

CHURCH AND STATE

22/12/76

CHURCH AND
STATE.

Extend Morals Act—church plea

Stac 22/12/78
Pretoria Bureau

The Immorality Act should be extended to protect the identity of South Africa's coloured people, says the Nederduitsch Hervormde Kerk.

In a detailed policy statement issued by the Commissioner of the General Assembly, the NHK declares itself solidly in favour of Government policies.

Specifically, support is expressed for separate development and such laws as the Immorality Act, while opposition is declared to mixed worship and ecumenical bodies such as the World Council of Churches.

The NHK is one of the three "sister" Afrikaans churches, and is considered to have the most conservative outlook.

Expressing itself on "equal, but separate opportunities," the church says that such a policy is still the best in the South African situation.

ASSURANCE

"We do not know of any other policy which holds greater possibilities for the assurance of justice, peace and freedom in our land . . . we are further convinced that injustice, degrading regulations and insulting behaviour are not inherent in such a policy."

Such negative influences can be eliminated without weakening the policy, by all those involved adopting the correct attitudes.

The statement urges the Government to continue to pursue the policy of separate, but equal, opportunities "with its full consequences," and expresses the hope that its implementation will enjoy priority in all Government departments.

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Church conference condemns apartheid

PIETERMARITZBURG — Separate development has been overwhelmingly rejected as unChristian at the Pan African Christian Leadership conference assembly in Nairobi. Anglican sources said here yesterday.

The Rev D. Jenkins said the South African delegation had been well received and the assembly had recognised there was a permanent place in Southern Africa for the white man.

Mr A. Moi, Kenya's Vice-President, congratulated the Anglican Church for its stand against oppression and discrimination, not only in the south, but in Africa generally.

Evangelist Billy Graham drew attention to the re-

cent easing of some of the restrictive legislation in South Africa while condemning apartheid.

The more conservative Pentecostal and Evangelical representatives — who usually avoid any statements verging on political issues — were practically unanimous in their objection to discrimination and the withholding of a fair distribution of wealth and power. This type of discrimination had no Biblical foundation, they said.

Also under attack at the conference were tribalism and the importation of arms and manipulation of African countries by foreign powers in their own self-interest. — DDC.

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20/12/76

Nairobi talks 'end

DRC isolation'

NAIROBI. - A South African delegate attending a Pan-African church conference here said at the weekend he believed the meeting would have a great impact on the Dutch Reformed Church in his country.

Mr Michael Cassidy, an executive committee member of the Pan African Christian Leadership Assembly, said the Pacla meeting had helped to "build bridges of communication and understanding among the participating delegates. A dialogue has been started on the continent".

He said the 10-day religious conference had brought the South African church out of isolation and into contact with the rest of Africa.

Mr Cassidy said the South African church previously had more links with the rest of the world than with other African countries.

"The South African church

has been brought into a relationship with the other African churches in a new way that has not taken place before."

A 48-man group from South Africa, including theologians from the Dutch Reformed Church and Anglican bishops, was among the delegations from 46 countries attending the conference which ended at the weekend. - Sapa-Reuter

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19/12/76
Sunday Tribune

Christmas messages of hope

Dr BEYERS NAUDE, Director of the Christian Institute

SENSELESS celebration? Peace, love, brotherhood, understanding — how empty these words must sound to millions of South Africans this Christmas — especially if one knows how deeply divided and estranged the black and white communities know themselves to be today.

exaggerating when I state that never before in the history of our country there has been such a painful awareness among so many people of how deep the separation in feeling and aspirations is which currently exists between black and white. On the side of the blacks there is deep sorrow, increasing bitterness, sullen

anger, emerging hatred as they enter the period of mourning, of self-imposed austerity in commemoration of those who have died since June 16: on the side of the whites there is increasing anxiety, continuing speculation, growing despondency, or a dogged determination of those who cry: do or die. If peace, love,

brotherhood and understanding have for the time being to fade into the background — on whose side is Christ?

Christ hates and rejects all actions and policies separating man from man. He hates and rejects glorification of ethnic pride or racial identity. He sides with all those who

seek love and truth and justice through true community. This is the message he wishes to convey to people of all cultures and races in South Africa today. For all who understand and accept this message Christmas 1976 could truly become the dawn of a new day — a day of joy and celebration for South Africa.



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PM's dominee brother: I hate liberals

By PATRICK LAURENCE

MOST Day of the Covenant speakers adopted an uncompromising attitude yesterday and advised their followers to stand fast on traditional Afrikaner values.

One of the toughest speeches came from the Prime Minister's brother, Dr J. D. (Koot) Vorster, moderator of the NGK in the Cape. He attacked liberals as the frontrunners of communism and said: "I hate them."

Then he attacked the "liberal Press," which was "undermining" the Afrikaner people. "Let them not say the Afrikaner has anything to be ashamed of."

Dr Connie Mulder, Minister of the Interior and of Information, took a similar line when he warned against forces which were trying to instil a sense of guilt among Whites.

Attacks from without and within were not a cause of concern provided South Africans retained the will to fight, he said.

Mr M. C. Botha, Minister of Bantu Administration and Development, prescribed the "dignified, Christian and determined attitude" of the Voortrekkers at Blood River and Bloukrans as an antidote to the challenges of today.

The Administrator of the Transvaal Mr Sybrand van Niekerk summarised the options facing South Africans as "fight or flight". Most South Africans had nowhere else to go, so there was only one answer — to fight.

The Minister of Defence, Mr P. W. Botha, chose the Day of Covenant to announce plans to establish a women's army corps, and to train women for the commandos.

But, he added, South Africa was extending its armed services to preserve peace, not to make war.

The State President, Dr Nico Diederichs, compared the situation in South Africa to that faced by the Voortrekkers at Blood River — except that it was even more dangerous.

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Star 13/12/76.
**Violence: each
has the choice**

Henry Reuter,
The Star's Africa
News Service

NAIROBI — Black and coloured South African delegates attending the Pan-African Christian Leadership Assembly here initiated a lively discussion yesterday on how far a Christian should support violence to overthrow an unjust regime.

The discussion took place at a group session on "The Church and Political Systems," and the delegates were responding to an address by the United Party MP, Mr Graham McIntosh, one of several South Africans attending the assembly.

Although Mr McIntosh stressed that his subject-matter was a broad one, covering all political systems, his listeners quickly pinpointed the situation in South Africa.

Questioned by a young woman delegate who did not want her name dis-

closed on how he reconciled his stand as a Christian with the political system under which his party operated, Mr McIntosh said his party recognised the need for change, that it supported a federal system as suitable to South Africa where the democratic principle of one man, one vote would be recognised.

"FORMER REBEL"

Pressed to state his views on violence and why it should not be justified in certain situations, McIntosh said the whole history of South Africa had been rife with violence and that even the Prime Minister was a former rebel. Each Christian had to decide for himself, although he personally was opposed to violence.

A black delegate with experience of working with teenage groups in Soweto said that violence, in the sense of bloodshed and destruction, should not be confused with force, and he felt that too many white Christians were not opposing force-

fully what was wrong with the system.

It was because South Africans were mixed up between violence and force that they were in trouble today.

PRINCIPLES

In his address, Mr McIntosh enumerated five principles which a political system would have to satisfy before it was acceptable to a Christian: (1) there had to be order and authority, because no Christian could be an anarchist; (2) every man had to be respected as a priceless individual; (3) there could be no selective recognition of one tribe or group as good and the others bad; (4) recognition that all power comes from God and is exercised on his behalf. (5) that all man does is imperfect and that choosing between different political systems could only be picking the lesser of two evils.

He said the Christian should beware of those who would make a political system into an ideology.

13/12/76 DD

Churches warned of pressure

JOHANNESBURG — The church would be subjected to severe pressure by the Government the more it identified with the suffering and down-trodden people of South Africa, Dr Manas Buthelezi said here yesterday.

Dr Buthelezi was consecrated yesterday as the Bishop of the central diocese of the Evangelical Lutheran Church of South Africa at a multiracial ceremony at St Mary's Anglican Cathedral.

Thousands of people packed the cathedral for the consecration which was conducted by the presiding bishop, Bishop P. Mhlungu.

Bishop Buthelezi said the church must serve God by serving the neglected and unimportant people in the community, those whose hopes were frustrated and who were unable to speak for themselves.

"The church needs to identify with those it serves, and must be prepared to be maligned, imprisoned, and even killed, if that becomes necessary, in the course of this service," Bishop Buthelezi said.

Bishop Buthelezi said there were difficult times ahead for the church, and the recent Security Police raid on the Christian Institute offices and of many church organisations in Braamfontein was an indication of what was to come.

The service was conducted in English, Afrikaans, Tswana, Venda and Pedi. — DDC.

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Mercury Correspondent

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Thousands of people packed the cathedral to witness the consecration which was conducted by the presiding bishop of the ELCSA, Bishop P. B. Mhlungu.

Addressing the congregation, Bishop Buthelezi

African bishop warns Church

NM 13/12/76

said the Church must serve God by serving the neglected and unimportant people in the community — those whose hopes were frustrated and who were unable to speak for themselves.

"The Church needs to

identify with those it serves and must be prepared to be maligned, imprisoned, and even killed, if that becomes necessary, in the course of this service.

"If the Church remains aloof from the suffering of people it becomes irrelevant. It cannot avoid the action, and to serve truly, it must be subjected to all the forms of human indignity Blacks in S.A. are subjected to now."

Bishop Buthelezi said there were difficult times ahead for the Church, and the recent Security Police raid on Diakonia House in Braamfontein, home of many church organisations, was an indication of what was to come.

Govt isolating SA churches — pastor

SA 11/12/76
RDM

Staff Reporter

THE South African Government's refusal of visas to three prominent German churchmen was an attempt to isolate South African churches, Pastor Karlheinz Schmale, secretary of the Federation of Evangelical Lutheran Churches in Southern Africa, said yesterday.

The churchmen were to have attended the consecrations of Dr Manas Bu-

thelezi as bishop of the new central diocese tomorrow and of Dean Solomon Serote next week.

They are the Right Reverend Kurt Scharf, Bishop of the Evangelical Church in West Berlin, the Reverend Christian Krause, an executive of the United Evangelical Lutheran Church in Germany and the Reverend Uwe Holm director of the Berlin Mission.

Church supports move to prepare for Black rule

ARGUS 1/12/76

From The Argus Religious Affairs Correspondent

GRAHAMSTOWN. — The Anglican Church has given its support to a Mobilisation for Peace proposal by the Roman Catholic Archbishop of Durban, Archbishop Denis Hurley, which includes preparing Whites for Black majority rule.

The provincial synod of the Anglican Church yesterday offered to provide funds for the campaign and decided without dissent to ask the executive of the South African Council of Churches to consider ways of implementing the Mobilisation for Peace.

A three-phase programme was outlined by Archbishop Denis Hurley at the SACC annual meeting in July.

He said that just as San Francisco had been warned of an earthquake but the population was not reacting, so in South Africa warnings of disaster had been issued in vain.

Archbishop Hurley said the cause of the conflict was the attitude of Whites and therefore the campaign should be directed at the White group — a statement with which the Anglican synod here agreed.

DESCRIPTION

He called first for a sober description of the present situation in South Africa and secondly an

indication of the kind of change necessary to avoid violence.

The third phase of the campaign was to communicate this to every possible section of the White community in what he described as "the total mo-

nition in the cause of mobilisation of White opinion in the cause of peace, a Christian response to the agonised Black voices that tell us peace is still possible if action can come at this sixtieth minute of the twelfth hour."

Church wants to see PM

cf 29/11/76

PORT ELIZABETH — The Anglican Church yesterday decided to seek an interview with the Prime Minister, Mr Vorster. The 1976 Provincial Synod asked the Archbishop of Cape Town, the Most Rev Bill Burnett, to lead the delegation which will convey the Anglican Church's concern about the critical time in which South African people were living.

Motion on banned man

29/4/76

PORT ELIZABETH. — A motion proposing that the 1976 Anglican Synod send greetings to Mr Sabezo N' Twasa, who has been banned and house arrested, was accepted into the Synod's agenda at the weekend.

Proposed by Rev T G Moslane of Johannesburg the motion read "That this Synod sends it greetings to Sabezo N' Twasa, deacon in the Diocese of Kimberley and Kuruman, banned and house arrested . . . we assure him, of our prayers and support."

Members of the Synod took part in a 24-hour prayer vigil, praying for "peace and justice in our land and for those in detention and their loved ones" at the weekend.

Synod to discuss detentions

argus 26/11/76

The Argus Religious Affairs Correspondent

GRAHAMSTOWN. — The Anglican synod today reacted to the Security Police raid on its offices in Johannesburg by placing the matter on its agenda for discussion.

The motion placing the matter on the agenda was introduced by Mrs Sheena Duncan, president of the Black Sash and a Johannesburg lay delegate to the synod.

It readily obtained the two-thirds majority required to place it on the agenda as a matter of urgency.

The motion reads: 'That this synod, in view of the action by the Security Police on November 25 against departments of the Church of the Province (Anglican) and against the South African Council of Churches, Johannesburg, calls upon its members to take corporate and individual responsibility to ensure that the non-violent work of all detained and banned Christian workers in South Africa be continued.'

BRAAMFONTEIN

Mrs Duncan told the synod of the Security Police raid on Diakonia House in Braamfontein.

Canon Michael Carmichael, the Anglican Church's Executive Of-

ficer, confirmed that Anglican offices had been among those raided.

Synod also agreed to put on the agenda as a matter of urgency a motion by the Reverend I. D. Tshenkeng of Johannesburg that the synod should call on Christians to observe the rest of this year as a period of mourning and liberty for those who have died since June 16.

JUNE 16

The motion also called on Christians to 'restrain themselves from all merrymaking during the festive season as far as it is possible' and to observe June 16 as an annual day of prayer and fasting.

The Archbishop of Cape Town, the Most Reverend Bill Burnett, said a pastoral letter to be issued by the Synod of Bishops of the Anglican Church would deal with a number of these issues.

He said the pastoral letter would call for fasting and prayer and was a response to the situation that had occurred in our land.'

Synod to discuss peaceful solution

Own Correspondent

PORT ELIZABETH. — South Africa is in a crisis, particularly in the areas of political rights, race relations and economic justice, according to a motion to be put before the 1976 Anglican Provincial Synod.

The Synod, which is the supreme legislative body of the Anglican Church, is meeting at Rhodes University, Grahamstown.

All people of Southern Africa were urged by the motion to a far bolder and more determined effort to seek and bring about a peaceful solution to its problems "before war begins to wage across our land".

Deep sympathy "with those in Black townships who suffered the loss of loved ones and the detention of leaders and spokesmen," was expressed in the motion.

All White Christians were urged not to put their trust in guns and legislation but in "determined efforts to bring about a juster and fairer society," by the motion. Canon R Briggs of the Diocese of St Johns proposed the motion.

Non-theological factors, such as buildings, ethos, tradition, liturgical practice and financial control are seen as the chief barriers to church union according to a Church Unity Commission report to the Provincial Standing Committee of the Anglican Church.

Blacks, Whites must meet, says Burnett

PORT ELIZABETH. — "Once again we plead more anger and more violence could be expected as long as the Government met the demands of the Blacks by taking more power and imprisoning people, the Most Rev Bill Burnett, Archbishop of Cape Town, said last night.

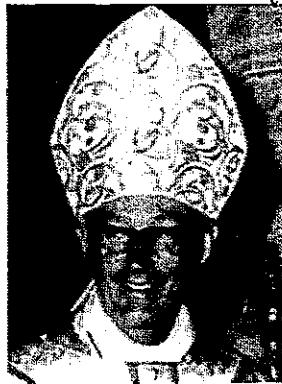
He was delivering his charge at the opening of the 1976 Anglican provincial synod in Grahamstown.

Unless Black and White leaders who had the respect of their communities met to seek ways of reconciling the hopes of the peoples who shared South Africa, there could be little hope for a peaceful future, Archbishop Burnett said.

"Once again we plead most earnestly for such meetings. Recent turmoil in Black townships was due to the convictions among many young Black people that their future fell far short of their human expectations.

"Their future was designed for them by the legislature and they felt they must demonstrate their resistance to it," he said.

"Methods used by them might seem to many to be questionable, but they saw that as the only way left to show their decisive rejection of apartheid as they experience it," Archbishop Burnett said.



Archbishop Burnett

'No need to fear for Church'

Own Correspondent

PORT ELIZABETH. — The Most Rev Bill Burnett, Archbishop of Cape Town, said last night: "We do not need to fear for the future of the Church in Southern Africa.

"Fearlessness will prevent us responding wrongly to what may seem by some to be threats which are hung up before us in the middle distance.

"One of these is held up by those who, learning of the nationalization of Church property elsewhere in Africa, say: 'How our brothers must be suffering under a horrendous atheist regime. Come into the anti-communist laager.'

"The other is: 'You will be hammered like the Church in Maputo has been if you don't now without reservations identify with a particular libera-

tion movement.'

"What extraordinary criteria for Christian action. The Church can never qualify for acceptance by identifying itself either with things as they are or with particular political solutions.

"Evangelism and pastoral care do not depend on the Church owning property but upon its people being equipped with the whole armour of God," he said.

ALL-RACE SCHOOL CALL

Argus 23/11/76

Anglican move at synod

The Argus Religious
Affairs Correspondent

GRAHAMSTOWN. —

A call for the opening of all Anglican church schools to Black pupils will be made by the Cape Town delegation to the Anglican churches provincial synod, which will meet in Grahamstown during the next two weeks.

The synod agenda contains a motion by a Cape Town lay delegate Mr G. J. C. Burton, asking the Archbishop (the Most Rev Bill Burnett) in collaboration with the governing bodies of all Anglican church schools to negotiate with the Government for their opening to all pupils.

The motion adds 'that this synod in its understanding of the Gospel of

Christ that requires Christians to eliminate all forms of racial discrimination from their structures, invite the school council of all Anglican church schools in South Africa to affirm publicly their willingness to admit all children, irrespective of race.'

This is one of a large number of motions which will come before the synod dealing with race issues.

The Bishop of Natal, the Right Rev Philip Rus-

sell, will ask the synod to support the 'mobilisation for peace' programme suggested by the Roman Catholic Archbishop of Durban, Archbishop Denis Hurley, at the annual conference of the South African Council of Churches recently.

Bishop Russell will ask the synod 'to strengthen the churches' participation in eliminating racism in the church and in the struggle for social justice.'

The motion asks the

church to 'become an alternative society' through education, leadership training and the development of manpower and other resources.

Bishop Desmond Tutu called on the church to take a clear stand in relation to the admission of all races to Church schools.

'We are asking whether the church can go on lending respectability to school which want to be linked with the church but not carry out its mission.'



BISHOP Philip Russell
... support for peace
programme.

28/154

Archbishop of Cape Town's role may change

Argus
23/1/74

The Argus Religious Affairs
Correspondent

GRAHAMSTOWN. — The Anglican synod meeting in Grahamstown is to discuss a proposal that the Archbishop of Cape Town should not necessarily also be Metropolitan of the Church of the Province of South Africa (Anglican).

THIS proposal will in effect allow any bishop to become head of the Anglican Church.

Throughout its history the Anglican Church has elected an Archbishop of Cape Town who is also Metropolitan of the Church of the Province of South Africa, which means that he is also the church's administrative and pastoral head.

Canon Robin Briggs, head of St Bede's Seminary in Umtata, will ask the synod to 'recognise the growing significance of the office of Metropolitan' and to appoint a commission to investigate whether or not the office of Metropolitan should be separated from that of the Bishop of Cape Town.

ANY BISHOP

Canon Briggs' motion would have the result of enabling any of the bishops of the Church of the Province of South Africa to be elected Metropolitan and thus to become the senior bishop within the Anglican communion in Southern Africa.

The synod will also discuss the implications for the church of the recent decision by the Appellate Division of the Supreme Court that communications between a person and his religious adviser are not privileged, and that it is an offence for a minister of religion to refuse to disclose what he has been told.

TRADITION

'It is an ancient tradition of the Church that such communications may not be revealed and the rubric to confession and absolution in the book of common prayer specific-



BISHOP Bill Burnett . . . combines the task of archbishop of Cape Town and Metropolitan.

ally binds all priests to observe secrecy concerning such matters.'

The motion, from the Pretoria diocese, asks the synod to rule that all priests are bound by the confessional, regardless of the consequences which may arise from their refusal to disclose what they hear in confession.

Church alone can bring change — Tutu

The Argus Religious
Affairs Correspondent

GRAHAMSTOWN. — The Church alone in South Africa might still have the credibility and resources to bring about peaceful change, the Right Rev Desmond Tutu, Bishop of Lesotho, told the provincial standing committee of the Anglican Church here today.

Bishop Tutu said: 'We need more deliberate speed. There is an urgency here for the future of our subcontinent.'

He called on the Church to become the alternative society, representing the unity of mankind.

VISION

'We don't have the time. You must catch the excitement, you must glimpse this vision, and you must go back realising what our mission is.'

Bishop Tutu added: 'Sometimes there appears to be a disillusionment with the Church of God. Sometimes we get an impression that is especially Black youth are browned off with the Church as it is, and we feel sometimes this may be a judgment on the Church.'

'Yet wonderfully, some people deep down in them feel — and act as they feel — that is the Church of God alone in this country that still has the credibility and certainly has the resources to bring about peaceful change.'

Anglican move on integration

22/11/78 Argus.

The Argus
Correspondent

GRAHAMSTOWN.

Moves towards integration in Anglican theological colleges are being encouraged by students.

Most students want integration, according to a summary of reports submitted to Anglican bishops.

But the summary said students did not want artificially set-up integration attempts, involving quotas for different races at colleges.

They thought students of different races should live in the same quarters.

There is already some integration at the church's three colleges. It is expected the reports the bishops received will give further impetus to this trend.

Anglican bishops are concerned with uniting the mainstream Anglican Church in South Africa with the breakaway

Church of England in South Africa (Cesa).

At the Episcopal Synod of the Church of the Province of South Africa (Anglican), bishops agree that discussions with Cesa should continue.

Meanwhile dancing, clapping of hands and other largely 'African' forms of worship could gain the approval of the Anglican church.

It has been agreed at the church's synod of bishops at Waverley Hills, Uitenhage, at the weekend that bishops should allow 'Africanisation of liturgy' to grow.

The bishops also disclosed that they would in certain circumstances accept the validity of non-Christian but customary African marriages.

The marriages had to be recognised by local communities.

Anglicans may broadcast from outside SA

20/11/26
Argus



BISHOP Bill Burnett ... appointed commission to investigate whether or not church should continue to participate in SABC broadcasts.

Religious Affairs Correspondent

THE Anglican Church may broadcast religious services from outside of South Africa to overcome the restrictions placed by the SABC on the content of broadcast services.

This was recommended by a special commission appointed last year by the Anglican Archbishop of Cape Town, the Most Reverend Bill Burnett, to investigate whether or not the church should continue to participate in SABC broadcasts.

