

II

1. We recognise that ^{permanent} [members of] all racial groups who inhabit our country are part of our total population, ~~and we regard these as indigenous.~~ Members of all these groups have an equal rights ^{responsibilities} to make their contribution towards the enrichment of the life of their country, ^{and to share fully in the ensuing rewards & privileges.}
2. The present tension in South Africa is the result of a long historical development and all groups bear responsibility for it. This must also be seen in relation to events in other parts of the world. The South African scene is radically affected by the decline of the power of the West and by the desire for self-determination among the peoples of the African continent.
3. The Church has a duty to ^{hear} ~~give~~ the witness of the hope ^{to} in Christianity ^{which is} to ^{to} both White South Africans in their uncertainty and Non-White South Africans in their frustration.
4. The Church as the Body of Christ is a unity ^{and} but within this unity the natural diversity among men is not annulled but sanctified.
5. In a period of rapid social change the Church has a special responsibility for fearless witness within society.
6. No-one who believes in Jesus Christ ^{of Christ} ~~may~~ be excluded from any Church on the grounds of his colour or race. The spiritual unity among all men who are in Christ must find visible expression in acts of common worship and witness, ^{and} in fellowship and consultation on matters of common concern.
7. The whole ~~of the~~ Church must participate in the tremendous missionary task which has to be done in South Africa and which demands a common strategy.
8. We regard with deep concern the ^{revival} ~~renewal~~ of heathen tribal customs in many areas of African society. ^{which are incompatible with Christian belief & practice} [This is a reaction to the outward pressure and an expression of the present sense of frustration]. We believe this reaction is ^{partly} ^{intentional} the product of a deep sense of frustration and a loss of faith in Western civilisation.
9. Our discussions have revealed that there is not sufficient consultation and communication between the various racial groups which make up our population. There is a special need ~~for~~ that ~~means for~~ a more effective consultation between the Government and leaders accepted by the Non-White people of South Africa should be devised. ^{Any legislation} The ~~segregation~~ of racial groups carried through without effective consultation and involving ^{any} discrimination leads to real hardship ^{for} to members of the groups affected.

or against

10. There are no scriptural grounds for the prohibition of mixed marriages. The well-being of the community and pastoral responsibility require, however, that due consideration should be given to certain factors which may make such marriages inadvisable.

disintegrating effects

11. Once again we call attention to the ~~disturbing results~~ of migrant labour in its ~~disintegrating effects~~ on African life. No stable society ^{is} ~~can~~ ^{possibly} be ~~created~~ ^{maintained} unless the cardinal importance of family life is recognised, ^{and from the Christian standpoint it is imperative that} the integrity of the family be safeguarded.

12. It is now widely ^{recognised} realised that the wages received by the vast majority of ~~Africans~~ ^{non-white people} ~~forces~~ them to exist well below what is generally ~~reported~~ ^{the} as a minimum standard for healthy living. Concerted action is required to remedy this grave situation.

13. The present unjust system of job reservation ~~must~~ ^{should} give way to a more equitable system of labour which safeguards the interests of all concerned.

moral sustenance Reserves

14. ~~The~~ Opportunities must be provided for the inhabitants of the Bantu areas to live in conformity with human dignity.

15. It is our conviction that the right to own land wherever he is domiciled, and to participation in the government of his country is part of the dignity of the adult man and for this reason a policy which permanently denies to Non-White people the ~~rights of collaboration in the Government of the country~~ ^{of which they are citizens} cannot be justified.

16. There is no objection in principle to the direct representation of coloured people in Parliament, [and they ought to be given an opportunity to ~~be~~ so represented]

17. In so far as nationalism grows out of a desire for self realisation, Christians should ^{understand} respect and support it. The danger of ^{all forms of} nationalism is, however, that it may seek to fulfil its aim at the expense of the interests of others and that it can make the nation an absolute value which takes the place of God. The role of the Church must therefore be to help [in the purification and the orientation of national movements.]
done to direct national movements towards just & worthy ends.