ is the only King and Head of the Church; that the Church derives from Him a government distinct from civil governments, and that the civil rulers possess no jurisdiction in her spiritual affairs?” (BPCSA 1958:123-4).

Such as those might consider stepping back from the edge of the abyss, returning to their roots, repenting, seeking forgiveness and restoration to the body. Let sensitive issues be dealt with within the body and fellowship of the church for all are a part of one another and all are diminished who place themselves beyond the fellowship.

All are together part of the 'one, holy, catholic and apostolic' Church of Jesus Christ. Let that affirmation be not just confessed with the lips but made it real in Christian lives. Those who would divide must be challenged or the branch which they constitute may have to be cut from the fruitless tree whose roots no longer sustain it (Mt 7:17ff.). Yet, there is also hope for the future here. Consider Paul's words⁵:

saints? Do you not know that the saints will judge the world? ... If then you have such cases, why do you lay them before those who are least esteemed by the church? I say this to your shame. Can it be that there is no one among you wise enough to decide between members of the brotherhood, but brother goes to law against brother, and that before unbelievers? ... Do you not know that the unrighteous will not inherit the kingdom of God?”

5 See Rom 11:22-24: “Note then the kindness and severity of God: severity towards those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off. And even the others, if they do not persist in their unbelief, will be grafted in, for God has the power to graft them in again. For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated

Let those who would leave go in peace, not in anger and frustration and bitterness, so that in the fullness of God's time, they may be free to return if they so wish.

Once more Paul pleads: 'I bid every one among you not to think of himself more highly than he ought to think' (Rom 12:3). Again returning to the ordination vows, they suggest the approach of humility, not of pride. Many seem to have forgotten what the words submission and obedience mean and have forgotten that ministers, elders and congregations are to submit to the authority of the church and not to make themselves the only authority. They are called to strive for perfection not for self-pride; to demonstrate the fruits of the spirit 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control' (Gal 5:22-23); these do not include dissension and division. They also do not include some of the attitudes which are sometimes bring to the floor of General Assembly where some elevate themselves as experts on all matters that come before the court using gifts of intellect and language to their own advantage; where fixed ideas and conclusions are brought to the matters that will be discussed, with an unpreparedness to listen and be converted by well thought out and presented arguments; and where others are treated with disdain and even contempt at times. If commissioners come unprepared to be converted, what then is the point of the massive cost of holding a General Assembly? All can remain at home with their rigid and inflexible thinking.

But worse than this, some ministers indulge themselves by suggesting that unless one is intellectually gifted, it is no good; others that unless you are deeply involved in issues of social justice, it is no good; or that unless one is involved in the renewal movement, it is no good; and finally unless one is constantly engaged in evangelical crusades it is no good. The fact is that this kind of attitude, whoever holds it, is no good; it is unbridled arrogance. If the roots in the Reformation and in the Scottish church are taken into account it is discovered found there that forbears were in varying degrees engaged in all of these aspects of ministry, and while no minister is expected to be gifted in all these areas, it is expected that ministry is viewed holistically. Fathers and mothers in the faith valued academic education, but they saw it as an expression of their

olive tree, how much more will these natural branches be grafted into their own olive tree".

spirituality which was socially engaged and evangelistically active. What is badly needed is the humility to accept God's gifts and to acknowledge and call on the gifts of others where they are lacking in individuals. The Church consisting of both ordained and lay has enormous resources and ministers and lay people need to be empowered to exercise a comprehensive and relevant ministry for twenty-first century South Africa.

It is important in considering past and current failure that resort is not taken in defensiveness and rationalisation and justification of the status quo, for such a laager mentality can only obstruct the process of repentance which is so vital to progress. Matters of faith are not always readily amenable to rationalisation.

But life together is not all bad news. The past is before the church and Christians are a people of the Way, the Truth and Life; a people of hope and expectation. Failure and faithfulness can be assessed and evaluated; remember that 'where sin increased, grace abounded all the more' (Rom 8:20). This is a sure promise to all who truly follow despite weaknesses, failures and the crises to be faced. The distinguished German theologian coming from our Reforming Tradition, Dietrich Bonhoeffer (1953:35-6), writing from his prison cell during the Second World War could affirm:

"In times like these we learn as never before what it means to possess a past and a spiritual heritage untrammelled by the changes and chances of the present. A spiritual heritage reaching back for centuries is a wonderful support and comfort in face of all temporary stresses and strains. I believe that the man (sic) who is aware of the tender feelings of such reserves of power need not be ashamed of the tender feelings evoked by the memory of a rich and noble past, for such feelings belong in my opinion to the better and nobler part of mankind. They will not overwhelm those who hold fast to values of which no man can deprive them".

One of the greatest failures is that since union in 1999, has resulted from being so caught up by internal problems that the church has been oblivious to the needs of the wider community. How much really effective mission work has been done these past four years? Now perhaps this is not to be expected since very real matters have had to be attend to. This was certainly true of the Reformation itself when not a great deal of mission work was done in its early stages.

But enough is enough; it is now time to put certain things in the past where they can be seen for what they are, temporary intrusions into life together which have had a disruptive effect. Let them be reminders of how ineffective Christ's Church can be if it does not focus on the needs of society in the light of its calling as Jesus' followers:

Let us lift our eyes above, to lift off the curtains that cloud our vision so that we can see the one who is to come on clouds descending. Only then will we be able to cry out in prayer with our voices loud, their anguish too loud to bear. As we tune our ears, we hear the cries of millions of people in agony, their anguish too much to bear, because of war, hunger, and hatred. Let us not be silent. Let us get into action, proclaiming the message of Isaiah and John the Baptist to prepare the way of the Lord (Ngaari 2003:9).