The commission's report contained three major findings in regard to SABC religious broadcasts:

● SABC policy reflects Government policy, and allows little criticism, while its regulations 'if kept to the letter would silence any broadcaster.'

● The Anglican Church is among those which the SABC does not permit to broadcast on the Afrikaans service, in spite of its Afrikaans-speaking membership — the three Afrikaans churches have a monopoly on this service.

● 'The whole matter of religious broadcasting on Radio Bantu is deplorable.'

Prerecorded

The commission said all Radio Bantu broadcasts were prerecorded in studios and the preacher was not allowed to choose his own hymns or arrange his own service.

Many Blacks believed that clergymen participating in these broadcasts were 'stooges of the Government.'

The commission report, which will come before the provincial standing committee at its meeting starting in Grahamstown

CHURCH PLAN TO BEAT SABC BAN

on Monday, strongly criticised SABC regulations.

These prohibited any matter 'likely to be offensive to any section of the community,' including any religion or creed, or which was 'in any way relevant to current discussions in Parliament.'

Policy

The commission said restrictions to the full proclamation of the Christian Gospel came in the form of SABC policy rather than its regulations, and SABC policy reflected in detail the Government's policy.

A need to minister to the bed-ridden, sick and house-bound, and those living in remote areas, was given as a reason for continuing to use SABC broadcasts.

The commission added: 'The Church has a responsibility to the SABC itself and, on the basis of the doctrine of the Incarnation should seek at all times to bring about change within the SABC, which can only be accomplished through involvement.'

The commission also recommended that the Anglican Church should supplement its SABC broadcasts with broadcasts from Trans-World Radio, broadcasting from Swaziland, and Radio Voice of the Gospel, a Lutheran broadcasting station broadcasting from Addis Ababa.

These outside broadcasts would extend the ministry, enable Black states elsewhere to hear what the Anglican Church stood for, and might increase the Anglican Church's credibility.

The commission also criticised SABC policy of allowing Black priests to broadcast on SABC English or Afrikaans services, although recently the SABC had given permission for Black clergy on the staff of 'White churches' to use the microphone.

Continued

- 118 Morning Leader, 9.11.1901.
- 117 Protest of E. Robertson, M.P. at SACG meeting in London (Morning Leader, 9.11.1901); TAP 18; SACG pamphlets No 87 and 91.
- 116 Quoted by Fry: Emily Hobhouse, p. 162.
- 115 Fisher: That Miss Hobhouse, pp. 173-186.
- p. 159 erroneously place this riotous occasion a year earlier.
- ence, V.R.S. No 47, p. 288 n. 70 and Krüger: Die Ander Gortlog, The Pro-Boers, pp. 251-256. Both Lewsen: Merriam Correspondence, V.R.S. No 47, p. 288 n. 70 and Krüger: Die Ander Gortlog, For the Manchester Guardian's report on this affair, see Koss: 114

republican Boers were eclipsed by concern about the treatment of the considerable extent previous preoccupations with the fate of the

Concern

In addition the SABC was concerned about Anglican withdrawal, as Anglican worship is good broadcasting material, and was therefore likely to pay more attention in future to Anglican concern, which was shared by the Congregational, Presbyterian and Roman Catholic churches.

At the same time it recommended that broadcast preachers be encouraged to test the SABC's limit of acceptance, risking denials of the use of the microphone, if the proclamation of the Gospel in a particular context warrants it.

Referring to weekday religious broadcasts, it said these were by arrangement between the SABC and individual priests.

Supplement

The commission recommends that Anglican broadcasters be urged to relate their message to the South African context and take the risk of having the "privilege of the microphone" removed.

took on a character focus for pro-Boer concentration camps In the last "cape". 118 war whilst Courtnie suffering, said LC arbitrary treatment being expelled fro attention to the m "That noble lady w tion led to a minor was compelled to re and on 27 October South Africa for a second visit, martial law was in force at the parts Town Hall on 15 December, 1901. 114

28/154.

Anglican

19/11/76 Arg

plan for

racial change

The Argus Religious Affairs
Correspondent

ANGLICAN Church leaders will ask next week's national synod of the church for a 'new mandate,' committing the whole Anglican Church to a campaign to bring about 'visible change' in South African race policies and attitudes.

Meetings of all three top national bodies of the Church of the Province of South Africa (Anglican) will be held in the Eastern Cape within the next fortnight. Race relations are expected to dominate much of the debate, following the recent country-wide unrest.

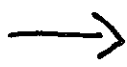
Developments in Mozambique and Angola are also likely to be discussed, including the church's opposition to Marxism.

The synod of bishops will meet this weekend. The church's executive body, the Provincial Standing Committee, will meet in Grahamstown on Monday prior to a week-long meeting of the Provincial Synod, the Anglican Church's major legislative body.

Provincial Synod, which meets once every three years, represents both clergy and laity of the 10 South African dioceses and dioceses in South West Africa, Mozambique, Lesotho, Transkei, Swaziland, and St Helena.

'PLANNED CHANGE'

In 1970, Provincial Synod condemned World Council of Churches' support for violent opposition to racism, and decided to tackle the evil of racism by means of a programme of planned change in racial attitudes.



A report of the Provincial Standing Committee last year said: 'We are at a critical stage. While our human relations and reconciliation programme has achieved certain specific results, the state of the church in regard to racial alienation in South Africa remains parlous.

'We must work for a new mandate.

A critical survey of discrimination within the church has gone beyond the race issue to include the stipends of the clergy, which now vary from diocese to diocese, the ordination of women, and the remarriage of divorced people.

ORDINATION OF WOMEN

Next week's Provincial Synod will discuss a recommendation that it approve a statement that 'there are no fundamental, theological or scriptural objections to the ordination of women to the diaconate, priesthood or episcopate.'

The Congregational Church has led in the ordination of women. Recently the Methodist Church and Presbyterian Church have opened their ministries to women.

Other motions proposed scrapping the existing canon in relation to divorced people and replacing it with a new canon in which the church 'witnesses to the fact that marriage is by divine institution, an exclusive and lifelong union,' but also 'shows compassion to those who suffer by reason of the breakdown of their former marriage.'

It would allow remarriage and admission to communion at the discretion of the diocesan bishop.



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19/11/76

Re-unification of NGK churches is chaplain's aim

By MARK AUGUST

ALAN BOEZAK, 30, newly appointed Geref Sendingkerk's student chaplain Bellville, said yesterday the re-unification of the three Black "daughter" churches had become his top priority since he returned to South Africa recently.

Dr Boezak was a prime mover of the strong stand concerning unrest taken by Geref Sendingkerk during the recent General Reformed Ecumenical Synod.

He recently returned from Holland where he spent six years studying at the Theological Seminary of the University of the Netherlands Reformed Churches.

In an exclusive Cape Times interview Dr Boezak said he disagreed in principle with the plans to establish a mixed synod of the NGK.

"The church has discarded the scriptural doctrines and has instead taken into consideration practical and political factors. I therefore feel the plans to establish a mixed synod should only be implemented after one organic church has been formed", he said.

"The Church was once again confronted with a major decision, but was afraid to take on the principle of the scripture.

"There is a lot of tension in the White ranks of the NGK. As far as I see it many of the members are unhappy. Though this may be irrelevant to the Blacks, it shows at least some of the White members are seeing things differently", Dr Boezak said.

"I realize that to merge the three Black "daughter" churches will create many problems. The policy of the Government

made it impossible for the church to operate as one organic body, but the Black churches will strive to achieve this", Dr Boezak said.

He suggested a body of people should study the situation before deciding how to solve it.

"The White church would have to decide whether it was going to continue supporting the Government's policy or whether it was prepared to take the prophetic task of the church and challenge the Government", Dr Boezak said.

Commenting on Black Power Dr Boezak, whose doctoral thesis was "Black Theology and Black Power", said that every human being was given power by God. Therefore to have power to assert one's humanity was essential, because if

this element was removed the human being became a degraded sub-human.

Dr Boezak said he saw Black Power as a counter force to White Power which has arisen out of the Black man's feeling of powerlessness. "This White Power has denied the Black man his basic rights", he added.

"The new appointment as student chaplain at the University of the Western Cape, Bellville Technical College and Bellville Training College is a big challenge to me", Dr Boezak said. "I hope to relate the needs of the students whatever they may be", he added.

Dr Boezak said he would like to see more ecumenical involvement in the Sendingkerk as well as in social and political issues. "I will be available for the church in any of these matters", he said.



Dr Boezak

28/154 -

New church move on racism

Star 19/11/76

Own Correspondent
GRAHAMSTOWN — Anglican church leaders will ask next week's national synod of the church for a "new mandate" committing the whole Anglican church to a campaign to bring about "visible changes" in South African race policies and attitudes.

The three top national

bodies of the Anglican church will all hold meetings in the Eastern Cape within the next fortnight. Race relations are expected to dominate much of the debate following recent country-wide unrest.

Developments in Mozambique and Angola are also likely to be discussed,

including the church's opposition to Marxism. The synod of bishops will meet this weekend. The church's executive body, the provincial standing committee, will start its meeting in Grahamstown on Monday before a week long meeting of the provincial synod, the Anglican church's supreme legislative body.

The provincial synod meets once every three years, and represents both clergy and laity of the 10 South African dioceses as well as dioceses in South West Africa, Mozambique, Lesotho, Transkei, Swaziland and St Helena.

In 1970, the provincial synod condemned the World Council of Churches' support for violent opposition to racism, and decided to "tackle the evil of racism by means of a programme of planned change in racial attitudes."

334(28)/325

Peace call: black leaders respond

12/11/76 J Star

Religion Reporter

Two black church leaders have responded to the new Soweto police chief's appeal for dialogue by calling for drastic changes of attitude by police.

Dr Manas Buthelezi, a newly elected bishop of the Evangelical Lutheran Church of Southern Africa and chairman of the Black Parents' Association, said yesterday black leaders would not attend talks with Soweto police if there was a threat of their children being arrested at home.

The Reverend Sam Buti, general secretary of the (black) NG Kerk in Afrika, said: "It is not enough to teach the police how to shoot their way to law and order — they should learn how to show sympathy when there is injury."

CHANGE

Dr Buthelezi said ultimately the image of the police in the black community would only change when the race laws they had to enforce were removed.

But Dr Buthelezi suggested interim steps

towards improving police/residents relations.

- The withdrawal of all charges against children and a pardon of those convicted;
 - An assurance from the Minister of Police, Mr Kruger, that no students would be arrested at school, home or at funerals;
 - An end to "street collecting of students;"
 - Restraint in arresting "community leaders."
- "There is no peace on our streets and our homes are ceasing to be places of refuge for our children," said Dr Buthelezi.

US churchman says PM's remark an 'insult'

11/17/76 J

Own Correspondent

NEW YORK. — Likening the South African situation to student unrest in the USA was "an insult to the American people and to Black South Africa," a National Council of Churches' official protested after the Vorster interview on CBS television.

"But it was important," said Mr Tim Smith, co-ordinator of anti-Pretoria campaigning by inter-Church groups. "He told America he is not budging one bit from the grand design of apartheid. It was important to hear that when Americans are being told by Kissinger that he's a reasonable guy."

Rival channel

A rival TV channel meanwhile promptly re-ran an old interview conducted with Black actors Winston Ntshona and John Kani — in which the pair bitterly criticized US companies for doing nothing to improve conditions in the Republic.

Public reaction was mixed. While South Africa's strategists here were quietly pleased with the outcome of the biggest US exposure ever

granted to a South African leader, many Americans complained that it was dull and left them confused about such issues as homelands and Rhodesia.

All sides agreed that the questioning had been polite — much more so than the tough grilling Mr Pik Botha has faced in similar programmes.

'Dear lady'

The Prime Minister's unyielding style disturbed some, used to the "super-friend" stance of US politicians. His "my dear lady" approach to interviewer Robin Wright also rankled some women. "He sure lost the feminist vote," one said.

But even Mr Smith gave Mr Vorster some marks for strategy. "He was vague, he avoided things, but he seemed to know what he was doing. He had control."

"I think we definitely picked up a few points this time," said one South African diplomat.

Treurnicht in new church row



Dr Treurnicht . . . "South Africa not communal property."

By JAN VAN DER MERWE
DR ANDRIES TREURNICHT, Deputy Minister of Bantu Education, is involved in a bitter clash with verligte Afrikaner churchmen who have been urging the Government to speed up changes in its racial policy.

Dr Treurnicht slammed the recent deliberation of the Afrikaanse Calvinistiese Beweging at Potchefstroom as "a stab in the heart".

"If these are our friends, we don't need enemies", he declared at an NP rally in Nooitgedacht.

Leading theologians this week reacted sharply to a claim by Dr Treurnicht — himself a former dominee — that they were "hollowing out" Government policy in the interests of "naked integration".

Amazed

Professor Johan Heyns, deputy chairman of the ACB, said: "I am amazed at Dr Treurnicht's words. If his feelings reflect those of the rest of the Government — and this I refuse to believe — South Africa is doomed.

"I am a Nationalist myself — so I should know

DR TREURNICHT is no stranger to conflict. In the past month he has apparently made a point of striking out at Afrikaner church and academic leaders.

● Last week, in a remarkable letter to the Transvaler, he warned churchmen that their pleas for political change could lead to a confrontation with the Government.

● In the same week, he turned down an application by the NGK's Kameeldrif congregation to build a chapel for Blacks. The ensuing row spread

rapidly to other congregations.

● Also in October, he enraged churchmen when he told a gathering of Afrikaans cultural leaders in Linden, Johannesburg, that local church bodies — including Afrikaans ones — were "subtly trying to turn Christians against the Government by clever use of Biblical quotes".

● A month ago, he told the conference of the South African Bureau for Racial Affairs that South Africa was not the "communal property" of its various peoples.

No stranger to conflict

what I am talking about."

Professor Tjaart van der Walt, president of the ACB, said: "People who react like Dr Treurnicht

do not have the true interests of the Afrikaner at heart.

"Our people have traditionally regarded the Bible as their guide — and all we are asking is that the Government applies this axiom to its policies.

"Dr Treurnicht as a former NGK minister should realise how important this is."

A political scientist at a leading Afrikaans university commented: "Dr Treurnicht's spiritual brothers are mainly to be

'God's alternative'

The Argus Bureau

PRETORIA — The Anglican Bishops of Pretoria and Johannesburg have made a joint call on Christians to '... live as members of God's alternative society, in South Africa's segregated community.'

They should consider avoiding situations, occasions and organisations where racial discrimina-

tion was practised, the bishops said.

'For many years churches and individuals have agonised over, and condemned, apartheid as being an ordering of society contrary to the will and righteousness of God, Bishop Timothy Bavin of Johannesburg and Bishop Michael Nuttall of Pretoria said in the November issue of The Kingdom.

'Attempts to change the laws and thinking of our rulers and their suppor-

ters have failed, and those who oppose a segregated society have been forced to live as part of it.

CONDITIONED

'It has been all too easy to become conditioned by necessity into accepting what we think we are powerless to change.

Nevertheless, there are some areas in which we can refuse to conform and in which we can make a stand.'

The bishops urged the fostering of personal relationships across racial bar-

riers, as well as prayer and fasting.

People, they said, should lead lives of greater simplicity, with more emphasis on personal relationships.

The imperatives of the Gospel should be followed. 'It is here that our seriousness is tested: do we really seek God's will for our country, or are we hoping that He will preserve the status quo? Or have we already decided that the solution lies in some kind of violence?'

Afrikaners in revolt

By LAMBERT PRINGLE

THE wave of Afrikaner dissatisfaction with Government policy is growing.

Throughout the country, Afrikanerdom's elite are voicing their concern about the crisis South Africa faces.

The major reason for their concern was the June rioting and bloodshed and the on-going unrest, which has shaken the very foundation of the Government's policy of separate development.

At the annual congress of the Afrikaanse Calvinistiese Beweging (ACB) at Potchefstroom University, prominent academics attacked the Government and called for urgent political, economic and social change.

So outspoken and frank were the delegates that the congress was dubbed by Afrikaans newspapers as the congress where the "intellectuals revolted".

But what does it mean for South Africa? How wide is Afrikaner dissatisfaction, and what can they or the ACB do to influence the Government?

Plan of action

This week, Professor Tjaart van der Walt, president of the ACB and a prominent theologian of the Gereformeerde Kerk at Potchefstroom University, analysed the implications of the congress and disclosed the ACB's plan of action.

But he warned that unless the Government introduced fundamental social changes, more and more Afrikaners — as Christians — would not be able to support it for much longer.

Professor van der Walt said the issue facing all South Africans was the decision to follow either man or God.

Along with 90 percent of ACB members Professor van der Walt votes for the National Party and the ACB exerts significant influence at almost every level of society — from the Government and the powerful Dutch Reformed Churches down.

Professor van der Walt, who says he is not pessimistic about the Afrikaner, disclosed that the ACB was preparing memoranda to put before the Government.

ACB would focus on issues of injustice in South Africa, the South West African and Rhodesia issues, and the homelands.

Mood of concern

"We will also see the Prime Minister and Ministers like Mr M. C. Botha, Minister of Bantu Administration," and Mr Jimmy Kruger, Minister of Justice, and others."

Professor van der Walt said a number of Members of Parliament were members of the ACB, and informal meetings would be held with them.

He said the reason for the ACB's urgent representations to the Government was the underlying mood of concern among members.

"We are concerned about the si-

POWERFUL ACADEMIC UNION HITS OUT AT GOVERNMENT

tuation — deeply concerned.

"And what is happening here — in the ACB — is typical of what is happening in other areas of Afrikaans thinking all over the country.

"It is in awakening of Christian concern about the situation.

"There is now a real dissatisfaction with the fact that changes are coming about too slowly," Professor van der Walt said.

"What is clear if one looks at the present situation is that we cannot go on postponing solutions. We don't have time — Rhodesia's toppling, Angola and Mozambique have fallen."

Professor van der Walt said present thinking in ACB and other Afrikaans circles was that now was the time for the Government to take certain initiatives.

But Professor van der Walt stressed it was not only the Government that came in for criticism.

"We should all bear the responsibility for the present situation and make every effort to correct injustices in our daily lives.

"A Christian must do what is right regardless . . . we don't have to wait for a blueprint, our duty is with the present."

Recognised leaders

Professor van der Walt said the ACB would press for permanent consultative bodies between Black and White leaders.

He said the call for a national convention of Black and White leaders, including political prisoners, was not accepted by the ACB.

"It's not as if we have nothing to build on. We have recognised leaders among the various race groups and we should have permanent consultative groups looking at injustices, political, economic and social issues, and presenting alternatives.

Professor van der Walt said it could not, however, be realistically said that the urban Blacks were adequately represented by the homeland leaders.

This was a vacuum that would have to be filled.

The basic issue, Professor van der Walt said, was that South Africans "should honour and obey God more than man."

"If the Government does not take a stronger and more explicit Christian stand, and I mean action and not simply words, then we, as Christians, will not be able to support it any longer."

Black church's role to preach liberation: Buti

Own Correspondent
Cape Times 18/10/76
POTCHEFSTROOM. — what we can do now", he said.

The role of the Black Church is to preach liberation, the Rev Sam Buti, secretary of the General Synod of the Nederduitse Gereformeerde Kerk in Afrika, told delegates to the Afrikaanse Calvinistiese Beweging congress in Potchefstroom at the weekend.

The theme of the congress was "Justice in South African society" and Mr Buti listed injustices and inequalities of opportunity for Blacks in South Africa.

After his speech, the Rev Nico Botha said that in spite of all the sermons delivered over the years, he had for the first time been given an image of the times.

"Is there time for the partnership between the races described by Mr Buti?" he asked. "Can it be obtained without acknowledging before God that we have now erred?"

Mr Buti replied that the timing was not in the control of people. "I talk of now, and the ruling political party."

In his speech Mr Buti said recent activities which had been described as riots were not riots, but a rebellion or a revolt.

He said Blacks had no voting rights on the decision-making bodies such as the Bantu Administration Boards, the Bantu Education Department of the Bantu Administration Department, which were all controlled by the central Government.

Black youth now wanted a say, and the recent rebellion was a clear example of that.

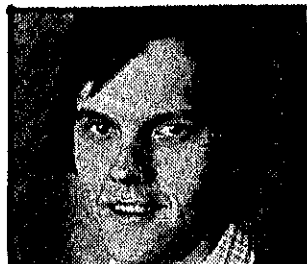
"It is the Church's task to preach justice, on radio, television, and in newspapers, and to confront its members with existing injustices.

"Yet one gets the impression sometimes that the NGK does not always talk loudly and clearly. One gets the impression that the NGK's link with the Afrikaner people gives it the same standpoint exactly as the ruling political party."

This I believe

JUN. TIMES
MAGAZINE
17/10/76

THE VENERABLE Joseph Simeon Nkoane is a big man with a loud laugh. If you met him socially you might think that he didn't have a care in the world.



JOHN TUFFIN reports

Except that every time he stops laughing, you can see the thoughts crowd on to his brow as reality returns. When he's thinking hard, his mouth moves before he speaks — trying out the syllables that are to come, making sure that they mean either more nor less than he intends.

