

IO. When Christianity became the religion of states and success the Gospel attitude to wealth and voluntary poverty got overlaid, or set aside for "special vocation". It is perhaps best summed up by the insistence of the author of Acts on it, 2:42-45 and 4:32-35 as along with the preaching of the Resurrection, Liturgy and Showing of Power the form of the original life of those who had witnessed the Resurrection. The self-improvement is in and for a form of sharing.

(For a Christian the "showing of the Spirit", charismatic gifts and healing, might have to come into this somewhere. But a study of Zionism shows that community life is a large part of healing).

II. A pledge of the Self-Tax sort could make Community very real even for the many dedicated people we find living in total isolation from any others of the same mind, if it were accompanied with some sort of prayer and postal link-up.

I2. We may even be fortunate in being unable to have total residential Communes of whites and blacks (the latter might come in in numbers if the thing was intense enough). Some overseas seem to have gone too fast on this. But if people meeting as possible can reach the point of surrendering the right to dispose of part of their income to the group, (the last thing many donors to "charity" wish to do !), and reach a level of confidence where they can even submit to the others how much they should proportionately surrender according to different needs, the man earning well, the widow or unemployed or disabled etc..it is deeply healthy and can develop as circumstances allow .

In general, whatever allowance may be made for circumstances and grades of Self-Tax, for reasons given in No.3 above firstly it should be made exacting for the few rather than easy for the many, eg. not less than 10% on a normal earner at R5000 a year.

I3. The greatest problem for the whole thing will arise from the sense of duty people have to slave, starve and improvise to get their children the highest book and school education possible, and the way in which they represent it to themselves as their duty to the community to get their own children forward in this manner. This will be the last-ditch obstacle for good people, who would feel it wrong to let their children get higher education the hard way like the poor by evening and postal courses etc...

I4. Another very great difficulty would be to keep up relations with a wider membership than the "hard-core" and to continue to act in and influence churches or other bodies working for humanity. People so dedicated would be the most strategically placed to ask many serious questions as to whether we do not spend too highly on secretariates, conferences, overheads of many sorts and institutions, when we live in a country where people are actually trying to live on R5 a month and house and meals for a family on farms, and R4.30 a month plus nothing for old age pensioners.

I5. There is a human heart in many of the people who seem most impregably entrenched in prejudice and privilege and many are only waiting for something they can see as compellingly generous to follow, not least among the toughest nationalists, who are lonely and looking for warmth.

I6. Long Shot. In the Christian Commune movement overseas, and the Self-Tax movement here which seems to be an authentic form of it associated with the integrally Interracial C.I. we may be seeing an equivalent of Christian reaction to the "bondage" of the spirit in an ossifying feudal society and over-rich church in the 12th-13th century. At a fundamental change point in history, such as ours is, the property commune and "Preaching and Poverty" movements such as the Waldensians appeared, which carried through the middle ages in various even conflicting forms: Manichees, Friars, Poor Brethren, Wycliffites and Hussites, Brothers of the Common Life etc.. to have profound influence in the "purified" Christianities of the Post-Reformation period.

Similar phenomena in Hippie-Jesus and Buddhist movements questioning the foundations of our "rat race" society, along with the Commune

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