Our Reforming heritage requires its proponents to speak up and speak out when evil abounds. The Reforming tradition is rooted in a history of speaking up when that means shaking the church as it now exists, building the peace that Christ came to bring, a peace that is a step towards fulfilling God's will on earth: the *shalom*, the good for all, the fullness of life for all.

Presbyterian identity offers a sound basis for the future provided that it is remembered that both Scripture and our scripture-based tradition has a requirement to engage in a continuous process of self-examination and reformation, of renewal and revival. So consider the prayer of the Psalmist: 'Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting' (Ps 139:23-24). True repentance is part of the process of reformation. No other faith offers such an opportunity of turning from sin and of new life in Christ. But this turning needs to be rooted in a deep sense of individual and corporate sinfulness. Faithlessness must be acknowledged, not just intellectually but more so affectively, in hearts and consciences in order that pain we have inflicted on others is felt and understood along with the desire to be relieved of its parasitical effects on lives which hampers authentic growth. This is a matter where "reconciliation born of spiritual conviction can play a critical role by inspiring conflicting parties to move beyond the normal human reaction of responding in kind, of returning violence for violence" (Johnston & Sampson 1994 in Mackenzie 2002:194). Or it might be expressed more simply: There is so much good in the worst of us, And so much

bad in the best of us, That it ill behoves any one of us -To throw mud at the rest of us.

A process of reformation has been embarked upon. It has been challenging and humbling. Yet, it has also inspired, invigorated and even liberated to an extent. The Church has the opportunity to catch the vision and share in the process. But let it be remembered, reformation is a process. It will remain on the agenda for Christians of the Uniting Presbyterian Church in Southern Africa. If the Church is to remain true to its tradition and to scripture, it will journey thoughtfully and prayerfully on the reformation process and make this a part of the denomination's lifestyle. In this it will make itself extremely vulnerable, that is Christlike; yet it will never be in a position where everything is hopeless for truly 'underneath are the everlasting arms' (Dt 33:27).

The Reforming heritage has long and deep roots stretching back to time immemorial through Jesus Christ: "So if you belong to Christ, you are the 'issue' of Abraham and heirs by virtue of the promise" (Gal 3:29). It must be remember that "It is in the past that the seeds of the future are sown" (Ntantala 1992:lx). There is a strong sense of continuity between the past, present and future. If there is an attempt to separate them or set the standards of one period against another, "If we open a quarrel between the past and the present, we shall find that we have lost the future" (Churchill). And it shall never be known what or how much has been lost. The details of the future can never be known for, remember, the future is behind us. That is good biblical teaching too for future thinking is closely connected to the Christian hope. Paul expresses this well: "Now to see something is no longer to hope: why hope for what is already seen? But if we hope for something we do not yet see, then we look forward to it eagerly and with patience" (Rom 8:24-25). Our faith encourages the belief that a glorious future lies before God's people, whatever that future may be, and whatever is done contributes to the formation of God's future and the growth of the Kingdom of God.

For too long the Church has been guilty of following the standards of the secular context. Yet, Jesus challenged this as he established a novel ethic in the Sermon on the Mount (cf. Mt 5:21-22;

27-28; 31-32; 33-34; 38-39). Paul's charge to Roman Christians reaffirms⁶ this theme:

Consulted literature

- BPCSA 1958. *Manual of the Bantu Presbyterian Church*. Lovedale: Lovedale Press
- Bonhoeffer D 1953. *Letters and papers from prison*. London: Fontana.
- Clark L 2003. The closing of the white South Africa Mind. Sunday Times, August 3:21.
- Cochrane J R 1987. *Servants of power: The role of the English-speaking churches in South Africa, 1903-1930*. Johannesburg: Ravan.
- Fraser P B 1932. *A brief statement of the Reformed faith*. Dunedin: Stanton.
- Gillman I 1967. *What is a Presbyterian?* Melbourne: Presbyterian Church of Australia.
- Johnston & Sampson (ed.) 1994. *Religion – The missing dimension of statecraft*. Oxford: OUP.
- Khabela G M & Mzoneli ZC (ed.) 1998. *Perspectives on Ubuntu: A tribute to FedSem*. Lovedale: Lovedale Press.
- Khabela G M 1998. Introduction in Khabela & Mzoneli, *Perspectives on Ubuntu: A tribute to FedSem.*, ii-vi.
- Mackenzie A 2002. *Faith in diplomacy: A memoir*. London: Grosvenor.
- Mpako D 2000. The call to action of the African Catholic Priests' Solidarity Movement in Denis et al *Orality, memory and the past*. Pietermaritzburg: Cluster:227.
- McGrath A E 1994. *Spirituality in an age of change: Rediscovering the spirit of the reformers*. Grand Rapids: Zondervan.
- Ntantala P 1992. *A life's mosaic*. Cape Town: David Philip:1x.
- Ngaari M R 2003. Prepare the way of the Lord. *Reformed World* 1:9.
- PCSA 1984. *Service Book and Ordinal of the Presbyterian Church of Southern Africa*. Johannesburg: PCSA.
- Reid H 2002. *Outside Verdict: An Old Kirk in a New Scotland*. Edinburgh: St Andrews Press.

6 See Rom 12:1-2: "I appeal to you therefore ... by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect".

Villa-Vicencio C 1988. *Trapped in apartheid: A socio-theological history of the English-speaking churches*. Cape Town: David Philip.