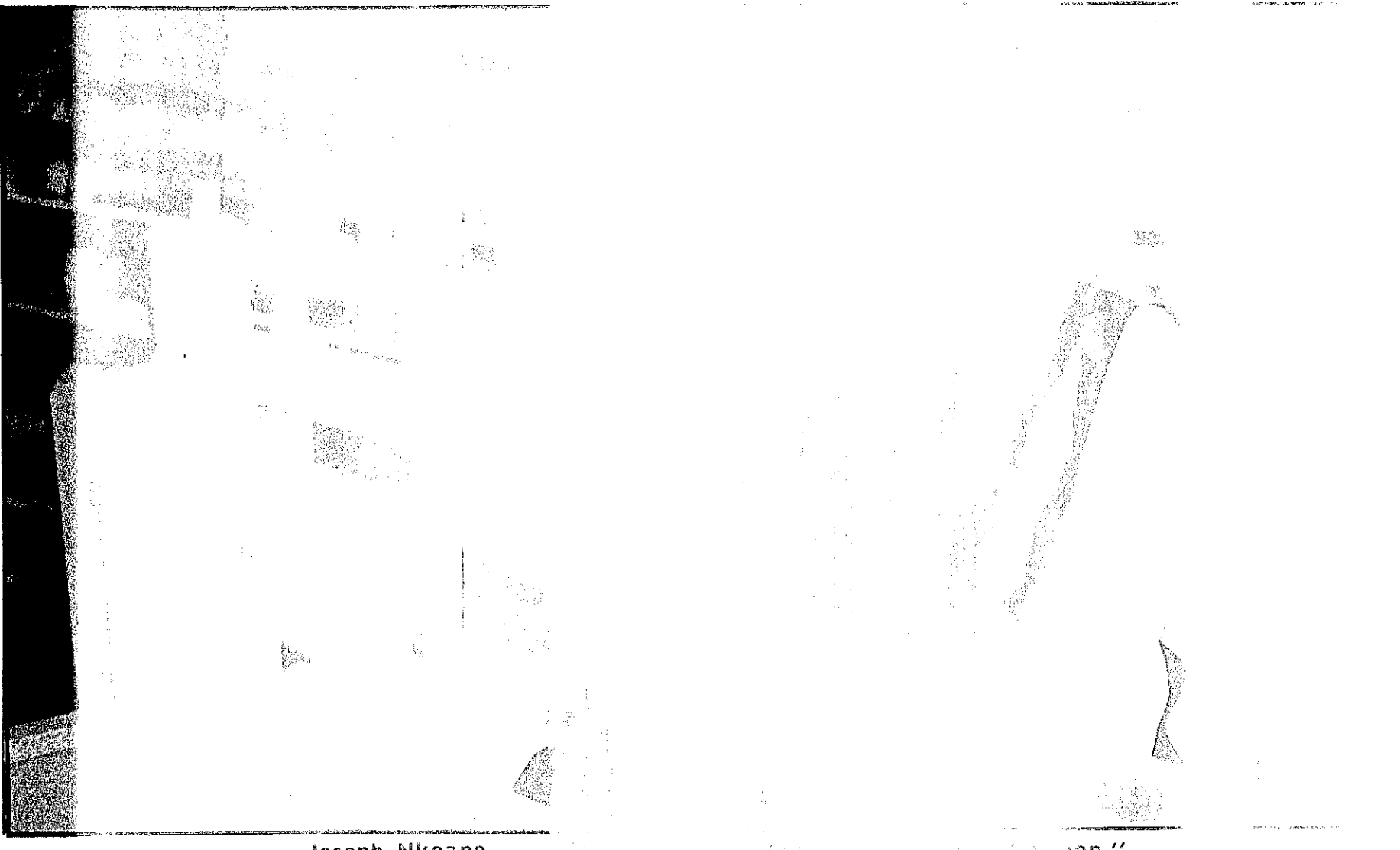
Nkoane, Dean-elect of the controversial Johannesburg Diocese of the Anglican Church, leader of the congregation of St Mary's Cathedral, heir to the position left by Canon Gonville French-Beytagh and Bishop Desmond Tutu of Lesotho.

who will be elevated to the Deanery in January next year — is no exception. "My prime concern," he says, "is to administer to the people of my parish. The rest will fall into place on its own."

Concern so deep that Bishop Tutu was regarded as a militant during his term of office, and was ultimately snubbed by the Prime Minister for requesting that a national convention be established to "work out an orderly evolution for South Africa into a non-racial, open, and just society."

What exactly the Prime Minister said to the then Dean has never been published — by Prime Ministerial decree.

Dean Tutu did not anger the authorities nearly as much as his predecessor, Dean French-Beytagh.



Joseph Nkoane . . .

son."

And it is I... that he... enough to make anyone think... becomes the p... Joseph... and Mr Nkoane

The "rest" is a tradition of outstanding race relations in an apartheid free church which has long been a cause of concern to the authorities.

His office ended, not with a promotion to Bishop but with a serious court case in which the authorities attempted to prove that French-Beytagh had incited the women of the Black Sash to overthrow the Government.

Although the Appeal Court found French-Beytagh not guilty, the elderly Dean left South Africa soon afterwards.

The ecclesiastic spotlight has been focused on the Johannesburg Deanship for some time, and it will soon be scrutinising Mr Nkoane too.

Already, in the lounge of his parish home at Natalspruit, the quietly spoken Mr Nkoane can feel the weighty responsibility his new position brings. Unwilling to discuss politics he says simply:

Injustice

"I shall be myself. Of course there are things I feel strongly about... injustice and so on... but it is not necessary to state the obvious."

What about French-Beytagh?

"He had a vision I respected."

And Bishop Tutu?

"I think very highly of him. But he was called to a particular ministry which it would be silly for me to think of myself possessing."

"There are things he said that I know I would not have said. Not because I lack courage, but because I have a different personality."

"I have never found myself in disagreement with anything he said — but I do not, nevertheless, intend to carry his banner for him."

"In a way, of course, I am stepping into his shoes. And in the same way I will also be continuing with his work

But I shall not be an image of him.

"As I said — I would much rather be myself."

Mr Nkoane is undoubtedly his own man, and it is thanks to the process of being himself that he has become a source of admiration for clergy and laymen alike.

His parishioners in the Black township of Natalspruit, near Alberton, have come to regard him as a source of both spiritual and social leadership.

"A priest," as one man put it "with his feet firmly on the ground."

Joseph Simeon Nkoane was born in 1929. His father was a hotel chef, his mother a nurse-aide, and he was the second of five children.

"It was my father who insisted that I be educated," said Mr Nkoane.

"He himself longed for education, and spent many of his younger years learning to cook during the day and going to night school in the evenings."

"Later on, when I was old enough to attend school, he was travelling a lot — with the result that I attended primary schools as far apart as Atteridgeville and Skilpadfontein."

"At the end, I got a first class pass in Standard Six, and on the strength of that I was accepted by St Peter's, Rosettenville."

"In those days, it was a famous Black school. Under the spiritual leadership of Father Superior Trevor Huddleston, it provided a great inspiration to all who attended it."

"My own decision to become a priest was not sudden. I had been impressed by the clergy ever since I was first visited by a priest in hospital when I broke my arm as a child of five. He was so humane..."

"While I was at school, I actually thought of becoming a priest-doctor. But

'I have never been ashamed of being a South African'

knowing that my parents could not afford the university fees, I decided to give myself to the church."

Mr Nkoane was ordained in 1954, and soon afterwards felt that he wanted to join the monastic order, the Community of the Resurrection, by whom he had been educated.

To do so, he had to travel to England, where he spent two years on probation with the brothers at Mirfield.

"It was there that I discovered that Whites were really as human as I was. On an intellectual basis I had accepted it before — but not emotionally."

Problems

"At Mirfield we laughed together, ate together, shared our problems... we were intimately bound up in one another's lives on a plane I had not realised existed."

After being initiated into the community, Mr Nkoane spent more than two years serving with various missions throughout southern England.

"I did a lot of my work in Wales: conducting evening

services in parish churches, travelling from door-to-door among the miners and the rich.

"Many of the people I met became lifelong friends, and there was never a question of my being snubbed because I was a person of another colour."

"Before I came to South Africa in 1964 the nine-year-old daughter of one such friend asked me if I would conduct her wedding service when she grew up."

"Nine years later, I just happened to be in England when she got married — and I did conduct the service after all." Why return to South Africa?

"Well, the Community has always been active here, and there was never a doubt in my mind that I would return."

"I have never been ashamed of being a South African. I am part and parcel of this country and, quite frankly, I couldn't think of living anywhere else."

Love

On returning to the Transvaal Mr Nkoane became Archdeacon of Germiston, with Natalspruit as his parish.

All of which brought us back to the present, and his future role as Dean of Johannesburg:

"My role," said the Dean-elect, "is to help people see a new vision — the possibility of different races working hand-in-hand."

"I believe that it can happen, that Christians can love one another, that love can become a reality."

"You know, when people cry out in pain across the colour line, those who listen seem often not to hear it as a really human cry."

"The Blacks don't understand what makes the Whites tick, and the Whites don't un-

derstand the things that make the Blacks tick.

"But I believe that in the Church — among Christians — all that can be understood and love can take over."

Then Mr Nkoane thought carefully: "And yet that will be only one facet of my ministry."

"My overriding task will be to administer to the people of my diocese. That will be my most important aim — and the rest will fall into place."

"For, although I approach my future with some fear and trepidation, I am deeply convinced that there is something God wishes to give to the church through — and in spite of — me."



Mr Nkoane... With one of his flock.

Buthelezi appointed bishop

ARGUS 13/10/76

The Argus Religious Affairs Correspondent

DR. MANAS BUTHELEZI, Lutheran theologian and chairman of the Soweto Black Parents' Association, has been appointed Bishop of the Central Diocese of the Evangelical Lutheran Church of Southern Africa — a new diocese that will come into being next January.

Dr Buthelezi, 42, will head the new diocese which covers the Johannesburg and Pretoria areas, including the large African townships on the Reef. This is the fifth Lutheran diocese in South Africa.

A world authority on Black theology, Dr Buthelezi was banned in December, 1973, but the banning order was lifted five months later. Following a report in *To The Point*, he won a libel action against the magazine

and was awarded R13 500 damages plus costs.

An executive member of the Lutheran World Federation, he became Natal director of the Christian Institute until being appointed associate general secretary of the Federation of Evangelical Lutheran Churches of Southern Africa.

He subsequently became first secretary of the Evangelical Lutheran Church, which has now appointed him its first Central Diocese bishop.

(28)

Methodist: talk or face war

11/10/76
DD

CAPE TOWN — Leading Methodist ministers here have welcomed the message from the president of the church, the Rev Abel Hendricks, calling on church members to work for a negotiated settlement to the country's problems.

Some ministers, however, have been more cautious in their comment on the almost unprecedented letter which was to be read for the public of all Methodist Churches in the country yesterday.

In the letter, Mr Hendricks said if the race groups in the country could not negotiate co-existence at the conference table the matter would be decided on the battle field.

Dr Charles Villa-Vicencio, superintendent of the Inner City Mission in Cape Town, said: "I would like to congratulate the president. This is the sort of leadership we have been waiting for for a long time."

He was concerned, however, that the message had come during the last week of Mr Hendricks's term of office. "I can only hope that the incoming president will continue to lead the church in this direction."

Mr Charles Stephenson, the president-elect who takes over from Mr Hendricks later this week, said he saw the message as "a cry from the heart."

Mr Hendricks had been overseas at the world Methodist conference in

Dublin and had returned to "a distressing situation" which he felt personally.

Mr Stephenson said he could not say how Methodists would react to the message. He planned to read the letter at the evening service last night.

He agreed there was a need for consultation, but he did not feel the pace could be forced. "If we force the pace we can go off course."

The situation was terribly difficult and some people seemed to be crying for the moon.

The Rev Theo Kotze, the director of the Christian Institute and a minister in Salt River, said his congregation had received the letter warmly.

"I feel that this kind of call to the Methodist Church is long overdue. Our racial divisions within the church are totally contradictory to the Christian principles we all claim to stand for."

Mr Kotze's congregation is non-racial.

The Rev Norman Thomson, secretary of the church's Christian Citizenship Department, said he would not be reading the letter from the pulpit.

"I will make a reference to it from the pulpit and the letter will be available for those who want to read it."

He said the letter was long and would take 10 minutes to read. He felt it was a "timely message," but there were parts that could have been better put. — DDC.

Hendricks warns of 'battle field'

Political Correspondent

THE racial groups of South Africa will either negotiate co-existence at the conference table or decide their domination on the battle field, the President of the Methodist Church of South Africa, the Rev Abel Hendricks, says in a letter to his congregations. In the letter, which is to be read out in all Methodist churches tomorrow, Mr Hendricks calls on each Methodist person and society to:

- Work for the immediate integration of all circuits on a geographical basis, and unite racially-segregated Methodist societies into one society.
- Pay employees a salary which will enable families to live at a decent standard of living and, where possible, exert influence to bring about fair employment practices based on merit and not skin colour.
- Appoint a spokesman from each local society to

seek an interview with the local MP calling on him to ensure that a conference of legitimate and recognized leaders of all racial groups be called to "usher in a new age in Southern Africa". He declared that while Government and industry have taken the lead in desegregating hotels, sporting events and offices, "our churches continue in the main to reflect stringent segregation".

Since his return from the World Methodist Conference in Dublin, he had become more deeply aware that the greatest danger in the life of the Church was that many of its members could be out of touch with the reality of the present situation in South Africa. The country, he says, stands on the threshold of war or peace. "The last three months have seen the outpouring of years of Black frustration,

suppression and anger that has burst into manifestation in protests, strikes and peaceful marches but also violence, death and destruction. "The White supporters of the status quo have in turn allowed their fear, confusion and ignorance of Black suffering and aspirations to manifest itself in violence, brutality, and the detention of those crying out for liberation. "The power of violence is a self-consuming power —

whether it be the power of the gun or the power of the petrol bomb," Mr Hendricks continues. "Time is running out and the Church of God must raise her voice for justice so that there may be peace. If we fail here we will not only be disobeying the call of the Lord to cry aloud and lift up our voices like a trumpet in declaring to our people their transgression, but we will be judged by history to be simply irrelevant."



Dr Beyers Naude ... a neat summing-up.

Continued ↓

BLACKS COULD REJECT

WHITE FAITH

... unless churches
make a stand

UNLESS the Church in South Africa identified more strongly with current radical Black aspirations there was every chance that Blacks would come to reject totally what they see as the "White" Christian faith.

This is the message that comes across very strongly from the conference of the South African Council of Churches at Hammanskraal this week.

The SACC has largely become a platform for Black attitudes, and what faces Black churchmen is the vital question from Black youth: "Are you going to identify with us or is the Church merely verbalising? If the latter is the case we can no longer consider the Church relevant."

Frustration

Dr Beyers Naude, director of the Christian Institute and a delegate to the SACC conference, neatly summed up the essence of the conference — which throws light on

the present situation in Black townships. He said: "The Black Church representatives have made it very clear that unless there is a more rapid and positive response to Black leaders in Soweto and elsewhere, the students will continue to express their frustration, anger and bitterness in the way they've gone until now.

"Another message which came through clearly is that unless the Church, through its

By MARGARET SMITH

organisation as well as through its individual clergy, gives evidence of greater involvement and solidarity through concrete actions of support for the youth, church buildings could be regarded in the same way as Bantu education school buildings and those of the West Rand Admini-

stration Board — as symbols of an oppressive system."

Other points made by Dr Naude:

● Unless there is positive evidence of solidarity, the youth will regard the Church largely as irrelevant or as actively aligning itself with that status quo.

● This could result in a massive rejection not only of the Church as an institution but also of the Christian faith.

Dr Naude said: "The SACC conference is one of the few remaining platforms for the expression of Black feeling. The Black representatives have made full use of this opportunity to express both their frustration and their convictions of what has to change to create liberation for the Black community."

Walkout

The recent disturbances in Soweto and other parts of the country were definitely uppermost in the minds of most delegates, especially the Blacks. At one stage Black delegates walked out of the conference when the chairman ruled against altering the agenda to discuss "the burning issues that led to Soweto"

RESOLUTIONS

AMONG the resolutions adopted were:

● We affirm the right of the students to have protested non-violently on the language issue and express our solidarity with the Black youth in the struggle for liberation.

● We express our support for the officials of the South African Students' Organisation, Black People's Convention and South African Students' Movement who have recently been arrested or detained without any charges being laid against them.

● We call upon those who have relatives missing as a result of the disturbances to contact their local ministers and we ask relevant churches to request their ministers to list missing parishioners in order to trace them.

● We call on the authorities to charge or release all those who have been detained.

● We call upon the authorities to heed the demands of the community leaders for the withdrawal of police reinforcements and patrols in the townships, as they are a serious provocation to the people. We believe that unless there is a marked improvement in the relationship between the police and the Black people further violence will occur.

● We deplore the fact that recreational facilities in the Black townships have been financed from the profit of liquor sales. We note that the beer halls and bottle stores have been identified with the exploitation and oppression of the Black man. We therefore demand that the money which is being spent on re-erecting them should instead be used for Black education.

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18/9/76

Churches call for reconciliation

SOUTH AFRICA'S multi-racial churches are moving to promote reconciliation and to heal the wounds in human relations caused by the continued unrest in the country.

On Sunday, an interdenominational service of reconciliation will be held at 4pm in the Metropolitan Methodist Church on Green-

PEACE OFFENSIVE

market Square.

In addition, the Ned Geref Sending kerk has called for a nation-wide day of prayer.

Cardinal Owen McCann, the Roman Catholic Archbishop of Cape Town, said yesterday that there was a

great need to pray with the emphasis on reconciliation.

"We must pray for everybody concerned in the unrest, particularly those who have suffered."

And the Anglican Archbishop of Cape Town, the

Most Rev Bill Burnett, said in a statement: "There are many reasons why the people of our land should be divided by distrust and anger."

"I welcome therefore this opportunity to express the solidarity which belongs to Christians in spite of the pres-

Continued on page 2

Reconciliation call

From page 1

sures which drive us apart.

"This service will give us an opportunity to express penitence for past failure, but it will be even more an affirmation that nothing can separate us from each other because nothing can separate us from God."

At a meeting earlier this week, 35 ministers and laymen of the Ned Geref Sending Kerk decided to support the service and the day of prayer, as well as regular and continued prayer.

In a statement issued after

the meeting, they said they recognized that the root cause of the present unrest stemmed from the injustices "that have been perpetrated under the present political system".

The statement listed nine points for prayer.

These included prayers for the Government "that God may truly touch their hearts to hear the cry of the people and to respond positively by bringing about peace and order through the perpetration of justice in legislation and administration".

Mothers' Union 3/5/26 projects STAR on film

The Star Bureau
LONDON — The complete racial integration in the South African branches of the Anglican Mothers' Union is vividly illustrated in a film about the organisation which will be shown here next month.

Shots of segregation notices are followed by shots of many of the 30 000 members in South Africa worshipping and meeting together.

The film — Mission Unlimited — which marks the organisation's centenary year, also shows scenes shot in Zululand where women work the land and teach the children while the menfolk are away in the mines.

One member there is shown carrying out a new method of laying irrigation pipes direct from a natural spring to the hut doors by using an old ploughing tractor which lays and covers the pipes in one run.

BUILDING

Scenes filmed in Bulawayo show a group of teenage girls building a church, making bricks and carrying out all the trades required on a building site. They were taught at special courses arranged by the Mother's Union in Rhodesia.

Other parts of the one-hour film are devoted to work in a variety of other countries, including Canada, Korea, Australia, and Melanesia.

The film was made and directed by Mr David Percy, of Syon Film Facilities of London, who travelled to 10 countries to see aspects of the work of the 410 000-strong Mothers' Union.

Church plans mixed seminary

Staff Reporter

UNDETERRED by the threat of Government action to block their proposed multiracial schools plan, the Roman Catholic Church is on the brink of defying the Government — again — by combining two segregated seminaries into a single multiracial establishment.

Senior clergymen are seriously considering scrapping one of the two seminaries now operating — at Hammanskraal and Pretoria — and combining

them into a joint multiracial establishment.

"To continue maintaining both seminaries when we have so few candidate priests at each would be a waste of money," said the Rev John Sebidi, rector of the Hammanskraal institution yesterday.

"There are only about 30 students at each seminary and they both have accommodation for about 200.

"Besides, it is our Christian duty to unite our students rather than separate them. If the church is to

RDM 26/4/76.
maintain its credibility, we have no choice but to follow the dictates of the Gospel, which repudiate race barriers," Mr Sebidi said.

The matter was discussed at the South African Catholic Bishops' Conference in Pretoria in February and is awaiting a final decision.

"We do expect Government opposition if the plan is carried out," admitted Mr Sebidi, "and if so, we shall probably have to close both seminaries and resort to something

else."

Archbishop George Daniel was not available for comment in Pretoria yesterday.

Last month, the Roman Catholic Church announced its intention to open its schools to Blacks. The widely supported move was soon followed by a statement by the Minister of Bantu Education Mr M. C. Botha, that the Government would not tolerate this move.

Senior clergymen have since re-affirmed their intention to push ahead with the proposals.

NGK man to talk at SACC conference

27

STAR 22/4/76

Religion Reporter

A leading figure in the White Ned Geref Kerk will address the national conference of the South African Council of Churches in July.

He is Dr F E O'Brien Geldenhuys, director of ecumenical affairs of the NGK, who will speak on "The Church's Role in Liberation."

The conference, which will be held at Hammanskraal, near Pretoria, will have "Liberation," as its overall theme.

Two years ago the SACC's Hammanskraal conference became highly controversial because of a resolution on conscientious objection.

Last year top churchmen told the conference that the "dawn of liberation for South Africa's Black people" had arrived.

Dr Geldenhuys will be the highest official of the NGK to attend the Council of Churches conference since the church broke with the SACC (then the Christian Council of South Africa) in 1940.

This year the Rev Ernest Baartman, a leading proponent of Black theology, will respond to his address.

STILL HOPING

The fact that Dr Geldenhuys has agreed to speak is seen as a major breakthrough in relations between the NGK and the SACC.

EcuNews, bulletin of the council, said today that about 100 delegates representing 19 member churches of the SACC, six observer-member churches and nine member organisations will attend the conference.

Although there is little chance of the NGK becoming a member church of the SACC within the next few years, its leaders are hopeful that the NGK will eventually join.

Their hope is based largely on the fact that last year the African NGK (NGK in Afrika) became a member church of the SACC.

Then Dean Tutu wept...



DEAN DESMOND TUTU,
Bishop elect of Lesotho.

Religion Reporter, Lambert Pringle

There have been only two occasions in Dean Desmond Tutu's life when he broke down and wept.

The first was a few years ago when he saw policemen and dogs attack and arrest students at the University of Fort Hare.

The second "heart-breaking" experience was when he was elected Bishop of Lesotho a few weeks ago.

Instead of rejoicing, he felt only pain, anguish and despair.

He made the decision minutes before leaving for meetings in Trinidad and London, and as he winged

his way across Africa, he wept.

Dean Tutu returned to Johannesburg this week. In his small office in St Mary's Cathedral yesterday the first Black Dean of Johannesburg told of his agonising decision.

DETERMINED

It was almost as though he was destined to become Bishop of Lesotho; he had at first said he was reluctant to stand for election. Later, he even stated emphatically that he did not wish to be elected.

But the people and the elective assembly of Lesotho were determined that

Desmond Tutu would be their next bishop.

By electing him, they were asking him to leave the thousands of people in the cities of Johannesburg and Soweto who had opened their hearts to this man of reconciliation.

He was a director of the theological fund division of the World Council of Churches in London when he agreed to become Dean of Johannesburg.

He and his wife Leah, came back to the country of "apartheid and pain" because they wanted to play a part in the movement for change.

Dean Tutu saw himself as a bridge-builder — a

servant of God who wanted nothing more than to bring Black and White together.

MELTING POT

He saw the diocese of Johannesburg as a melting pot for South Africa's political, social and racial problems.

He refused to live in the deanery in Houghton. He chose instead to live in Soweto.

Many people felt disappointed when he said he would go to Lesotho. Heavy pressure was put on him to turn the offer down.

Instead, he said: "Yes." And if Desmond Tutu remains the forceful, dynam-

ic and joyful Christian leader that he is, there can be little doubt that he will give much to the people and Church of Lesotho.

For Dean Tutu, who will be consecrated in St Mary's Cathedral on July 14, hopes also to be a man for reconciliation in strife-torn and tension-filled Lesotho.

While the people of Lesotho are rejoicing, the feeling in Johannesburg and Soweto is best articulated with the story of the little woman who said to Desmond Tutu yesterday that she hoped the Government would take away his passport, thus preventing him from going.

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BISHOP BAVIN
... last night's picture

Bishop Bavin refused SA citizenship

RDM 12/4/76

By HELEN ZILLE

THE Anglican Bishop of Johannesburg, the Rt Rev Timothy Bavin, has been refused South African citizenship. No reason for the decision was given to him.

Last night, Dr Connie Mulder, Minister of the Interior said: "I don't know anything of the matter, but I will investigate it."

A deeply disappointed Bishop Bavin said yesterday: "I wanted to identify completely with the country I have grown to love, but the door has been shut in my face without any reasons given."

Bishop Bavin, who has been a permanent resident of South Africa for many years, emigrated from England in 1961. He returned to England for a time in 1969.

On his return to South Africa he "took the first opportunity of applying for South African citizenship," which was last September.

Bishop Bavin said he

wanted to become a South African to avoid accusations of being a "foreigner who comes here to criticise, and when the going gets tough, jumps on the first ship and sails away."

"This opportunity has been taken from me. I don't know whether I will reapply, but I will continue to live and work here," he said.

Archdeacon Norman Luyt, senior Archdeacon of the Church of the Province of South Africa in Johannesburg said last night: "I am amazed that a leading Christian has been refused citizenship in a country that purports to be a Christian land."

Canon Michael Carmichael, executive officer of the Church of the Province of South Africa said: "South Africa is the only loser. He would have been a great asset to the country."

The Anglican Archbishop of South Africa, the Most Reverend Bill Burnett, declined to comment.

Missions lose ^{STAR} farms

7/4/76

(1) 103
(2) 27

Own Correspondent

Umtata — White-dominated Christianity was dealt a bitter torrent of abuse in the Transkei Assembly after which it was unanimously resolved to take over all mission farms in the territory, specifically those at Umzimkulu on the Natal border.

The motion was introduced by Mr E V Ndumase, who recently deserted the opposition Democratic Party to join the governing party of Chief Minister Kaiser Matanzima.

He demanded the Transkei Government take over the mission farms including Clydesdale, Etembeni and Lourdes at Umzimkulu "so as to alleviate the financial suffering of all the people domiciled on such farms.

NOT A CENT

"They never paid a cent for these farms — they were handed to them by our chiefs — yet they have now created slaves of our people."

"We are keeping a very covetous eye on the whole of South Africa which belongs to the Blacks. The three mission stations belonged to the Catholic, Methodist and Anglican churches.

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Church must play political role says Hurley

SOUTH AFRICAN TRIBUNE 28/3/76

By TERRY McELLIGOTT

THE CHURCH has an enormously important role to play in politics in South Africa in an effort to avoid tragedy.

This is the view of Archbishop Denis Hurley who said: "Whether we can respond in time, or whether we will stand by helplessly while South Africa goes the way of Mozambique and Angola and what looks like being the way of Rhodesia, is the big question."

The speech, made at St Henry's College prize-giving in Durban last week, comes close on the heels of an announcement that the Catholic church is to integrate its schools in South Africa.

Dr Hurley firmly replied to those who say the Church has no place in politics.

He referred to Chief Gatsha Buthelezi's recent claim that the Church was rapidly losing credibility among Blacks in South Africa . . . and said: "We have to listen to such men."

The Church's task was to shape the conscience of citizens and politicians so that politics can be conducted in a humane and civilised way — to teach what the law of love requires between groups of people in the racial, political, national and social spheres.

Dimension

"When Chief Buthelezi calls on the Church to do its share in the liberation of the Blacks in South Africa, he is obviously not inviting it to get involved in violence or lead a political campaign."

"He wants it to do in South Africa something that it has no real expertise in doing in any part of the world, something that it is only realising at this point of history, slowly and awkwardly, is a new and essential dimension of its task."

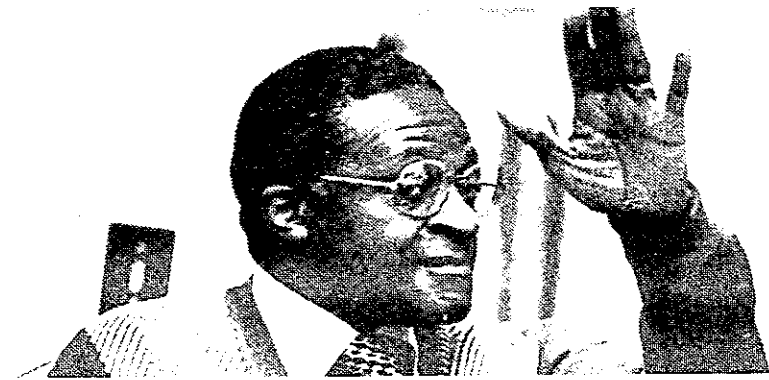
"That is, going beyond teaching the law of love between individuals and teaching what the law of love requires between groups — political, national, racial social groups.

"This is quite a task. It is hard enough trying to get individuals in a like-minded group to love one another and we haven't had much success in that field.

"Now to get groups to love each other is like reaching for the moon. But this is what we must strive to do."

Inside Mail

"An immensely warm-hearted human being . . . a complete person . . . he's everybody's friend."
Pictures: PETER MAGUBANE



Continued ↓

The Dean who doesn't want to leave

TWO DAYS after his installation as Dean in St Mary's Cathedral, the Press found Desmond Tutu at house number 2357, Kagiso Township, Krugersdorp, visiting his wife's family.

His presence there reinforced the liberal euphoria surrounding his appointment as his mother-in-law, Mrs Johanna Shenxane, entertained the Dean of South Africa's richest Anglican diocese in her three-roomed house.

But to succeed in his job and earn his money, Father Tutu had to be more than a liberal figurehead. His job as Dean, whether he was Black or not, was to minister to his flock, whether they were predominantly White or not.

Now, six months later, many of the people he works with daily have grown to love him; the rest, at least, to respect him as both cleric and man.

When he was invited to

● Six months after becoming Johannesburg's first Black Anglican Dean, Father Desmond Tutu, 45, has turned down nomination as Bishop of Lesotho and will remain in Johannesburg. MIKE DUTFIELD talked to some of the people who work with the Dean, and who will be pleased with his decision.

a Nairobi conference of the WCC last year, Father Tutu turned to his lay church council for advice.

"He didn't have to ask us, but he did," says Mr Erist Sharpe, a Coloured member of the council.

"He takes us into his confidence, and he listens to us. He always makes us feel part of what he's doing and for me, well, he's just a wonderful man.

For Mrs Marilyn Mistry, of Lenasia, Dean Tutu was a friend in need.

"I had been trying to find a school in Europe for one of my cousins but nobody could help me. Fin-

ally I wrote to Dean Tutu," she said.

The Dean then sent letters everywhere and, when he met Mrs Mistry several weeks later, he remembered her name and stayed to chat.

"He's one of the best Deans we've ever had. He's everybody's friend and you can just walk up to him and start talking," she said.

Miss Belinda Crisp, co-editor of the Cathedral magazine, the Parishioner, believes Desmond Tutu has brought to the church an African sense of the joy of life.

"He's an immensely

warm - hearted human being. I've known him for nearly four years and I've seen how his love for people breaks through prejudice and reserve.

"He's a complete person. He has an intellectual mind without a trace of sterility and yet he retains an intelligent man's restraint over his emotions," said Miss Crisp.

On the business side of running a cathedral, the Dean appears to have settled down well.

Church warden Mr Morris Baker has found Father Tutu business-like.

"He has stacks of energy and enthusiasm and infects everybody with a sense of urgency to get things done.

"I've been a church warden since the 1950s and, of course, always dealing with White Deans before, it was a little strange to start with.

"But he listens to advice, he's full of new ideas and we're all very happy with him," Mr Baker said.

Black Umtata seminary enrols white student

DD 28/2/76.

UMTATA — St Bede's Anglican Seminary here has enrolled its first white student.

He is Mr Ivor Shapiro, 23, a former member of the executive staff of the Christian Institute in Cape Town.

His wife, Erica, has been appointed a lecturer at the college.

Mr Shapiro, who was brought up in a Jewish family in Cape Town and went to Jewish schools, adopted Christianity while he was working for the Christian Institute as information officer.

Mrs Shapiro has degrees in psychology and has studied adult education and Christian education in America. She has worked for churches and universities in South Africa and in the US, mainly running courses for priests and laity.

When her husband decided last year to study for the ministry, they applied to come to St Bede's together and permission was finally granted by Archbishop Bill Burnett.

White students for Anglican priesthood normally study at St Paul's

College in Grahamstown, although it is understood there has never been a church rule enforcing apartheid in its teaching institutions. — DDR.

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Church radio to offset propaganda

Russian and Chinese communist influence in Africa are to be the target of a new radio-crusade campaign launched by churchmen using South Africa as their base.

The group, the Social Adjustment and Leader-

ship Information Group (SA-Lig), will beam their message from the new Evangelical radio station "from Cape to Cairo."

It forms part of the international Evangelical network of Trans World Radio and will be backed up by a distribution campaign of mini radios directly tuned to the broadcasts.

SA-Lig is planning the construction of six transmitters. Messages broadcast in Afrikaans and English will be translated into such languages as Russian and Chinese.

TWO A WEEK

The TWR network at present beams out in 55 languages throughout the world and hopes to increase this number to 75 languages by the end of the year.

"There are millions of people on the continent who cannot read, but there are millions who can hear," Professor J C G Kotze, a prominent retired theologian retained by SA-Lig.

Professor Kotze will broadcast two half-hourly programmes a week. Eventually the service will be extended to cover a 24-hour period.

PATRON

"SA-Lig is nondenominational and apolitical. It is true that it is aimed at counteracting the influence of the Antichrist and is the only positive competition opposing the more than 3 300 services Russia aims at the African continent," added the professor.

The idea for the service was first suggested by Mr Albertus Delpert, founder of Port Elizabeth University. Dr Piet Koornhof, Minister of National Education, will be SA-Lig's first patron.

Bishops join STAR move to halt 7/1/76 loans to SA

The Star Bureau

LONDON — Three Church of England bishops are among churchmen who are to call on the Midland Bank to stop making loans to South Africa.

The churchmen will table a motion to this effect at the bank's annual meeting on April 7.

The bishops, the Rt Rev K J Woolcombe, Oxford; the Rt Rev Trevor Huddleston, Stepney; and the Rt Rev David Sheppard, Liverpool, together with prominent Roman Catholics and Free churchmen, say the loans are "morally unacceptable."

For a shareholders' resolution to be tabled it must be sponsored by 100 shareholders holding at least 18 000 shares.

The group says preliminary discussions with a number of big shareholders have convinced them that these requirements can be met and they are now inviting others "to share our concern."

The proposed resolution will ask the Midland Bank to "make no further loans to the South African Government or its departments, agencies or state corporations, and not to renew or extend any such existing loans."

Two major shareholders in the bank are already supporting the resolution. They are the Central Finance Board of the Methodist Church and the Methodist Missionary Society.

A spokesman for the Church Commissioners said the matter was being considered carefully. A representative of the commissioners may attend the meeting.

The inter-denominational organisa-

tion, End Loans to South Africa, which is co-ordinating the move, is to circularise 1 000 bank shareholders, chosen at random, to seek further support.

A spokesman for the churchmen's group said a number of prominent trade unionists and academics had already promised to help sponsor the resolution.

① Capital

② 66

③ 27

NGK GROUPS HEADS FOR A CLASH

Tribune Reporter

THE WHITE NGK in South Africa is heading for a showdown with its African and Coloured daughter churches which could have far-reaching consequences for its whole structure and system of beliefs.

The Rev Sam Buti, scribe of the NGK in Africa — the African church — said this week that the White church had never before been faced with decisions like those taken at his church's synod in Worcester earlier this year.

And the Rev S. P. Abrahams, a Coloured dominee in Port Elizabeth who is chairman of a body of dominees who are working for a unified multi-racial NGK in South Africa, told me that his organisation is aiming to rid the NGK of the "evil structures of White domination."

A prominent observer of the NGK — who asked not to be named because he is a member of the White NGK — told me that his church has been thrown into a behind-the-scenes turmoil over the recent developments in the Black churches, and there is increasing conflict between verligte and verkrampte White dominees.

Racist

At its Synod the African church:

- Decided to join the South African Council of Churches as full members.
- Adopted a resolution that if the "White" NGK did not accept Black ministers in its ranks, "then it is racist".
- Pressed for a completely unified NGK in South Africa, with all races playing an equal part.
- Said there was no scriptural basis for the Mixed Marriages Act.
- Noted with regret inequalities perpetrated against the Black man in areas such as the pass laws, mixed worship, land ownership and work opportunities.

Mixed

"Up to now, we have not questioned our position. Now we are beginning to realise we are a church and not an appendage.

"We are grappling with theology and speaking out when we think what the White church is doing or saying is not according to the scriptures."

He said that a recent decision by the Cape synod of the White church — that the Bible did not outlaw mixed marriages — was "very significant."

"Something is going on in the White church. Things are changing. I might be dreaming, but I see White NGK congregations accepting Black men as dominees with time, education and prayer."
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① 27
② 324

ADM 19/12/75

Synod victims still in hospital

Staff Reporter

RUSTENBURG. — Three churchmen were still in hospital yesterday after Wednesday night's teargas bomb attack on a multiracial Lutheran Synod meeting at a Black township outside Rustenburg.

Fourteen other delegates to the five-day meeting, held in Thabane church centre, to ratify the merging of the four regional Lutheran churches, were released from hospital yesterday after treatment.

Many had acid burns on their faces and bandages over their eyes.

Early yesterday, a forensic police team from Pretoria was called by Rustenburg detectives and hospital doctors anxious to discover the type of teargas used.

The attack occurred about 8.30 pm on Wednesday, when 120 delegates from South Africa, the USA, Norway, Sweden and West Germany were meeting in the centre's main hall.

A tape of the meeting records the shattering of glass during a speech by Mr Carl Mau, general secretary of the Lutheran World Federation, who had flown from the USA.

Delegates described yesterday how, after the window pane had been broken, one, or perhaps two, glass teargas bombs were thrown into the hall, splattering delegates with acid.

The 17 injured were taken to Rustenburg's Paul Kruger Hospital. Police were called.

The meeting continued within half an hour of the attack.

One delegate described running out onto the gravel township road after the attack to find a woman lying on the pavement.

She said she had jumped to avoid a green car, without lights or number plates. It had driven off rapidly after the bomb-throwing.

Rustenburg CID confirmed that they were looking for a greenish car.

A hospital spokesman said yesterday the three churchmen still undergoing treatment would be released soon.

They are: The Rev T. N. Sekati from Mafeking and Dean M. C. Mminele and Mr S. L. Mogaane, both from the Northern Transvaal.

① 27
② 312 - General

Cape Times 13/12/75

Documents taken from former CRC member

Staff Reporter

A BANNED BOOK on Black theology in the USA and documents on apartheid and "liberation" were among the items confiscated last week from the Rev Allan Hendrickse, a former Coloured Representative Council Executive member for education, on his return from the World Council of Churches conference in Nairobi. Customs officials at Jan Smuts Airport in Johannesburg confiscated the literature on December 5. The book, "Black

Theology and Black Power," was written by James Cone, an eminent Black theologian from the Union Theology Seminary in New York. Another of Cone's books, "Liberation," is freely available in South Africa.

Spro-cas documents, news-cuttings from Nairobi newspapers, 12 copies of the Declaration of Human Rights, documents on racial conflict, an address by the Prime Minister of Jamaica, Mr Michael Manley, and personal speeches were also confiscated.

Mr Hendrickse was given a receipt for the material.

"To me this is a prime example of the fear-aura permeating White South

Africans," he said yesterday.

"There was nothing brought in surreptitiously. I learnt only at the airport that Cone's book — which he had presented to me in Nairobi — was on the banned list in South Africa.

EVIDENT

"It is evident that they were taking away anything on Black theology, liberation and apartheid."

Mr Hendrickse said he was resentful of the interference with personal liberty. The confiscation of the news-cuttings made it difficult for him to draw up his report.

He said he had written to the customs office asking for the documents to be returned.

Swedish clergyman has travelled to Southern Africa seven times since 1966 closely following negotiations now culminating in a merger of Black Lutheran churches. ARGUS 12/12/75

Lutheran churchman refused visa

The Argus Bureau

LONDON. — A top Lutheran executive, Dr Carl-Johan Hellberg, director of the Department of Church Co-operation, has been refused a visa to visit South Africa.

Dr Hellberg was one of two Lutheran World Federation executives invited to take part in a meeting in the Transvaal next week when four Black Lutheran churches in South Africa are due to merge.

He said in Geneva, Switzerland that no reason had been given why his visa application had been turned down. The South African Embassy in Bern simply advised him that his request was unsuccessful.

The other executive, Dr Carl H. Mau, the general secretary of the LWF was granted a visa. Dr Mau is

currently in Nairobi, for the fifth assembly of the World Council of Churches, and will travel from there to Johannesburg.

Dr Hellberg said he was surprised and disappointed at the refusal. Formerly the Africa Secretary of the LWF, the Swedish clergyman has travelled to Southern Af-

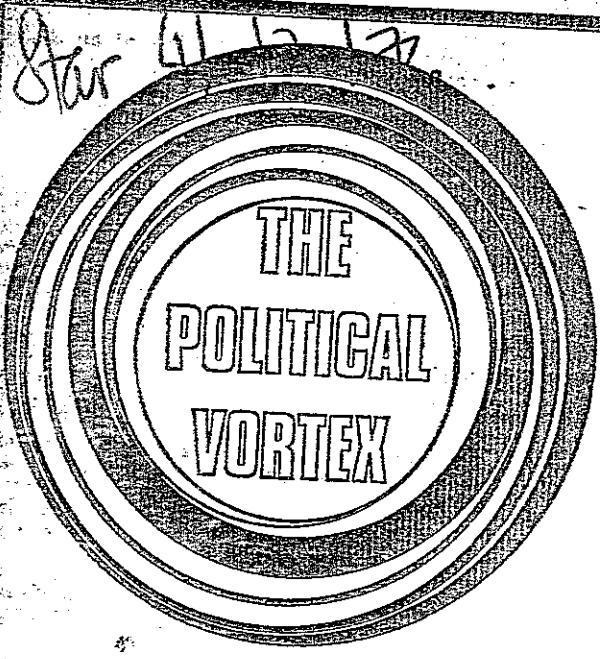
rica seven times since 1966 and over the years has closely followed negotiations now culminating in the merger of the Black Lutheran churches.

On his last visit in January 1973 he had difficulties in being allowed into South West Africa.

The merger event is scheduled to take place

from December 15-20 bringing together the Evangelical Lutheran Churches of the Tswana region, the Transvaal, the South Eastern Region (covering Natal and the Eastern Transvaal) and the Cape-Orange Free State. The new church will have a total membership of about 400 000.

① 312 - Passports
② 27



Backlash of sanctions

Efforts to force the pace of change in South Africa by means of economic sanctions and stay-away campaigns are self-defeating, according to a prominent economist.

that far-reaching and rapid changes of the kind which South Africa required seldom came without some form of pressure.

for the economic recovery," said Professor Nieuwenhuizen.

The reforms which would improve the lot of the black population depend on a flourishing economy," says Professor P J Nieuwenhuizen, chairman of the economics department of the Rand Afrikaans University.

But he felt the existing level of awareness and concern among intelligent South Africans was sufficient to effect those reforms which were feasible.

"Amendments to offensive legislation which no longer serves a useful purpose could be introduced more swiftly and with even more dramatic effect.

Therefore, economic disruption strikes at the very prerequisite for reform."

He said leaders of commerce and industry were unanimous in their determination to advance black skills and incomes dramatically. They were also unanimous in pressing the Government for legislative reforms.

"If the Government fails to respond to the pleas of those who seek peace and stability, it will promote a despondency which can be as detrimental as economic sanctions.

"It is now imperative for the Government to act on the calls from the responsible elite," Professor Nieuwenhuizen said.

Commitment

"The most essential reforms — those which would eliminate the basis for black discontent — do not require a scrapping of separate development.

Pressure

"Any further economic setbacks would harm blacks quite as disproportionately," he said.

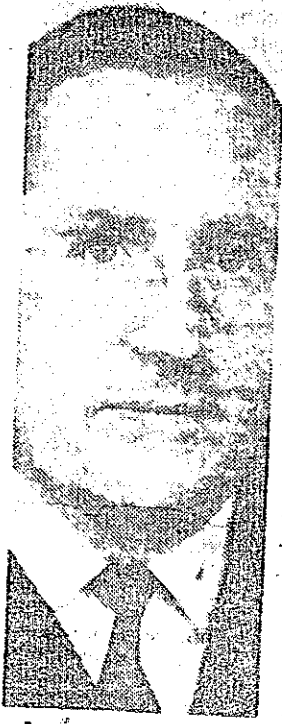
"Nor is it necessary to jeopardise the economy with the full introduction of the more costly reforms. These can be staggered or postponed.

"Widening unemployment holds the potential for racial confrontation. But it is clear that even large-scale confrontation of this kind could not effect an overthrow of the Government. It would only aggravate the disproportionate suffering."

"But it is high time to raise black expectations dramatically.

"What is called for is an announcement by the Prime Minister of his firm commitment to specific and reasonable change.

"Provision for some of that change should be made in our next budget, in spite of the recession, while the bulk of the expenditure is held over



Professor P J Nieuwenhuizen — "disruption strikes at reform."

Five months of racial unrest have raised for reform.

Is there any justification for the extreme violent pressure — economic sanctions and strikes? The Star's labour reporter, SIFOPRIED K... the clashing views of two concerned South Africa

The Christian Institute has resorted to the ultimate forms of peaceful protest in response to the Soweto bloodshed and continued Government failure to introduce fundamental reforms.

In order to "prevent the escalation of violence and bloodshed into a maj-

or confrontation" the institute has:

Called for an end to investment in South Africa.

Affirmed its support for economic sanctions, discouragement of immigration, and stayaways of black workers.

Announced its support of the goals of black political movements including the banned African National Congress and Pan African Congress — insofar as these goals do not conflict with Christian values of justice, freedom and human responsibility.

To Government supporters all of this is highly unpatriotic if not treasonable.

Even firm opponents of apartheid, such as multi-racial Trade Union Council of South Africa, oppose the kind of stand which the institute has now adopted.

It has often been pointed out that successful economic sanctions would cause large-scale suffering particularly among blacks, the very people whose interests the supporters of sanctions claim to have at heart.

shorter period of suffering to a longer period of oppression and violence."

Dr Naude said the impact of the institute's stand depended entirely on the Government's response.

"Even superficial reforms or firm indications of the will to change would negate the effectiveness of sanctions," he said.

"But it will take major and fundamental changes for the institute to change its stand."

Asked whether he did not fear the possibility of being banned in the light of recent hennings of trade unionists who opposed economic sanctions, Dr Naude said:

"I am fully aware of what could happen to me.

"One day white South Africans will recognise my stand as the highest form of love for my country and all its people."

As "white minority" have emerged. The latest meeting of servative white or urban

"Just war"

Can such suffering have any effect other than aggravating racial discontent?

Could this be a stepping stone to what some Christians would describe as a "just war?"

"No," says Dr C F Beyers Naude, director of the Christian Institute.

"We do not condone warfare or violence of any kind. Our aim is to put an end to violence by means of the few peaceful means still available."

He said the institute had adopted its controversial stand after much soul-searching and in the full knowledge that its motives could be widely misinterpreted.

"Violence and suffering is already with us. That is what forced us to resort to the ultimate forms of peaceful protest," he said.

"Our black members say their people are ready for even greater suffering if there is some hope of achieving a new dispensation in this way.

"We believe the majority of blacks, and certainly the thousands whose children, relatives and friends were shot in the recent months of unrest, prefer a

A church

GRAHAMSTOWN — The Anglican Church in South Africa, set firmly on the road to "black majority rule," appears to be making the transition smoothly at its top levels.

The church's provincial synod, which has just ended what is likely to be its last meeting made up of a majority of white representatives, was held without any of the disputes which have rocked the tension-filled

gatherings of other churches since the June 1976.

There were few threats no threatened black boycotts and no anti-Christian moves by native delegates.

Of the more than a million members of the Church of the Province of South Africa, three-quarters are black.

At the provincial synod — the church's top legislative body which meets every three years — delegates were white and black and the year's change is on the way.

The church has been consciously preparing for "majority rule" — a question which would call for equitable representation of its constituents — for some time. In 1974, the last two years, it had taken further steps towards this end.



Boshoff of the North: a

Professor Johan Boshoff, the man who has

Approved

Of 11 elected members... (There is... strong support for a black successor to the retiring...)

Naude goes the limit in demand for action

... have raised the pressures
... on the extreme forms of non-
... actions and strike action?
SIEGFRIED HANNIG, reflects
... South Africans.



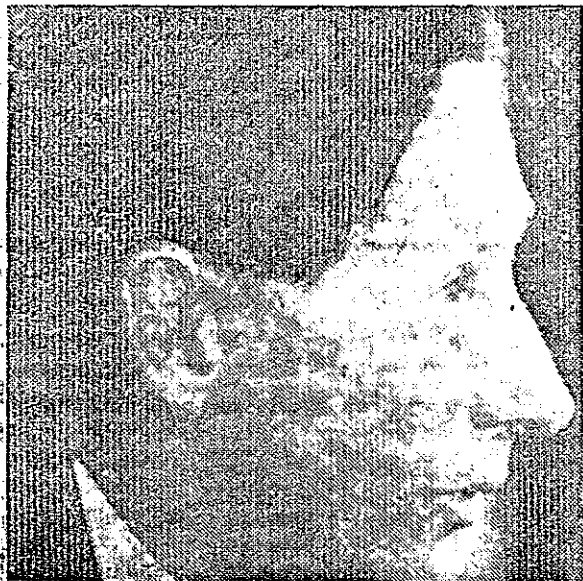
Dr Beyers Naude — much soul-searching.

As "white minority rule" in the Anglican Church comes to an end, hopeful signs for the future have emerged.

The latest meeting of the church's top legislative body saw no angry demands from groups of conservative white or unhappy black delegates reports JOHN ALLEN, The Star's Religion Reporter.

church's aim—unity at the parish level

TOWN — gatherings of other churches since the June riots. There were for instance no threatened black walk-outs and no anti-Christian demonstrations. The church's top legislative body saw no angry demands from groups of conservative white or unhappy black delegates reports JOHN ALLEN, The Star's Religion Reporter.



Archbishop Bill Burnett — "participate in decision-making."



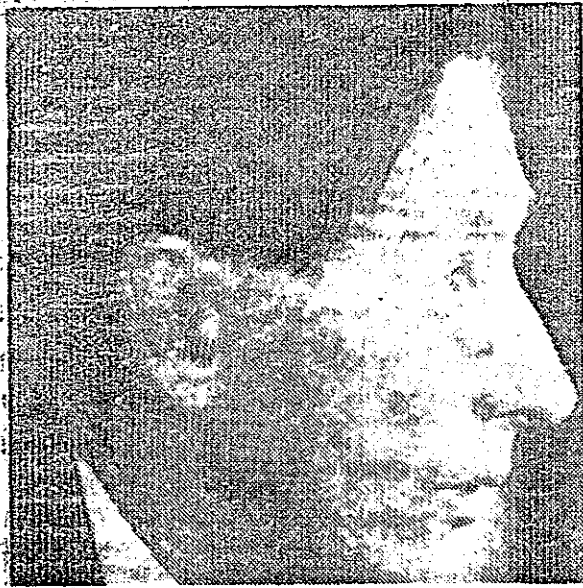
Bishop Desmond Tutu — "not only an English Church."

... Of the recently elected bishops, six are black. (There is bound to be strong support for a black successor to the retiring Bishop Suffragan of Johannesburg, the Rt Rev John Charter.) Before this year's pro-

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gatherings of other churches since the June riots. There were for instance no threatened black walk-outs and no anti-Christian institute moves by conservative delegates.

Of the more than two-million members of the Church of the Province of South Africa, three quarters are black.

At the provincial synod — the church's top legislative body which meets every three years — 96 delegates were white and 70 black this year, but change is on the way.

The church has been consciously preparing for "majority rule" — or what it would call more equitable representation of its constituents — for a number of years. In the last two weeks it has taken further steps towards this end.

Approved

Of 11 recently selected bishops, six are black. (There is bound to be strong support for a black successor to the retiring Bishop Suffragan of Johannesburg, The Rt Rev John Carter.)

Before this year's provincial synod meeting began, the church's executive body approved a programme to make black people more aware of church procedures and help them realise their full potential in the leadership.

Plans for sending potential black leaders overseas for experience and for the training of blacks alongside whites with a view to taking over their jobs were proposed.

Archbishop Bill Burnett of Cape Town declared in his charge to the synod: "There has not yet been a sufficient participation of black Christians in decision-making."

Then, at the synod, the church archdeacons to sessions from a challenge group to change the nature of the work of church archdeacons to allow black clergy to fill more posts. Archdeacons duties previously required

knowledge of technical skills for supervising church property and finances.

A clear indication of the future came when Bishop Desmond Tutu of Lesotho moved that two important agenda items — concerning women priests and baptism and confirmation — be postponed until reports on them were translated from English into other languages.

Bishop Tutu stated: "We are not only an English Church."

Voting generally was on non-racial lines throughout, even on matters which might have been thought to be politically controversial.

The synod became the first national church body to propose implementation of Catholic Archbishop Denis Hurley's ambitious "great mobilisation for peace" — an operation

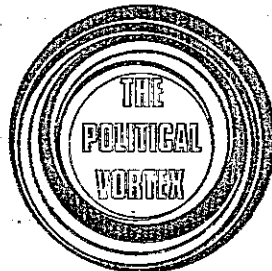
involving acknowledgement of the need for majority rule in South Africa soon.

Delegates supported the plan without dissent.

"Worst"

But the picture wasn't all rosy. A church challenge group concerned with race relations reported that a far more radical effort was needed to bring about changes in relations both within the church and society.

Dr Margaret Nash of



Cape Town said: "while we have made gains, the situation has been deteriorating much more rapidly. Can we genuinely face the kind of future that's coming upon the church here?"

Mr Bernard Hess, the principal of a school in a Coloured area quoted Martin Luther King: "Of all segregated schools, segregated Sunday schools are the worst."

There were also racial undercurrents.

Although a black caucus never materialised in sessions — as similar bodies have at other church meetings — groups of up to 20 of the synod's 70 black delegates met in a "black caucus" outside synod hours. They believed the synod's priorities were wrong.

The synod as a whole, however, apparently heeded Archbishop Bill Burnett's call not to "play

at ecclesiastical or any other politics."

At the same time it responded in resolutions on internal church and social issues to his statement that: "The church must nevertheless demonstrate attitudes and relationships which reflect the kingdom of God and can provide a motive power for the creation of a radically changed and more just society."

The synod usually responded in the way Archbishop Bill Burnett suggested — as a religious body and not, as another delegate put it, like "a national congress of a political party."

It was Archbishop Burnett who defined the crucial problem the church was left with at the end — how to bring about "a full and frank mutual acceptance at the parish level" of the unity which emerged at the synod.

Stormy start for new rector

Professor Willem Kgwane the OFS-borne educationist who becomes the new rector of the University of the

North at the beginning of next year — the first black man in South Africa to hold such a position — has already had a baptism of fire.

Immediately after it became known in July that Professor Kgwane would be the new rector, he was given the responsibility of personnel and student liaison.

"This was just after the unrest on the campus when 168 students were charged with public violence," said Professor Kgwane.

"The senate of the university was against these 168 students being readmitted and

the affair was taken to the university council. The council decided to show its disagreement with the campus violence by keeping the 168 out.

"I argued on behalf of these students and said that even in South Africa a man is supposed to be innocent until proved guilty."

"I pleaded that they be allowed to return without any discrimination and council finally supported this."

At the court hearing 164 of the students were discharged and only four were still facing trial, Professor Kgwane pointed out. "If we had not put up a fight for these

students the innocent would have been punished."

When the university reopened in August after the spate of unrest, many students expressed a fear of staying on the campus in case further violence and confrontation broke out.

At a meeting of the students, Professor Kgwane urged them to reconsider any decision to leave and it was then decided that no matter what, their safety would be assured if they stayed.

The students decided to remain and from August 15 until the end of the examinations lecturers, administrative staff, men

and women, black and white, mounted a round-the-clock guard on the campus so that students could study in peace without any danger of disturbance, Professor Kgwane said.

A major regret that Professor Kgwane has is that it took the violence in Soweto to change the medium of instruction used in black schools.

"The recommendations that we made to the Government about this and other issues down the years were not acceded to so now the black child comes to the conclusion that to get anything done he must ask for it violently," Professor Kgwane said sadly.

Nieuwenhuizen, chairman of the economics department of the Rand Afrikaans University.

Government for legislative reforms.

"It is now imperative for the Government to act on the calls from the responsible elite," Professor Nieuwenhuizen said.

Commitment

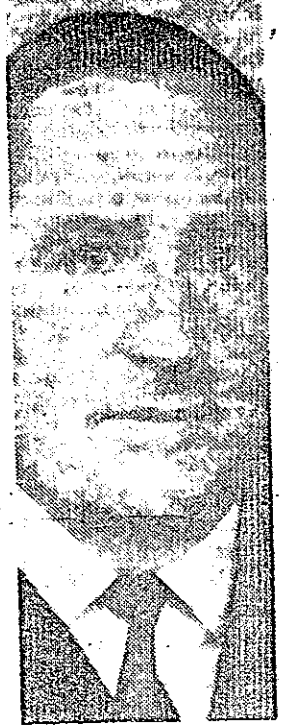
"The most essential reforms — those which would eliminate the basis for black discontent — do not require a scrapping of separate development.

"Nor is it necessary to jeopardise the economy with the full introduction of the more costly reforms. These can be staggered or postponed.

"But it is high time to raise black expectations dramatically.

"What is called for is an announcement by the Prime Minister of his firm commitment to specific and reasonable change.

"Provision for some of that change should be made in our next budget, in spite of the recession, while the bulk of the expenditure is held over



Professor P. J. Nieuwenhuizen — "disruption strikes at reform."

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"No," says Dr C F Beyers Naude, director of the Christian Institute.

"We do not condone warfare or violence of any kind. Our aim is to put an end to violence by means of the few peaceful means still available."

He said the institute had adopted its controversial stand after much soul-searching and in the full knowledge that its motives could be widely misinterpreted.

"Violence and suffering is already with us. That is what forced us to resort to the ultimate forms of peaceful protest," he said.

"Our black members say their people are ready for even greater suffering if there is some hope of achieving a new dispensation in this way.

"We believe the majority of blacks, and certainly the thousands whose children, relatives and friends were shot in the recent months of unrest, prefer a

"Therefore, economic disruption strikes at the very prerequisite for reform."

Professor Nieuwenhuizen clarified the effect of sanctions by noting that more than 30 blacks were unemployed for every unemployed worker of other race groups.

Pressure

"Any further economic setbacks would harm blacks quite as disproportionately," he said.

"Worsening unemployment holds the potential for racial confrontation. But it is clear that ever large-scale confrontation of this kind could not effect an overthrow of the Government. It would only aggravate the disproportionate suffering."

The professor agreed

Boshoff of the North: a man of change

— ANTHONY DUGAN —

Professor Johan Boshoff, the man who has steered the University of the North near Pietersburg through the critical seventies, has left the thinking of most South Africans far behind.

His seven years as rector of South Africa's most radical black university have seen to that.

This week he retired from the scene to his farm in Natal. He is still a firm believer in the principle of separate development — but he has long ago shrugged off the narrow "apartheid" concept politicians still propagate.

"In 1968 I sought the nomination for the Newcastle constituency but lost," Professor Boshoff recalls, "and it was then that I came to the shattering realisation of the enormous gulf between myself and my fellow Nationalists over the interpretation of separate development."

Rare exceptions

"I discovered that with rare exceptions my fellow Nationalists think of separate development in terms of separate entrances at post offices.

"To me things like this are totally irrelevant when it comes to separate development. In fact it is things like these that must lead black men to reject separate development."

"For me separate development boils down to this — the creation of national states to contain in a satisfactory manner the national identity of a people.

"South Africa is big enough for this but if homeland consolidation remains based on the 1936 Land Act it will mean the white nation will have 670 000 sq km of the 800 000 sq km of South Africa.

"Can anybody say we whites need this for a satisfactory national existence? Then look at the 305 sq km Qwa Qwa was given for the 1.6-million Southern Sotho people. This can never be regarded as a satisfactory geographic base for the South Sotho state."

Starting point

A starting point for a meaningful application of separate development lies in totally scrapping the 1936 Land Act upon which the Government bases its allocation of land to blacks, Prof Boshoff believes.

If there was a far more meaningful distribution of land "then I am quite prepared to defend the principle of separate development because it is the basis on which the world functions."

"But for this policy to be acceptable there must be a complete removal of every form of discrimination which is what discredits it in black eyes," Professor Boshoff added.

From his experience and contact with black thinking at university level over the past seven years Prof Boshoff believes that blacks are not just after integration for the sake of integration

but in fact also believe in the principle of separate development.

"But the policy has become so clouded and blacks come up against so many prohibitions in the name of this policy that we will all have to take a very good look at it if it is to work.

"In principle it is unpopular from two sides," he added.

World society

"From the liberal side it is rejected by people who do not think at all in terms of national identity but rather seek one world society.

"On the other hand it is rejected by the extreme right wing who see their position of privilege in danger and would have to do their own work.

"In its implementation the unpopularity from both the right and the left played too big a role."

Elaborating on his ideas of national identities Prof Boshoff said he "would stick his neck out" and say that if it were possible to create a Whiteman where the white man does all his own work "I would be an enthusiastic supporter of it."

"But I must be realistic — of course it cannot happen. If it could it would coincide with my ideas of a white nation in South Africa and from the secure base of such a state I would feel totally confident in human relations at all levels with blacks."

Prof Boshoff believes the issue of a secure base is an essential one for sound human development.

"The idea of a secure base is one of the most powerful things in human nature and it is what people cling to in times of stress. That which they know gives them a sense of security and if you let go of that you will feel you have lost control of your security in life," he said.

As far as his future is concerned, Professor Boshoff was non-committal about the possibility of ever becoming actively involved in politics again.

Did he not find himself in a political wilderness because he has moved ahead of official National Party thinking?

"Not really. If one agrees with another in principle then you can have something to go on. But on one aspect of their policy can I never see eye to eye with the Government and that is concerning the future of coloureds and Indians," he emphasised.

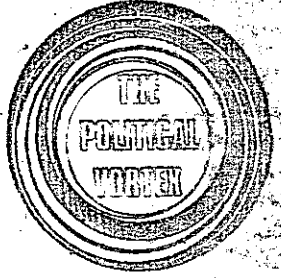
"They must become full citizens with us in the same state. Over that we have no choice and we must move towards this situation with speed."

Full citizens

Otherwise, Professor Boshoff will get down to some serious farming and overseas travel but "if ever I get the chance to help set up lines of communication between black

GRAHAMSTOWN — The Anglican Church in South Africa, set firmly on the road to "black majority rule," appears to be making the transition smoothly at its top levels.

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"In fact I believe we are overstressing communication with a purpose between the races," he added. "What is needed is ordinary person to person communication."

In a wide-ranging interview on many topics, Prof Boshoff made many pertinent comments.

On politicians: Political leaders are entirely too optimistic and try to put everyone at ease. If things go badly, as at the moment in the country, then it is the communists. When will we learn that it is not just the communists?

On black students: I shall never forget my interviews with the Students' Representative Council at the University of the North. The discussions of 10 covered a far wider range of subjects than students' life at the University. These interviews were disgustingly revealing. What a pity politicians do not have such opportunities. What a pity politicians do not make use of the open invitation to request that such occasions be created for them!

One cannot be other than sympathetic with the black student. Not with all he says, or sometimes does, but his problems are enormous.

On black attitudes to whites: Students who study here are not well-disposed towards whites. That is a hard fact. If we take into account that a great number of the students go into teaching then we must realise that these people are put in charge of children. The scope of this problem therefore gets bigger.

gatherings of other churches, the white and black members of the Church of the Province of Southern Africa. At the provincial synod, which was held every three years, delegates were invited from all over the province. The church's provincial synod, which has just ended what is likely to be its last meeting made up of a majority of white representatives, was held without any of the disputes which have rocked the tension-filled

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BLACK SEMINARY ALL SET TO STAY ON IN NATAL

① 27
② 107

THE Federal Theological Seminary, centre of an international church uproar earlier this year when it was hounded out of Alice in the Eastern Cape, is almost certain to move permanently to Natal.

This was learned yesterday from an authoritative church source who said that the question of a final home was almost certain to be raised at a meeting of the seminary council at Edendale, near Pietermaritzburg, on December 18.

The meeting comes at the end of the most troubled year in the turbulent history of the institution — a year which has also seen it ordered from its temporary refuge at Umtata after a head-on clash with Chief Kaiser Matanzima's government.

The seminary is a college for Black, Indian

Sun Tribune Reporter

30/11/75

and Coloured students studying for the priesthood in either the Anglican, Methodist, Congregational churches or one of four branches of the Presbyterian Church.

It is understood the choice of a permanent site will hinge largely on the question of finance and the assurance of secure tenure.

The seminary has provisionally accepted an offer of about R2 million from the South African Government in compensation for the loss of about 80 hectares of property it occupied in Alice.

The site was expropriated by the Government ostensibly to allow neighbouring Fort Hare University room to expand, but seminary leaders have

consistently maintained the existence of their multi-racial college next door to an apartheid showpiece was the deciding factor.

The final compensation claim is expected to be for all expenses incurred in moving to a permanent home. This may include the seminary's unsuccessful stop-over in Umtata.

Yesterday the seminary's Registrar, Mr Chris Wright, said the first phase of moving the seminary to its new temporary home at the Edendale Lay Ecumenical Centre would begin on December 12.

"Talks have been held with KwaZulu's Chief Councillor, Chief Gatsha Buthelezi, and he has assured us he is interested in our welfare. I feel sure we will be welcome in KwaZulu."

Non-racial seminary approved

Star 20/4/75

27

Own Correspondent

PORT ELIZABETH — The Anglican Church has approved the concept of a non-racial seminary to replace the Federal Theological Seminary, which trained only non-White clergymen and whose property at Alice was expropriated by the Government in December.

The church's Provincial Standing Committee, its national executive body, approved without dissent yesterday steps taken by the council of the Federal Theological Seminary (Fedsem) to "secure a permanent site for the seminary, and to work towards the ideal of non-racial training."

Fedsem, which trains non-White clergy for the Anglican, Methodist, Presbyterian and Congregational churches, is now temporarily housed at the Anglican Theological Seminary of St. Bede's in Umtata.

Dr. Theodore Simpson, who is president of Fedsem and also principal of St. Peter's College, the Anglican seminary within Fedsem, yesterday thanked the provincial standing committee for approving non-racial training.

IDEAS

"We have one or two ideas to get us a great deal closer to this ideal, but at the moment nobody knows whether they will be practicable," he said.

Also, the church has rejected a proposal to scrutinise resolutions of the South African Council of Churches before they are voted on by Anglican representatives on the SACC.

The Provincial Standing Committee was told that the SACC had itself set up a scrutinising committee to examine resolutions before they were discussed.

This followed the presentation of lengthy resolutions from the floor at the past two annual conferences.

Christians' duty on prejudice

ARGUS 17/10/75 (27)

The Argus Religious
Affairs Correspondent

CHRISTIANS had a deeper obligation than others to find 'alternatives to the ugly expressions of race prejudice and suspicion,' the Reverend Abel Hendricks of Cape Town said last night on becoming the first Coloured spiritual leader of the Methodist Church of South Africa.

Mr Hendricks, who was inducted as president of

the Methodist Conference at a ceremony in Kimberley, is head of his church's Cape Flats Mission. Born at Potchefstroom, he worked in a shoe factory and later ran a small business in the town before entering the ministry.

In his induction address last night he said race prejudice was not exclusive to any one group in South Africa. It was easy to be critical of other

sections and defensive about one's own.

'The dilemma will never be solved by hiding behind our own fences and throwing stones at our neighbours. On the part of us all it calls for an honest look at our own attitudes to people whose racial heritage differs from our own.'

'It means that all South Africans share the responsibility for making democracy work,' he said.

Warning to White South Africa

Star 11/10/75
27

White South Africans have been warned: "Ignore the voice of the Church and face possible violent confrontation."

Reacting strongly to the massive 73 percent of a cross-section of White South Africans who said the Church should not be at all involved in the country's political affairs, Dr C F Beyers Naude, director of the Christian Institute, added:

"The Church is probably the only agent left in South Africa to bring about peaceful change."

The Anglican Bishop of Johannesburg, the Right Reverend Timothy Bavin, has replied to the 55 percent of Whites who repudiated the idea that Christ had any involvement whatsoever in political affairs.

Said Bishop Bavin: "There is no doubt in my mind that Jesus is an intensely political figure."

Several other leading churchmen said they were "saddened and concerned" about the views of Whites.

Social justice

Black South Africans were "shocked and angered."

Speaking in Amsterdam at the weekend, Chief Gatsza Buthelezi, the KwaZulu leader, threw down the challenge to the Church in South Africa to go beyond doing "churchy things" and involve itself directly in the Black liberation struggle.

The Reverend Robert S Cluca, of Westdene, Johannesburg, said: "Most of South Africa's White sheep have some very woolly definitions of 'church' and 'politics.'"

Other clergymen said Christianity stood for social justice. This meant the political, social and economic implications as well.

The Rev Roelf Meyer, a member of the Dutch Reformed Church and editor of "Pro Veritate," the journal of the Christian Institute, said Christ was "totally" involved in politics.

"Christ died on the cross because he clashed with the political authorities of His day. He made

Lambert
Pringle,
The Star's
Religion
Reporter

a political stand," Mr Meyer said.

Churchmen said The Star opinion polls were important — they gauged the feelings of the White SA community.

However, Dr Naude, a former member of the Broederbond of the NGK, said two serious mistakes had now come to light.

The polls reflected only White opinion — four-million out of 25-million South Africans — and that any survey which excluded the vast majority on a crucial issue like Church involvement created a seriously misleading impression.

Dr Naude said the question should have been differently phrased.

"I find it unfortunate that no distinction was made between the witness of the Church and society in all spheres, and the

participation of the Church in party politics."

Dr Naude said the impression had been created that most Whites were opposed to the Christian witness of the church.

Dr Naude said he was shocked by the reaction of Black people who read the results of the polls.

Leading Blacks had come to the conclusion that when the Whites, especially the Afrikaner, were struggling for their political rights, they expected the Church to be involved in the country's political affairs.

Dr Naude said had the question dealt with the Church's witness for social justice the results would have been substantially different.

Frustrated

He said the reply of the Whites now added to the already frustrated, disappointed and bitter feelings of the Black community.

Blacks felt that Whites were not prepared to listen to any voice which proclaimed the message of social justice.

"As a Christian I believe that every sphere of the life of man falls under the rule and reign of God. All the principles, convictions and criteria which apply to our personal lives should also apply to the community and society as a whole.

"It is the responsibility and obligation of the Church to spell this out — not to become involved in party politics but to tell society of the basic truths and principles upon which a just society is built," Dr Naude said.

He added that whenever these principles were violated, the Church had to protest — especially if the issues affected the lives of people.

Once the community denied the Church its moral conscience, it meant that the moral basis upon which the political life of the country operated was threatened.

He demanded the right to apply Christian principles of justice, love and concern to every sphere of life — including the political.

Revolutionary

The Right Rev Timothy Bavin asked of Christ: "What is His teaching if not political?"

"How can His command to love not only your neighbour, but also your enemy, leave politics unaffected?"

Bishop Bavin said Jesus was in fact a "revolutionary and a radical" in spheres of human relationships which were not only fundamental to politics, but to the whole of life.

He said there is no doubt in his mind that Christ is an intensely "political" figure, and that Christ expects His followers to be involved "up to the hilt in everything which relates to human happiness, freedom and fulfilment — and this includes what we call politics."

Husband, wife hold two top church jobs

29/9/75
The Argus Religious Affairs
Correspondent

THE Rev. Edgar Hendricks, the Cape Town minister who will be inducted this week as head of the United Congregational Church of Southern Africa, is a career teacher who retired last year as headmaster of Kewtown Primary School.

Mr Hendricks was born in Grahamstown and educated in the Eastern Cape. He trained as a teacher at Zonnebloem College in Cape Town, and obtained his BA degree through the University of South Africa, majoring in Afrikaans, Nederlands and history.

He taught at Dower Training College, Uitenhage, prior to his ordination to the ministry in 1960. He was subsequently appointed headmaster of Kewtown Primary School.

After his ordination he served part-time at Wynberg Congregational Church. Since his retirement from teaching, he has been minister at Gleemoor Congregational Church. He is Moderator of the Western Cape region of the church.

Mrs Olive Hendricks is chairman of the Women's Fellowship of the whole denomination. This will be the first time in the history of the United Congregational Church of Southern Africa that a husband and wife have held the church's two top elected offices.

Mr Hendricks will be inducted as Chairman of the United Congregational Church at Rondebosch Congregational Church next Thursday evening. He will succeed the Rev. Leon Duze of Mdantsane, East London. Chairmen hold office for a year.

Mr and Mrs Hendricks have two sons and a daughter, all married and living in Canada, 'for obvious reasons,' said Mr Hendricks — in South Africa the family is classified as 'Coloured.'

27

153 (2) J7

Church call on racism

The Argus Religious
Affairs Correspondent

HEADS of the Methodist Church and United Congregational Church have called on Christians to oppose and destroy racism in South Africa.

Since racism has no foundation, it is a total lie and a fraud, the Rev Abel Hendricks, president-elect of the Methodist Church of South Africa, said in addressing a Congregational Church

rally at the Sea Point Civic Centre last night.

It has no use except to justify or maintain an existing oppression. Because racism can only serve an oppressor, it is of no use to anyone fighting for freedom. What Christians ought to do is not to embrace racism — we have to destroy it.

Mr Hendricks was guest speaker at a rally of Congregationalists from throughout the Peninsula

to coincide with the United Congregational Church's assembly, being held in Rondebosch.

Although neither church leader had seen the other's prepared address in advance, Mr Hendricks's sermon last night was substantially similar to the address given on Saturday by the Rev Leon Duze, chairman of the United Congregational Church.

Mr Duze said Christians

had to choose between good and evil. There could be no neutrality in the struggle.

Every injustice, law of inequality, false moral standard, monument of pride and prejudice, open sale of truth and justice, indeed every vice, with the dehumanising laws applied to Blacks of this country — these imperatively summons us from every walk of life to come forward and take our positions on the battle field.

27

(27)

Cape Times 25/9/75

Black church drain

THOUSANDS of Black women were leaving White churches every year to join religious sects where women had equal responsibility and skin colour was irrelevant. Miss June Chabaku told Tusca members this week.

One of these churches, started by a Black woman, now had half-a-million adherents.

Miss Chabaku, head of the central South African committee for International Women's Year and a guest speaker at the Tusca conference, said that in religious life women formed the bulk of the church membership.

"Yet how many of them are religious leaders?" she asked.

Miss Chabaku added that the problem was not confined to Blacks. The all-White government of South Africa had not one woman Cabinet minister and it was an all-male group which had decided on abortion laws.

Seminary to DISPATCH 20/9/75 move again

(27)
EAST LONDON — The Federal Theological Seminary will definitely move from Umtata to the Lay Ecumenical Centre, Edenvale, Natal, next year.

This was confirmed by a seminary official, Rev. S. Gqubule, after a meeting of officials in East London.

"We have now been granted permission by the board of trustees of the centre," he said.

The seminary will sell the prefabricated buildings it is using at present.

It is believed that Mr Gqubule will be the seminary's next president — the first time a black holds the position. —DDR

CAPE HERALD 28/9/75

Dean speaks on Black consciousness

THE new Anglican Dean of Johannesburg, the Very Rev Desmond Tutu, said last week that he was an exponent of Black consciousness but being pro-Black did not necessarily mean being anti-White.

Speaking at his first official interview since his installation as the Dean of Johannesburg, Dean Tutu expressed his views on a wide range of topics including the racial situation in South Africa and Black consciousness.

South African courts of law have enjoyed a high reputation in the world,' he said.

Black consciousness, said Dean Tutu, was one of the most hopeful things in South Africa.

He said Blacks must accept themselves as human beings.

He said that being pro-Black did not necessarily mean being anti-White.

EXPONENT

The Afrikaner had his own consciousness and nobody said it was anti-Black,' said Dean Tutu.

He went on to say that he was also an exponent of Black theology.

'There's no neutral theology. What people have come to accept generally as normal is really White theology. There is nothing wrong with this as it is only the way White people are reflecting their own experiences as Whites,' he said.

Speaking on the Terrorism Act he said: 'If people had committed an offence, then the most sensible thing to do is to try them in court, and treat them accordingly.'

However, he explained that he was a patriot and would not like to hear South Africa being constantly being referred to as a police state.

'I am jealous of the reputation of South Africa because I am a South African. And I believe the

A 'PLATTELANDER' IN THE ANGLICAN HOT SEAT

RICHARD GIBBS in JOHANNESBURG

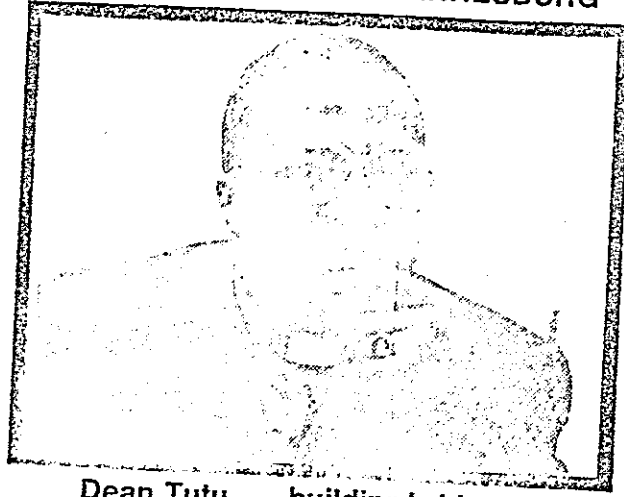
DEAN DESMOND TUTU, the first Black Dean of Johannesburg, is in his own words, "n plattelands kerel".

A true son of the South African soil and a patriot. But his patriotism is not blind: "I love this land passionately," he told me. "But ours is not a just society. There is discrimination and unfairness and many wrongs will have to be righted before we can have true reconciliation between Black and White."

At his installation as Dean of the largest and wealthiest diocese in South Africa this month, the Anglican Bishop of Johannesburg, the Rt Reverend Timothy Bavin, said: "Today... is the start of a new era for both the Church and South Africa."

For Dean Tutu the investiture marks the beginning of a mammoth task to try to bring about reconciliation between White and Black in a land where apartheid has torn them apart.

"There is still considerable goodwill on the part of Blacks willing to work for peaceful change



Dean Tutu... building bridges

— but time is running out fast. The White group must show they are willing to work towards fundamental change NOW."

In an interview in his tiny office in St Mary's Cathedral, Dean Tutu came across as a humble but sincere and forceful man, articulate, outspoken and totally dedicated in his beliefs of racial and social justice.

"I don't see myself setting out on a campaign to seek confrontation with the authorities. But where the actions of the State conflict with the law of God, as I see it, I will not hesitate to speak out," he said.

"I am firmly and deeply committed to reconciliation between Black and White in this country, but not cheap reconciliation."

"There can only be true reconciliation when there is true equality and the Black man can speak as a person with a firm voice."

"The time is ripe for Whites to give an indication that they are serious about peaceful change. And they could start right now by recognising the permanency of the urban African and granting us freehold rights."

Dean Tutu surprised many of his parishioners when he made it clear he would not be living in the Dean's official residence in the posh Johannesburg suburb of Lower Houghton.

He is having a modest R15 000 house built in Soweto — "with a good view of the railway line."

His reasons are simple:

He refuses to be given a special status which is denied the rest of the Black population.

"Living in Houghton would have compromised any chance I would have had in participating in reconciliation," he said.

"It would have meant becoming a marginal man. I would have belonged to neither group — Black nor White — and my role as a bridge-builder between the two groups would have been considerably compromised, if not made totally ineffective."

He said he felt slightly anxious about returning to South Africa after living a "free life" in England.

"There was a lot that was attractive about England, like buying our own house, which we can't do here, or taking our children to the ballet at the Royal Festival Hall."

"But after all, home is home and we love South Africa. I am truly glad to be back."

Dean Tutu worked as associate director to the Theological Fund of the World Council of Churches in London for three years.

The Tutus have four children. The eldest, Trevor (19), is studying science at King's College. Theresa (17) will be taking her "A" levels in June. The two younger girls, Naomi (14) and Mpho (11), will be going to Waterford School in Swaziland.

"I never want them to be subjected to Bantu Education," he told me. "It curbs a person's potential to develop to the full."

Church circles in Johannesburg are confident Dean Tutu will make a success of his seven-year appointment.

His charm, courtesy, easy manner and bubbling humour are necessary attributes in what has become known as the Anglican Church's "hot seat" in South Africa.

Thousands greet Tutu, the first Black dean

Rand Daily Mail
1/9/75

27

By MIKE DUFFIELD

IN AN unreal and unjust land, the installation of the Reverend Desmond Tutu as South Africa's first Black dean was a cause for great rejoicing, the Rt Rev Timothy Bavin, Anglican Bishop of Johannesburg, said yesterday.

Almost 3 000 Black and White worshippers packed Johannesburg's St Mary's Cathedral to standing room yesterday as Bishop Bavin placed his hands on Father Tutu's head to install him as Dean of Johannesburg — South Africa's largest and wealthiest Anglican diocese.

Witnessed by a specially invited central committee member of the World Council of Churches, Archbishop Sirkassian of the

Armenian Orthodox Church, Bishop Bavin said:

"These are crucial days for church and State in this land. If we can only rid ourselves of this fear of change and trust in God, there is a glorious future for us all."

It was fear that had led to the indecision of the Anglican Church in not acting against racism, oppression and exploitation. Fear, too, had allowed South Africa to be governed by a "ruthless ideology".

"In the last few weeks, we have witnessed another spate of detentions by the State.

"These detentions were motivated by fear and are, I believe, totally evil. We are constantly in fear of

the 'red bogey' of communism and yet we practise communism's methods to keep it at bay," Bishop Bavin said.

St Mary's Cathedral had a tradition of more than 50 years of White deans. "Today, the installation of Father Tutu is the start of a new era for both the church and South Africa," Bishop Bavin said.

Father Tutu, 44, formerly co-director of the

Theological Education Fund of the WCC and who arrived in South Africa from London last week, was then taken to the principal places in the cathedral.

In his first official function as dean, Father Tutu, speaking in Afrikaans, invited people of all races to worship at St Mary's. "You are all welcome, for you are all God's people," he said.



The Anglican Bishop of Johannesburg, Bishop Timothy Bavin, installs Fr Desmond Tutu as Dean of Johannesburg yesterday.

Daily Dispatch 1/9/75

3 000 see installation of first black dean

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Seminary asks for space aid

MERCURY

28/8/75

PIETERMARITZBURG

Mercury Reporter

AN APPLICATION by the Alice Theological Seminary for temporary accommodation at the Edendale Lay Ecumenical Centre here has been "sympathetically" received by the centre's board of trustees.

But according to the director of the centre, the Rev. Enos Sikakane, no final decision can be taken until further information is obtained from the seminary.

The seminary's application follows the recent expropriation of their land by the Government.

At a meeting on Tuesday the centre's board of trustees representatives of the KwaZulu Government and representatives of the seminary discussed the application in detail.

It was decided to write to the seminary registrar requesting details of how the seminary programme would be run at the

Edendale Centre.

The letter also suggested that representatives of the seminary visit the centre to discuss the facilities.

In addition, the letter asked the registrar to bear in mind "your needs and our needs and the additional structures which may facilitate the running of your seminary without adversely affecting our programme."

Mr. Sikakane said yesterday he could not add anything more to the prospects of the seminary moving to Edendale until the trustees had had a reply from Alice.

312
103
107
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Federal seminary on the move again

DAILY DISPATCH 20/8/75

27

UMTATA — The Federal Theological Seminary has finally decided it will have to move again by the end of this year, after no more than nine months in Umtata.

The seminary found a temporary home here in March after its property in Alice was expropriated by the Government. Ever since it has been under pressure both from the Transkei Government and from its host, the Anglican Diocese of St. Johns.

A meeting of the seminary council yesterday decided the seminary would have to resign itself to making yet another temporary move.

The Bishop of St. Johns, the Rt. Rev. James Schuster, had written to the seminary council chairman, Dr. E. Hewson, that he would not allow the seminary to stay longer than until June 1976 in any case.

His own discussions with Paramount Chief Matanzima

the bishop said had reached the stage where the Chief Minister was demanding the seminary leave by the end of 1975 unless "all trouble makers" were expelled.

Bishop Schuster had later dropped his demand for a disciplinary committee, the seminary president, Dr. Theodore Simpson, said yesterday.

Dr. Simpson said he had written to the Chief Minister nearly three weeks ago to ask for an interview but had had no reply. The only news of Chief Matanzima's demands had been from the bishop.

It was a major blunder, he said, that the bishop should have chosen to enter into secret negotiations with the Chief Minister and had deliberately excluded seminary leaders.

Dr. Simpson said Bishop Schuster must have known his conditions for allowing

the seminary to stay another six months were impossible.

He said the temporary move to Umtata had cost hundreds of thousands of rands of the seminary's compensation money. Some of the prefabricated buildings put up here could be sold, but to have to move again after less than a year was disastrous.

But staff and students, he said, were united that the community should go on in spite of discomfort. They had responded without bitterness to the Chief Minister's threats and accepted that the bishop had no reasonable alternative but to ask them to go.

Dr. Hewson, confirmed the seminary would be moving to another temporary site by the end of the year. They had two possibilities in mind — one in Natal — and also they had a fairly clear idea by now of where they would like to build the new seminary.

But this was a project which would take several years — the buildings at Alice had taken three years to complete.

Paramount Chief Matanzima refused to make any comment about the seminary yesterday. Bishop Schuster could not be contacted.

Dr. Simpson completed his term as president of the seminary at the end of 1975, and will be replaced by the Rev. S. Gqubule, who will be the first black president.

Mr. Gqubule was chosen this week by the seminary council which normally elects a new president from one of the four college principals every four years.

Mr. Gqubule, who recently returned from a study trip abroad has been associated with the Federal Seminary as a lecturer ever since its inception. He became principal of its John Wesley Methodist College two years ago. — DDC.

Church spotlight

on race gap

STAR
22/8/75

27

What gives Whites the right to tell people of other races in South Africa what is good for them? This question comes over in a newly published book containing interviews with 13 leading Black churchmen.

"Stemme Uit die Swart Kerk" (Voice out of the Black Church), is the result of interviews Dutch Reformed theologian Dr Piet Meiring had last year with Black churchmen of all denominations.

"While dialogue (between Black and White) on a social and political level can be fruitful it is absolutely of life and death necessity for the Church," Dr Meiring writes in his introduction.

"Although we (Black and White) have lived together for more than 300 years in the same land we are still not certain how to greet and speak to each other."

In the informal interviews which follow Dr Meiring allows his subjects full range to speak their feelings on race relations, politics, dialogue and Black theology.

Father Louis Hett (Anglican) of Riverlea Coloured Township, Johannesburg:

"It is not the laws that must change in the first place but the attitudes of people."

"What we need in South Africa is a sort of spiritual Chris Barnard to undertake heart transplants — thousands of them."

The Rev Sam Buti (Dutch Reformed Church in Africa), Alexandra Township, Johannesburg:

"Separate development may be a logical policy. You can perhaps try to explain it from the point of view of the country's history, but a biblical teaching it is not."

"Why can we not have the rights of the land which people from outside the country get so easily?"

"What will the future of the homelands be? Will not the citizens of the homelands in 100 years time say to each other: 'Why are we sitting here? Our fathers once lived in the whole of South Africa. Who fooled them so they were removed from there? We must take it back.'"

Dr Manas Buthelezi (Lutheran and Christian Institute):

"There are many Black Christians, especially young ones, who feel the time for working together is past. This creates problems for us."

"The 'non-Whites' never had a meaningful share of riches and power in our country, they have been treated as shadow people. Therefore we must replace 'White theology' with a 'Black theology.'"

'SLAVE'

The Rev Shun Govender (Indian Reformed Church):

"The starting point of the church in South Africa must be the will of God and not the 'situation.'"

"If the church takes the 'situation' as the starting point, then one of two things happen: the church conforms, becomes the status quo church and protects the 'establishment,' or it opposes the status quo and becomes attached to the frustrations and needs of people. Then it is a slave."

The Rev Maurice Ngakane (associate secretary, SA Council of Churches):

"It is an unjust and painful argument to say Blacks do not have enough leaders to fill responsible positions. We have such people — on Robben Island. As soon as a Black man distinguishes himself he is either banned, placed under house arrest or sent to Robben Island."

hits at detente

27

24/7/75

Cape Times Correspondent

HAMMANSKRAAL. — The South African Council of Churches last night adopted a resolution on détente that could start another Church-State clash.

The resolution caused a sensation when it became known to delegates at the national conference yesterday. It was proposed by the Rev Douglas Bax of St. Bede's Seminary, Umhata, who last year proposed the resolution on conscientious objection which caused fierce Government reaction.

The resolution said that the SACC welcomed all détente and all dismantling of racial discrimination. The Government had taken superficial steps to reverse racial discrimination. It called for a radically new social order in which there would:

- A fair sharing of power, responsibility and adequate housing for all Black people.
- An end to the present migratory labour system and the consequent disruption of Black families.
- The right of Blacks to own land and homes, and to open shops, businesses and industries, wherever they wish.
- Proportionately equal money spent by the State for the education of children of every race.
- Adequate centres to train people of all races for commerce and industry.
- An end to job reservation and the colour bar in industry and commerce.
- The same rate for the job for people of every colour, the right of Blacks to form trade unions and (as a last resort) to strike for better wages.
- An end to banning, house arrests and detentions without trial.

DUMPING GROUND

The conference accused the Government of planning to create another "vast dumping ground" of 200,000 people at Committed in the Eastern Cape.

The resolution warned that unless there was a far more radical and rapid reversal of the whole racial policy, peace would not be achieved.

Instead the violence of white oppression will continue to lead inevitably to its violent rejection. We also deplore that while the Government seeks détente with countries outside South Africa, it is seeking to terrorize many of its internal critics and opponents into silence.

Migrant

labour

STAR
17/7/75

hits church

Religion Reporter

A Lutheran bishop has blamed migrant labour for the sharp decrease in the membership of congregations in Black churches in rural areas.

Bishop D W Giesekke, of the Evangelical Lutheran Church (Transvaal), said in his pastoral address at the synod of the Transvaal regional church that the loss of members in congregations in Black churches was "a matter of grave concern."

He added there were two reasons for the rapid decrease in membership in congregations in rural areas. — migratory labour and the system of having children attend schools which were away from their own homes.

FAILED

He said that Black fathers, who were migrant labourers, had to live in urban areas. They thus often failed to find their way to their own churches.

Black children who lived in boarding schools were often unable to go to a church of their choice.

The Evangelical Lutheran Church in the Transvaal, according to EduNews is the biggest of the four Black Lutheran churches in South Africa.

It has a membership of about 130 000, and some of its largest congregations are found in the rural areas in the Transvaal.

27

Cape Times 15/7/75

Charge withdrawn

A CHARGE of trespassing against the Rev David Hamilton Russell, of Cape Town, has been withdrawn, the chief prosecutor of the Wynberg Magistrate's Court, Mr M S Knox, confirmed yesterday.

The charge arose from

an incident earlier this year when Mr Russell visited the Crossroads squatters camp near D F Malan Airport without a permit. He was charged with illegally entering land belonging to the Bantu Affairs Administration Board.

When asked whether the withdrawal of the charge was connected with the claim that Mr Russell had witnessed the tearing down of shanties at the camp following a Supreme Court special interdict prohibiting this, Mr Knox said: "Yes, I suppose you could put it like that."

Mr Russell, who refused to pay an admission of guilt fine, had intended to call the Archbishop of Cape Town, the Most Rev Bill Burnett, as a witness.

In 1973 Mr Russell was acquitted of a trespassing charge in Kimberley after he allegedly entered the Galeshewe African township without a permit.

Mr Russell has been involved in several vigils for detainees and protests against the Government's policy of moving people to resettlement camps in the homelands.

No detente between State and Church

27

11/1/75 — SACC JOURNAL

The Argus Religion
Correspondent

BY its recent actions against church bodies in South Africa, the Government has made it clear that there is to be no detente in its relations with these churches, according to Ecunews, a weekly publication of the South African Council of Churches.

The article, by Mr David Thomas, editor of Ecunews, said the Le Grange Commission report

made it clear the Government and the United Party were increasingly impatient of any criticisms of solutions being put forward by churches which do not fall within the scope of official White political thinking.

It added: 'The tendency is to accuse all agencies which fail to subscribe to the policies and the thinking of the Government of favouring violent change' — an accusation that was groundless.

Transkei bars ^{RDM} theology ^{17/8/75} students

1 (27)
8-10

Own Correspondent

UMTATA. — Members and students of the Federal Theological Seminary in Umtata have been banned from entering Transkeian government school buildings to preach or address students and teachers.

The secretary of the Department of Education in the Transkei, Mr G. L. Kakana, has sent out circulars on this to all principals of government schools, circuit inspectors, wardens, superintendents, of church-controlled, tribal or other private hostels attached to government schools in the Transkei.

SEVERE

Failure to comply with the instruction will result in severe remedial steps being taken against the parties concerned, said the circular.

The circular, No 8 of 1975, reads:

"It has been decided to debar members and students of the Federal Theological Seminary from entering any grounds or buildings of any school or any hostel controlled by or falling under the jurisdiction of the Transkei Education Department for the purpose of preaching to, or addressing for any reason, pupils, students, teachers or any other persons attached to such schools or hostels."

TRIBAL

The circular further states that this instruction is also applicable to church-controlled, tribal or any other private hostels attached to government schools in the Transkei.

Mr Kakana said he was too busy to comment on the circular.

The members of the seminary could not be contacted yesterday for comment.

Lutheran 27

Church probes ethics

Religion Reporter ^{5-STAR} 15/5/75

The Lutheran Church has asked whether it is possible to support the present political system in South Africa while at the same time proclaiming the Gospel with honesty and sincerity.

This controversial question was raised when a direct challenge on issues related to "liberation, reconciliation, justice and true humanity" in Southern Africa was addressed to all churches by more than 40 leading Lutheran theologians.

The Federation of Evangelical Lutheran Churches in Southern Africa has more than 1-million Black and White members.

Among recommendations made to all churches after a consultation of the Lutheran theologians, were:

● That the church should strive for the adoption of a system of sharing wealth and possessions which would be closer to the ideal of Christian community as portrayed in the New Testament.

● That Christians in South Africa should ask whether it was possible to support the present poli-

...ording to the Americans, told Mr Callaghan very bluntly that he would serve the cause of world peace by keeping his nose out of the whole affair. Whereas the British Foreign Secretary had no credit in the bank on either side, Mr Easum had by then built up a measure of trust on both sides. His role was less than that of an honest broker because at no time did he seek to create a compromise as Dr Kissinger tried to do in the Middle East. But it was more than nothing. One high American source says it was a matter of "providing a little oil." In effect, Mr Easum

Seminary — blacks were consulted says Botha

27

Daily Dispatch
6/5/75

CAPE TOWN — Black leaders were consulted about the expropriation of the Federal Theological Seminary at Alice, the Minister of Bantu Administration and Development, Mr M. C. Botha, said in the Assembly yesterday.

But as these consultations were held in confidence, the Minister said he would not reveal their names.

Mr Botha was responding to a speech by Dr A. L. Boraine (PP, Pinelands) who had asked the minister which black social political or religious leaders were consulted before the decision to expropriate the seminary was taken.

The minister said there was a black minister in the seminary delegation which met him, but he would not disclose the names of other black people consulted.

Earlier in the session, Mr Botha told Mr T. Aronson (UP, Walmer) that although the seminary was situated in the Ciskei homeland, the Ciskei Government had not been consulted about the expropriation.

In another question this session, Mr Botha told Dr Boraine that although the South African Bantu Trust Fund would be the body providing the funds for the expropriation, no black people had a say in its allocation.

So, which black people the minister consulted remains a mystery.

In reply to another question by Dr Boraine about why the notice of expropriation was only 30 days, the Minister said although the notice was indeed 30 days, this was not notice to the seminary to leave the premises at Alice.

The date of departure from the seminary site at Alice was to be negotiated with the University of Fort Hare, but the seminary authorities had in any event decided to leave.

Asked by Dr Boraine whether there were any other reasons for the expropriation besides the need for land by the University of Fort Hare, Mr Botha replied that the reasons which had been publicly stated by the government were the actual reasons for the expropriation.

Although the seminary authorities and others had suggested there were other motives, this was aimed at creating suspicion.

However, a subsidiary reason for the expropriation was the fact that the seminary had not used the facilities at Fort Hare, although this had been an important consideration when the seminary was established in 1961.

As the seminary did not use the university facilities, it was quite possible for it to be established elsewhere.

Although the Government had offered the seminary authorities assistance in finding a new site, Mr Botha refused to give the assurance to Dr Boraine that students of all races would be permitted to study at the new seminary site.

In his capacity as Minister of Bantu Administration and Development, he was only responsible for black students and could not answer for the position of Coloured, Indian and white theological students. This had wider policy implications.

Questioned by Mr G. B. D. McIntosh (UP, Pinetown) whether he was aware that the seminary had, for theological reasons, been considering moving closer to an urban area, Mr Botha replied: "I am not aware of that." — PC.

Bishops

W/EARBUS

urge

1/5/76

Swapo

① 266

② 27

talks

By Brian Stuart

CONTROVERSIAL

Bishop Colin Winter and Suffragan Bishop Richard Wood, expelled by the South African Government, are to remain the Anglican Church's leaders in South West Africa.

THE full Synod of Bishops of the Anglican Church has also formally called on the Government to start talks with the South West African People's Organisation (Swapo).

The Anglican bishops have just completed a week-long meeting in Mazenod, Lesotho, attended by bishops from throughout Southern Africa, including South West Africa and Mozambique.

Bishop Winter and Suffragan Bishop Wood were both expelled from South West Africa and are living 'in exile' in London.

In a statement following the Mazenod synod, the Anglican bishops said they had not discussed nor called for the resignation of Bishop Winter.

RESOLUTION

IT LTD (PTY)

tee bolts and nuts
rg screws
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screws
Screws
sile bolts and nuts

ERIC HASSELBACH
/51-1913/51-6393

Sat. Disp. 29/4/75

(27)

Seminary paid R2m for land

UMTATA — The president of the Federal Theological Seminary, Dr R. T. Simpson, confirmed yesterday that more than R2 million had been paid out in compensation for the seminary's property at Alice, expropriated last month.

But it seemed that this was not enough, he said. "We were told this was the maximum the Government was allowed to pay out," Dr Simpson said. "But we still have to consider whether to accept it or not."

"Our researches so far indicate that this figure is a far from adequate payment."

Dr Simpson said the seminary had submitted its claim and requested an advance payment, but instead they had been paid out directly.

"At the moment, though, our biggest worry is to keep the sum intact until we are ready to start building again. We shall have to have it invested against inflation because our expenses will be very high once we start building and moving again."

Unfortunately the move to Umtata had involved the seminary in considerable expense and it was having to dip into capital. While he had not issued an appeal for money, Dr Simpson said, the seminary was glad people had continued to send donations. — DDR.

[Faint handwritten notes]

RDM 28/4/75

Seminary gets R2m recompense

- Staff Reporter

THE FEDERAL Seminary at Alice has been paid compensation by the Government of more than R2-million, but it cannot touch the money until the institution's full claims have been settled, according to the Christian Leader, the Presbyterian and Congregational Church journal.

The journal, the mouthpiece of two churches represented at the seminary, says in its latest issue there is still an urgent need for funds to help the seminary through its interim period at Umtata.

The seminary has been forced to move to make way for the expansion of the University of Fort Hare.

According to the journal, the seminary is straining under the sudden and severe expenses — more than R10 000 for the move from Alice, R750 monthly for furniture storage and R200 000 which the proposed emergency buildings are expected to cost.

There is already a huge overdraft at the bank in Umtata.

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Doc. 7 Disp 26/4/76

Seminary: bishop's questions

JOHANNESBURG — There were "serious grounds for sinister suspicions" as to the true motive underlying the Government's expropriation of the Federal Seminary at Alice, the Anglican Bishop of Johannesburg said yesterday.

The Right Rev Timothy Bavin added: "These are only strengthened by the timing of the order — all the students had left and only a month was given to find and move to new premises — an absurd and totally unreasonable demand which was plainly impossible to fulfil."

"It all looks like a major attack on the Church and is certainly at variance with the claim that we are a Christian country," concluded Bishop Bavin.

Earlier the Minister of Bantu Administration and Development, Mr M. C. Botha, had issued a 1300-word statement on the expropriation.

"I wanted the Federal Theological Seminary's property, the seminary would not sell it to me, so I took it," read the Minister's statement, the Rev Theo Kotze, Cape regional director of the Christian Institute, said. — DDC.

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Silence shrouds seminary talks

Natal Mercury Reporter 25/4/75

UMTATA — A crucial meeting between the Transkei Cabinet and the authorities of the Federal Theological Seminary, which is threatened with eviction from the homeland, ended with both sides refusing to speak to the Press yesterday.

Approached immediately after yesterday's meeting the Transkei's leader, Paramount Chief Kaiser Matanzima, said:

"This matter is confidential. I have no comment to make."

He and his Cabinet met a delegation of college principals from the Seminary as well as the Anglican Bishop of the Diocese of St. Johns, the Rt. Rev. James Schuster, and Canon R. Briggs, the principal of St. Bedes Anglican College, which is threatened with expropriation should it continue to harbour the Federal Seminary's 113 students and 15 staff members.

When reporters visited the Seminary shortly after the meeting, doors were closed in their faces by students, who

explained they had been summoned to a confidential meeting with members of the Seminary delegation.

The Seminary arrived in Umtata six weeks ago after the property it had occupied for 12 years at Alice was expropriated by the South African Government, ostensibly to give nearby Fort Hare University room to expand.

A few weeks after their arrival in Umtata, Chief Matanzima initially threatened to close the Anglican Diocese and seize all the Church's mission sites unless the Federal Seminary was expelled.

Seminary take-over was 'piracy'

Natal Mercury 25/4/78

Political Correspondent

CAPE TOWN—The Government's forced take-over of the Federal Seminary at Alice, in the Eastern Cape was yesterday condemned as "an act of piracy" by Dr. Alex Boraine, Progressive Party MP for Pinelands.

Dr. Boraine was reacting to the statement made the previous day by the Minister of Bantu Administration and Development, Mr. M. C. Botha, on the expropriation of the Seminary for use by the University of Fort Hare.

"It is astonishing that the Minister should make a statement at this late stage, bearing in mind that the expropriation

order was served on the Seminary as far back as November last year.

"The Minister's belated attempt to defend what can only be described as an act of piracy will convince no one who is aware of the history of the Seminary," he said.

Dr. Boraine disputed the Minister's claim that Fort Hare had no land to expand on.

Fort Hare, he said, had a "fair amount of room" left for buildings and there was unbuilt-up land in almost any direction "for scores of miles."

Dr. Boraine accused Mr. Botha of revealing "a total lack of sensitivity" towards the history of Black South Africans.

"The land on which the Seminary stands was part of the site given to the Church of Scotland by Chief Thyali more than 100 years ago for the work of the Church in education, medicine and other missionary endeavours.

"It is ironical that the Seminary should be expropriated in terms of the South African Bantu Trust and Land Act, thus making this land legally Black, yet placing it formally in the hands of those who impose White policies on Blacks.

"There is no indication that the Government has at any time sought the views of Black religious, social or political leaders.

"One is forced to the conclusion that the real reason for the take-over is that the life style of the Seminary, based on a Christian community, with no heed to racial discrimination, is an embarrassment to Fort Hare," said Dr. Boraine.

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Don't return yet, *R.D. in 27/4/75* students are told

Own Correspondent

UMTATA. — Students at St Bede's Anglican Theological College in Umtata have been told not to come back until the atmosphere between the Federal Seminary and the Transkei Government has cleared.

Messages went out to students last week that they were not to come back to Umtata for the beginning of the new term yesterday.

The principal of St Bede's, Canon R. Briggs, said the start of the term had been delayed to allow the Federal Seminary authorities and the Transkei Government to

clear up any remaining differences between them.

In any case, he said, facilities like the library and the new kitchen were not yet in full operation — he hoped they would be in working order within a week.

DISCUSS

The president of the Federal Seminary, Dr R. T. Simpson, said his students had all come back and lectures had started yesterday. He hoped to discuss the controversy with them before his invitation to meet the chief minister, Chief Kaiser Matanzima, again later this week.

Axe still poised, warns ^{RDM} chief ^{11/4/78}

Staff Reporters

FEDERAL Theological Seminary authorities yesterday dissociated themselves from "offensive remarks" contained in a document used by some of their students at a "Black Heroes Day" commemorative service in Umtata.

The remarks angered the Transkei Chief Minister, Paramount Chief Kaiser Matanzima, and led to his threat to expropriate the Anglican college of St Bede's where the Federal Seminary is temporarily housed.

Although the situation has cooled following talks between Chief Matanzima and clergymen, the Chief Minister made it clear to the Rand Daily Mail yesterday that an axe still hung over both the college and the seminary.

"It all depends on them," Chief Matanzima said after describing the documents as blatantly political and an incitement to revolutionary change.

After an interview with Chief Matanzima yesterday, Dr R. T. Simpson, president of the Federal Seminary, promised to tell the students when they returned from holiday that they were guests of the Transkei and should maintain good relations with their hosts.

The Federal Seminary was based in Alice until its land was expropriated by the South African Government last year.

It was learned yesterday that even before the Federal Seminary moved from Alice to Umtata, Chief Matanzima warned clergymen that he would not tolerate any propagandising by Saso militants.

Chief Matanzima was doubly incensed because, as he put it yesterday, "lecturers were involved", a point conceded by a clergyman who has been in the thick of it since the Chief Minister's angry threat of expropriation.

Dr Simpson said yesterday: "The service was not arranged by the seminary and did not take place on seminary premises — and I was not informed, as president of the seminary, that there was any intention of holding such a service."

The pamphlet or document in question was drawn up by Saso and its sister organisation, the Black People's Convention, and is entitled "The Way to Sharpeville."

It is understood that the Chief Minister was particularly angered by two statements in the document:

Seminary head says row settled

Daily Disp. 11/4/75

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UMTATA — The president of the Federal Theological Seminary, Dr T. R. Simpson, came away from a meeting with the Chief Minister of the Transkei yesterday confident that the row between them had been patched up.

Dr Simpson had flown back from Johannesburg to meet the Chief Minister yesterday. He is to return today to continue his business there.

"My discussion with Chief Matanzima was very cordial," Dr Simpson said. "My impression is that he is prepared to listen to our point of view and to work closely with us in clearing up this very unfortunate affair."

Only the day before Chief Matanzima had told the Transkei Legislative Assembly he would expropriate the property of St Bede's College, the Umtata Anglican seminary which has been host to the federal seminary. It continued to "harbour these people."

But in subsequent discussions with St Bede's and seminary staff that day, the Chief Minister had adopted a more compromising attitude and the business of the expropriation had not been mentioned again.

"Chief Matanzima said nothing to me about expropriating St Bede's," Dr Simpson said. "My impression is that the Chief Minister now intends to handle the matter by discussion between the Transkei Government and the seminary authorities."

"We both hope we will be able to bring this to a satisfactory conclusion. I hope it will be possible to get on

amicably with the government for as long as it is necessary for us to stay in the Transkei."

Dr Simpson said the churches were busy looking for a new site for the seminary, but even if building could be started in 1976, it would probably be some time like three years before the seminary would be able to move again.

In a statement he issued after seeing Chief Matanzima, Dr Simpson said it ought to be made clear that the Chief Minister had not issued any threats in Parliament against the Anglican Diocese of St Johns, although it seemed he had contemplated some action against the federal seminary and St Bede's.

Dr Simpson said: "I deeply regret that the Daily Dispatch, for which I have a high regard, has formed the opinion that the Chief Minister has committed himself to a position of extreme hostility toward the seminary. The impression I have formed as a result of my interview with him is that he is prepared to listen to our point of view and to work closely with us in clearing up this very unfortunate affair."

"There has been much misunderstanding here and I hope that the Daily Dispatch will play its part in giving the public a better understanding of what has happened."

Dr Simpson said Chief Matanzima had been under considerable provocation when he made his first statements. He had naturally been much distressed by cer-

tain statements which appeared to have been made by a group which included some people from the seminary.

"I have seen some of the material allegedly used in this service. In my view some of the remarks in the document are offensive and could be construed as a grave discourtesy to the Transkei Government."

"The seminary authorities completely dissociate themselves from these offensive remarks and deeply regret that any members of the seminary community may have in any way been associated with them."

"I believe the Chief Minister has behaved quite properly in asking us to investigate this matter on the return of the students. I believe his willingness to meet us and discuss the matter with us shows a courtesy and restraint which give hope that the relationship between the seminary and the Transkei Government will be harmonious and friendly."

Dr Simpson said students could legitimately hold views about the rightness or wrongness of the separate development policy, but there was no justification for their insulting and offensive language.

The seminary as such was a religious and not a political institution. Individual Christians might well form their own opinions, but they ought to be able to express them without indulging in abuse of particular persons or lending themselves to what could appear to be a violent attack on the particular government in

power.

"I would expect that candidates training for the Christian ministry would be able to express themselves with dignity and restraint."

"The next thing which has to be done is to interview the students when they return and ask them to give an account of their involvement in this matter. Naturally I would like to hear their own account of the matter and to discuss with them the extent of their involvement."

Dr Simpson also said in the interview that there had never been any suggestion that the federal seminary should move to Peddie.

If the Chief Minister had formed the impression that the seminary had been offered a site in Peddie he must have been misinformed.

Dr Simpson said Peddie would anyway have been unsuitable as a site because of its rural location and inaccessibility.

The Republican Government, he said, had in fact made no specific offers of land, although it had offered the co-operation of one of its officers in finding a new site.

"We anticipate we may be able to take up this offer in the near future," Dr Simpson said.

Chief Minister Matanzima reacting to yesterday's Daily Dispatch editorial in which it was said that prosecution of the students concerned would have been better than threats against the seminary, said:

"Courts are meant for criminals and none of the

members of this institution are liable for criminal charges. Subversive activities cannot be allowed to go on unchecked.

"The State has to be saved from any form of incitement to revolution and ejection of the seminary from the Transkei will contribute to the maintenance of law and order in the area."

"No government will wait until its state is plunged into a blood-bath before embarking on preventive measures. I hope the Editor of the Daily Dispatch will not play the part of a godfather to subversive movements."

"My duty is to maintain law and order in the Transkei and I am prepared to do this at any costs regardless of what the people think of me."

"I hope this honourable gentleman, Mr Woods, will not add fuel to the fire lest we should regard him as an inciter." — DDR.

Matanzima denies threat to Anglicans

Staff Reporter

TENSION between the Transkei Government and the Anglican Church eased yesterday after a meeting between Paramount Chief Kaiser Matanzima and church representatives.

The meeting took place after a reported threat by the Transkei Chief Minister to expropriate Anglican mission sites unless the church expelled the Federal Theological Seminary from its temporary home at St Bede's College in Umtata.

Cannon Robin Briggs, principal of St Bede's said last night: "It is my impression that Chief Matanzima has made a major effort to defuse the situation."

Chief Matanzima himself denied issuing a blanket threat against the Anglican Church in the Transkei, though admitting that the threat was contained in his notes.

He explained in a special statement to the Legislative Assembly that the notes had been written under provocation, but stressed: "I did not utter these words in the House."

But while dissociating himself from the general warning to the Anglican Church, he reiterated that he would "act firmly" against St Bede's on the Federal Seminary issue.

Chief Matanzima's anger

against St Bede's College and the Federal Seminary was aroused after a service commemorating "Black Heroes Day" in Ngangelizwe township, near Umtata.

The service was allegedly held by seminary students, who issued what Chief Matanzima dubbed an "obnoxious document" with the purpose of "inciting people to change by revolution".

Chief Matanzima had two separate meetings with church representatives yesterday — the first with delegates from the Federal Seminary and the second with Cannon Briggs.

The Federal Seminary men who attended the talks were the Rev J. Francois Bill and Dr J. V. Leatt, who were given copies of the "obnoxious" document.

"He required us to study it carefully and to discuss it with our students and staff and promised he would grant us a further interview after that had been done," Mr Bill said.

The clergymen tried to explain that they could not be held responsible for what individual students did as private people.

● According to Pressmen in Umtata, the original statement threatening action against the Anglican Church was issued by the Chief Minister's office and a copy — with a covering letter from Chief Matanzima — sent to Cannon Briggs.

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Students 'bent on revolution'

RDM 9/4/75

UMTATA. — The Chief Minister of the Transkei, Paramount Chief Kaiser Matanzima, told his Parliament in Umtata yesterday that the students of the Federal Theological Seminary, which moved from Alice to Umtata last month, were a threat to the security of the Transkei and should be removed to Peddie.

He said he had "a most obnoxious document" which had been distributed by students of the seminary "at a so-called church meeting" at Ngangelise Township near Umtata on March 24.

His Cabinet had studied the document thoroughly and had concluded that it was intended to "incite" the people of the Transkei towards revolution.

The document was distri-

buted to Transkeian citizens at "a so-called Black heroes commemoration service where certain people, including the clergy, were ordered out of the building because their presence was undesirable".

Chief Matanzima asked what the purpose of the seminary was.

"Is it religious training, or the training of people to bring about revolt against standing authority?"

"I submit that this institution is bent on nothing else than inciting people to change by revolution."

Chief Matanzima quoted from the document which he said was issued by Saso and the Black Peoples Convention which everyone knew to be Leftist organisations.

— Sapa.

4 March 1975.

X Compensation for expropriation of Federal
Theological Seminary at Alice

*37. Dr. A. L. BORAINÉ asked the
Minister of Bantu Administration and
Development:

- (1) (a) From what fund is the compensa-
tion for the expropriation of land
and buildings of the Federal Theo-
logical Seminary at Alice to be paid
and (b) who controls this fund;
- (2) whether any Bantu persons have a
say in its allocation; if so, what
Bantu persons.

The DEPUTY MINISTER OF BANTU
DEVELOPMENT:

- (1) (a) South African Bantu Trust Fund.
(b) The Trustee.
- (2) No.

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21 February 1975.

Expropriation of Federal Theological
Seminary

*31. Mr. W. G. KINGWILL (for Mr. G. B. D. McIntosh) asked the Minister of Bantu Administration and Development:

- (1) Whether the Advisory Council of the University of Fort Hare was consulted about the expropriation of the land of the Federal Theological Seminary at Alice; if not, why not; if so, what was its reply;
- (2) on what date was the last letter on the proposed expropriation sent to the Council of the Seminary prior to the delivery of the expropriation order;
- (3) what church organizations have been affected by the expropriation;
- (4) whether alternative sites have been offered to the Seminary by his Department; if so,
- (5) whether students of various races can be trained at these sites.

†The DEPUTY MINISTER OF BANTU DEVELOPMENT:

- (1) Yes. That the matter be treated by means of negotiations.
- (2) No letter was addressed to the Council of the Seminary in respect of the expropriation.
- (3) The Church of Scotland Trust and the Bantu Presbyterian Church.
- (4) The Department of Bantu Administration and Development offered the assistance of an officer in selecting a suitable site for the re-establishment of the Seminary and the reaction of the Seminary is still being awaited.
- (5) An alternative site has not yet been selected and/or allocated.

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18 February 1975.

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Vacating of Federal Theological Seminary
at Alice: Alternative accommodation

*31. Dr. A. L. BORAINÉ asked the
Minister of Bantu Administration and
Development:

- (1) Whether the Federal Theological Seminary at Alice has been given notice to vacate any of its buildings; if so, (a) (i) which buildings and (ii) for what purpose are they used at present and (b) by what date have they to be vacated;
- (2) whether any alternative accommodation has been offered to the seminary; if so, where; if not, why not.

The MINISTER OF BANTU ADMINISTRATION AND DEVELOPMENT:

(1) Yes.

(a) (i) St. Columba's College and St. Peter's College.

(ii) For the purpose of the University of Fort Hare.

(b) 17 February 1975.

- (2) The Department of Bantu Administration and Development offered the assistance of an officer in selecting a suitable site for the re-establishment of the Seminary. The reaction of the Seminary is being awaited.

The Seminary were granted occupation of the following buildings, namely: Administrative block, Adams College, John Wesley College, St. Peter's Chapel and certain staff houses.

Dr. A. L. BORAINÉ: Mr. Speaker, arising out of the reply of the hon. the Minister, is he aware that the Seminary has now decided, as a result of these two major buildings being taken over, to vacate the total premises and to move to Umtata, where there is a signal lack of accommodation, and will the hon. the Minister be prepared to review the situation in the light of this inconvenience?

The MINISTER: Mr. Speaker, I was not officially informed about it. I am not going to review the position.

4 February 1975

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* Undertakings regarding Federal Theological Seminary at Alice

*25. Mr. T. ARONSON asked the Minister of Bantu Administration and Development:

- (1) Whether any undertakings were given by him or his predecessors in regard to the Federal Theological Seminary at Alice about occupation of its present premises; if so, what undertakings;
- (2) (a) on what date was it decided that the premises should be vacated by the Seminary and (b) on whose representations was this decision made;
- (3) whether objections were lodged against the vacation of the premises by the Seminary; if so, by whom;
- (4) under what homeland government does this Seminary fall;

- (5) whether this homeland government was consulted; if so, what was the nature of the consultations;
- (6) whether his Department is prepared to reconsider its decision; if not,
- (7) when will compensation be paid to the Seminary.

The MINISTER OF BANTU ADMINISTRATION AND DEVELOPMENT:

- (1) No.
- (2) (a) and (b) The Minister of Bantu Administration and Development has decided that the properties which were expropriated, will be made available to the University of Fort Hare on 7 February 1975 and that if the Seminary wishes to rent part of the property temporarily, the Principal of the University should be informed of their requirements by 10 February 1975. The Principal of the University of Fort Hare will decide what part of the property can be made available. It is not a matter of immediate vacation altogether.
- (3) Objections have been received from various bodies and institutions.
- (4) Although the Seminary is situated in the Ciskei, it has not yet been allocated to a homeland government.
- (5) No.
- (6) No.
- (7) As soon as possible.

Mr. T. ARONSON: Arising out of the hon. the Minister's reply, could he indicate whether, under these special circumstances, he would consider replacement value as one of the bases for arriving at the amount of compensation to be paid?

The MINISTER: Valuations are made in terms of the law.

4 February 1975.

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X Negotiations with Council of Federal Theological Seminary at Alice

*18. Dr. A. L. BORAINÉ asked the Minister of Bantu Administration and Development:

- (1) Whether his Department conducted any negotiations with the Council of the Federal Theological Seminary at Alice for the purchase of their land and buildings; if so, (a) over what period did the negotiations take place and (b) what was the outcome;
- (2) whether the land has since been expropriated; if so, (a) when was the order served, (b) on what date was the expropriation to take effect, (c) what amount of compensation was offered, (d) what was the reason for the expropriation and (e) what was the Council's response thereto;
- (3) whether he will make a statement on the matter.

The MINISTER OF BANTU ADMINISTRATION AND DEVELOPMENT:

- (1) Yes.
 - (a) Since 1970.
 - (b) Negative.

(2) Yes.

- (a) 26 November 1974.
 - (b) 26 December 1974.
 - (c) No compensation offered yet.
 - (d) Additional land is urgently required for extension of Fort Hare University and normal negotiations to purchase the land were unsuccessful.
 - (e) The Council is not in favour of the expropriation.
- (3) No, a statement has already been made on 26 November 1974 and 3 February 1975.

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Seminary: why is it expendable?

JANUARY 10, 1975

(27)

What lies behind the expropriation of the Federal Theological Seminary at Alice? Officially it is to give Fort Hare more land for expansion. The first principal of the Anglican constituent college at the seminary, Father Alfred Stubbs, says Fort Hare may take possession of the seminary's buildings but cannot possess its spirit. Father Stubbs is now Director of Theological Education for the Diocese of Johannesburg.

On Tuesday, November 26, 1974, the Council of the Federal Theological Seminary was served with a notice of expropriation under the Bantu Trust and Land Act. On the same day the Minister of Bantu Administration and Bantu Education, Mr M. C. Botha, issued a statement claiming that the property was urgently required by the South African Bantu Trust in order that additional land might be made available to the University of Fort Hare in its immediate environment. "It is felt," he said, "that a larger section of the black people will benefit by this measure."

You remember the story of Naboth's vineyard? Naboth was a simple Israelite. He had a small family inheritance, which unfortunately attracted the envy of Ahab, the all-powerful king of Israel. "Give me your vineyard," said Ahab, "since it adjoins my house, and I will give you a better one; if you prefer, I will give you its worth in money." A reasonable "request" from an absolute monarch? But Naboth answered: "The Lord forbid that I should give you the inheritance of my ancestors!"

In March, 1971, the Seminary Registrar received a letter from Professor De Wet, Rector of Fort Hare University, which said in effect: "Give me your property, which adjoins my university, and I will help you to get another property, or see that you get its worth in money."

And in due course the Seminary Registrar, instructed by its council after consultation with all the churches who support and use the seminary, replied: "The Lord forbid that we should give you the inheritance of our ancestors!"

For this land, as Professor Monica Wilson has written in the current issue of the SA Outlook, like the land on which Fort Hare was built, had originally been given by the Xhosa chief, Tyhali son of Ngqika (together with his senior brothers, Sandile and Maqoma) to Scottish Presbyterian missionaries to build Lovedale which began as a boarding school open to all races in 1841. . . In 1961 another portion of the original grant was given for the seminary, and it lies immediately below "Sandile's Kop". On this hill is James Stewart's grave and monument, and as one of the descendants of Maqoma's line remarked to me at the seminary: "Our fathers look down on us."

In another article in the same issue of the Outlook, the Reverend M. S. Mogoba writes: "What makes expropriation so difficult to accept and so utterly provocative is the African concept of land ownership. All over black Africa from time immemorial this concept can be described in the following formula: Land belongs to one vast family, few of whom are alive, many of whom are dead, and countless of whom are yet unborn. The testament of great chiefs like Ngqika in granting the land to the Church of Scotland was given in that spirit.

"Afrikaners are by tradition God-fearing, Bible-loving folk: how is it that

our rulers do not understand the biblical concept of land ownership, and the outrage they are doing to their African subjects?"

This is no rhetorical question. Which black leaders did the Minister of Bantu Administration and Bantu Education consult before he gave his opinion that "a larger section of the black people" would benefit by the expropriation of the seminary? Considering that the seminary serves churches which minister to all sections of the black community, including Coloureds and Indians all over the Republic, it is hard to see how this contention can be justified.

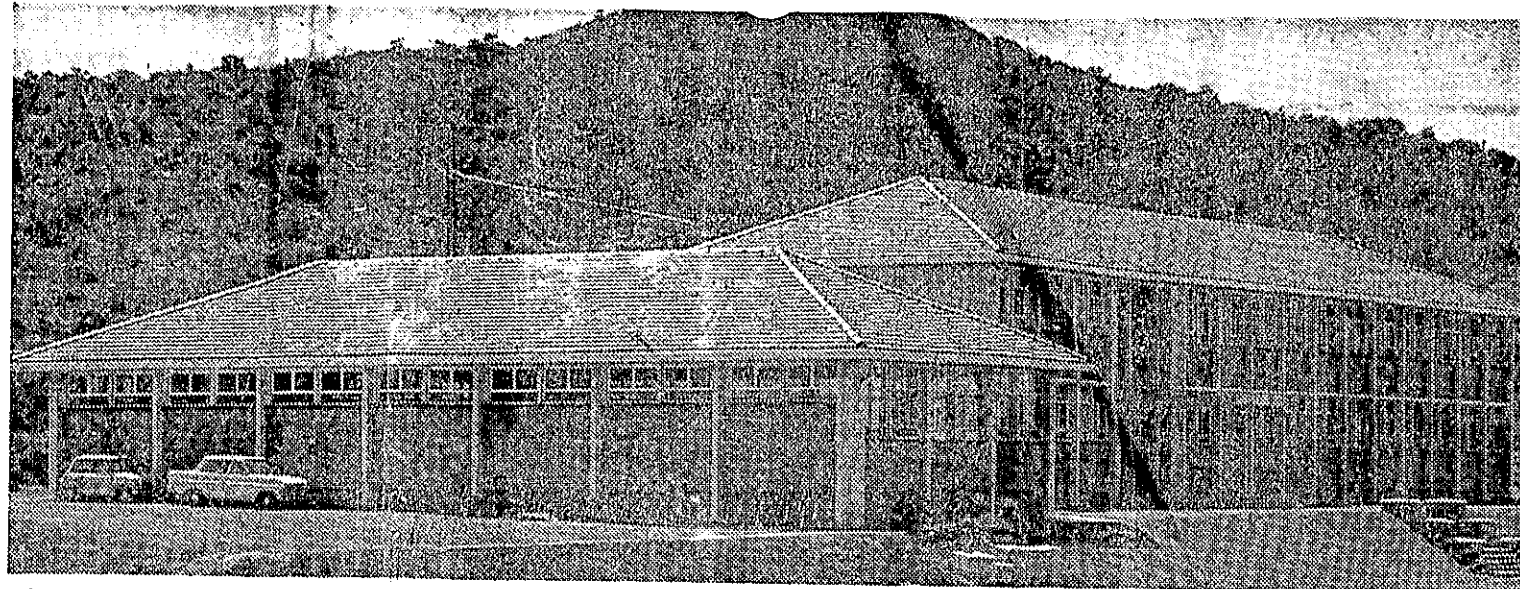
If it was felt that the expropriation of the seminary would be in the best interests of the Xhosa people, why was the Black Advisory Council of Fort Hare not first consulted? As far as can be ascertained, not a single black leader or man of standing was consulted before this act was committed nor has any single African leader given the action his support, while many have already protested against it.

No one wants to deny Fort Hare the opportunity to expand, although there are African statesmen who wish to see a new university established in Umtata, and diversification attained at Fort Hare through the resiting of appropriate departments in the more industrialised environments of East London and King William's Town.

It has also been pointed out by one leader, Chief Justice Mabandla, that "the land problems of Fort Hare would be less acute if all universities in this country admitted all racial groups purely on merit."

But even if none of these alternatives is adopted there is still ample room for the expansion of Fort Hare without taking in the seminary site. In fact property is available equivalent to 12 times the size of the seminary grounds.

What then is the real reason for the Government's determination to convert the seminary? Is it not because the seminary stands within a tradition, black and Christian, which this Government most fears? A non-racial community where white and black (including Coloured and Indian) have proved that they can live together as our Maker intends human beings to live together.



A seminary where the semen or seed of gospel freedom is sown, where men are taught not what to think but how to think, which aims to produce not yes-men but men who can give a reason for the hope that is in them, men who will not be scared to lift up their heads in the land of their birth and proclaim in God's name that this land and its wealth is also their inheritance, the produce of their sweat, and must therefore be shared justly with them. An educational institution where a black can have authority over whites (as happens now in the Methodist Constituent College) and no one is disturbed, where students participate in decision-making bodies such as the Academic Board and some of the College Councils.

A place of fun and friendship where staff and students of all races play together in sport, act together in drama, worship together, eat together, share together the joys and burdens of their lives. A Christian community in fact, full of faults as any human community must be, but bound together in the charity of Christ.

And is it not because this community exists next to an institution whose present rulers, in defiance of the intentions of its founders, of all its students, past and present, have dedicated it to the opposite concept of separation or apartheid? The seminary is acknowledged by local blacks, and by other blacks who have visited it from far and wide, and by South African whites who understand and cherish this tradition.

The seminary is not only a welcoming Christian community where the students and staff of Fort Hare can for a time

breathe a different air, it has also provided a window on the world, through the frequent visits of distinguished visitors from within and outside South Africa, whose lectures are generally open to the wider public. Dr Edgar Brookes, Dr Beyers Naude, Dr Manas Buthelezi, Judge William Booth, Dr Michael Ramsey, Dr Eberhard Bethge — these are only a few of the names which come to mind.

It has even involuntarily provided sanctuary for Fort Hare students from the police during the unrest in 1973 (for refusing to force the students to leave the seminary campus the then president, the Reverend R. C. Brown, was refused a re-entry permit on his projected return from overseas leave last year).

It appears that the Government, acting on the request of the Fort Hare authorities, suppose that by removing this "communist" neighbour it will secure peace on the university campus. Nothing could be more mistaken, as recent experience at Turfloop could suggest. Rather, by destroying a place which could to some extent act as a safety-valve, Fort Hare will find itself more profoundly disturbed from within.

They may take possession of the seminary buildings: they cannot possess its Shalom which was God's gift.

For when the seminary community has been expelled, when the last student, the last and humblest domestic worker, the last child, the very dogs and cats have gone, when the Fort Hare authorities stand in the centre of our campus and say, "now we can have peace!" then the shades of the ancestors will rise up around them,

the shades of Tyhali son of Ngqika, of Sandile and Maqoma's brothers, of Tiyo Soga, and William Govan, of James Stewart and T. Jabavu and James Henderson, of K. Matthews, Edmund Smyth and T. T. Jabavu, of the great Albert Lutuli of Adams and our CR Brethren who laboured before us at Rosettenville, of Seth Mokitimi and Lynn Cragg, of the wise Alexander Kerr. They will not need to speak.

The Federal Theological Seminary is the most remarkable witness to ecumenical co-operation in South Africa. It was conceived in 1959 during the visit of Dr Charles Ranson, Director of the Theological Education Fund of the International Missionary Council.

It came into existence in 1960, mainly due to discriminatory legislation which was forcing the churches to find other accommodation for training their black ministers of religion. It was built in 1961-62, partly through generous donations from the Theological Education Fund and from Anglo American and De Beers, partly from the Churches' own resources.

It opened in 1963, consisting of four constituent colleges, Anglican, Congregational, Methodist and Presbyterian, together with the main seminary buildings and a library which, as a theological library, is probably second to none in South Africa.

In 1974 it had an academic staff of 13 and a student registration of 114. In a three year course it prepares men for the ordained ministries of the supporting churches at three levels — degree, diploma and certificate.

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Jewry

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Sunday Times Reporter

ה'תש"ז

LONDON. — The 117 000 Jewish community of South Africa is going through a period of tribulation, and could disappear through mass migration.

10:31

ה'תש"ז

This was stated by the Chief Rabbi, Dr Immanuel Jakobovits, at a journalists' lunch at his London home this week. He was reporting on his 1976 activities, which included a fortnight's visit to South Africa.

11:28

ה'תש"ז

"South African Jewry," said Dr Jakobovits, "has been one of our most flourishing and fruitful communities. It is by far the largest on the African continent.

19:16

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ה'תש"ז

"However, South African Jews have always felt profound pangs of conscience at living in a racist society and have never been able to come wholly to terms with it."

18:05 10:27

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ה'תש"ז

He said tightening repressive measures against black revolt would make the position unendurable for many Jews.

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"The tragic answer could be wholesale emigration," he said.

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Time runs out for a Church under fire

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4/1/77

LYNN STEVENSON

MARKED by uprisings, raids by security police and detentions of many committed Christians, 1976 was a year which jolted the Church into self-examination and questioning of the role it should play.

If the State takes further action against Christian organisations and leaders, the Church will gain greater credibility among disillusioned Blacks, who for a long time have felt the Church speaks publicly about human equality, but privately practises discrimination and supports the status quo.

If the Church can demonstrate Christ's Gospel by providing opportunities for White and Black to meet in a manner which in most of the world is normal, but here is outlawed, it will be doing much to alleviate White fears and lessen Black hatred.

When even Dr F. E. O'Brien Geldenhuys, Director of Ecumenical Affairs in the Government-supporting White Nederduitse Gereformeerde Kerk, says it is time for congregations to cultivate contact between various race groups in an effort to get to know one another and understand each other's problems, there is a glimmer of hope that the State will listen instead of crush.

But whether the churches' efforts in South Africa's critical times can be relevant as events march on, is a question Mr John Rees general secretary of the South African Council of Churches cannot judge.

"The Church is one of the few places where Black and White can meet

for Blacks to articulate their feelings and Whites their fears. There has been increased contact and awareness among Black and White since June 16.

"But time is running out for the Church to demonstrate its working for justice and to give not only lip service to what has become a dirty word — reconciliation — but to create circumstances where people can find one another," Mr Rees says.

One would hope the authorities would see that working in this manner is not a seeking of political confrontation, but a working out of what we believe to be the demands of the Gospel in this situation."

The SACC approach is anathema to the Afrikaans churches Dr Geldenhuys, who this year was the first NGK leader to address the SACC in almost 40 years, has stated unequivocally that there is no possibility of closer links with the SACC — rather the opposite.

This attitude is not shared by the younger Black so-called daughter churches of the NGK. Schisms between them and the "mother church" have deepened this year over such radical issues as mixed marriages, mixed worship, support for the World Council of Churches' special fund to combat racism and maintaining links with churches in Holland and the SACC.

The White NGK will have to change to avert a complete break in the NGK family, since already the issue of mixed marriage has become irrelevant to Black Christians who are voicing their peoples' demands for freedom,

complete citizenship and sharing of power.

"The Church has a prophetic role to play by saying clearly that people should not suffer because of the colour of their skin, that race discrimination is sin and the Church should begin to act by not co-operating with a system which is bad," Ds Sam Buti, general secretary of the Nederduitse Gereformeerde Kerk in Afrika says.

He believes that for the Church to be a true community of God in the South African situation, it must confront the State — and he expects further action from the State against the Church in 1977.

The security police raid on Diakonia House, Braamfontein, was a foretaste of what churches would suffer. So it was a pity that there had not been an outcry from individual churches at the time of the raid, confiscation of documents and subsequent detentions, Ds Buti says.

The Right Reverend Desmond Tutu, Anglican Bishop of Lesotho and former dean of Johannesburg, says most Black detainees are committed Christians who are in the forefront of the liberation struggle.

"Although most people don't readily acknowledge it, the liberation movement and Black consciousness are based on Christian insights arising from Christian convictions," Bishop Tutu says.

By detaining more and more people the Government was unwittingly politicising greater numbers of people who had their friends and relations behind bars.

Although the Church was often seen as a Govern-

ment ally, people still turned to it for help. Most of the Soweto refugees who had fled to Swaziland, Botswana and Lesotho, had asked for and received Church aid.

There was still a chance of salvaging the country, but it could not happen on the basis of injustice and non-participation of Blacks in Government and decision-making, Bishop Tutu said.

Committed to non-violent change as a means to a just society in South Africa, the Christian Institute called for an end to foreign investment, backed work stayaways and supported those Black political movements' goals which were in keeping with Biblical concepts of justice, freedom and human responsibility.

Almost unnoticed, the Catholic Church opened some of its schools to all races in 1976 and is quietly pushing its pilot schemes in more schools this year. The Anglican Church is hesitantly following suit.

Black impatience at the Church's slow movement has resulted in the closure of St Peter's seminary for training Black priests at Hammanskraal for most of the year and the formation of the Black Priests Solidarity Group, which demands the abolition of all discrimination in the Catholic Church.

The challenge to the Church in 1977 is whether it can hold together Black and White in a situation of growing polarity and what courage it will show in practising what it preaches, at a time when the State has increasing powers of banning and detaining without trial.

Clergy appeal against discrimination

Cape Times 14/1/77

IN a message for 1977 addressed "to those in authority and to White South Africa", the Ministers Fraternal of Langa, Guguletu, and Nyanga, have appealed for the dismantling of racial discrimination and identified eight areas requiring immediate attention.

The message, released yesterday by the secretary of the Fraternal, the Rt Rev P Matolengwe, Bishop Suffragan of Cape Town, reads as follows:

At the beginning of this new year we, the ministers of various denominations in Langa, Guguletu and Nyanga, feel called to address ourselves to those in authority and to White South Africans generally.

We do so in the name of Christ, who came to save mankind and set us free. (Gal. 5.1)

"And when Jesus saw the city he wept over it saying: 'Would that even today you know the things that make for peace.'" (Lk. 19.41 f.)

It is tragically apparent that the Government presently in power still refuses to heed the things that make for peace. Too many of our people have been killed. We will continue to remember them and their families.

Too many innocent people have been detained, and we have heard too many reports of young people being beaten up.

"They crush thy people O Lord and afflict thy heritage . . . and they say The Lord does not see! . . ." (Ps. 94)

Instead of hearing the cry for justice - a cry which God has spoken since his Prophets of old - instead of listening and heeding and obeying God's demands voiced in the Bible and in his people today - this Government has responded with Pharaoh-like hardness of heart.

In spite of all the upheavals, no significant changes have been made. The following are some of the issues requiring immediate attention and action:

Students and Bantu Education: Scrap differentiated education.

Except for a few concessions, e.g. on the use of Afrikaans, the supply of free books to some forms, and provision for a greater number of elected members in school boards, the detested Bantu Education system continues with inadequate adaptations.

We wish to reaffirm our support of those students who have called for the scrapping of differentiated education. How can the students and the Black community in general, be expected to rest content until this is done? In demanding a free and equal education, the students are voicing the just and reasonable demands of the whole Black community.

Workers should be allowed to live with families

The right of any person to live with their family near their place of work is absolutely basic. It is central to Christian teaching concerning family life.

At present thousands of Africans in Cape Town are denied this right. This is not only a blatant example of racial discrimination, it is appallingly destructive to our community, and constitutes an ongoing cause of unrest and instability.

Pass Laws and endless arrests

No government can claim to be upholding civilized and Christian standards when they allow, for example, thousands of women to be arrested for visiting their husbands. It is no answer to say that they should get the necessary permission.

It is shocking that a wife should require Government permission to visit her husband. Furthermore, in practice women find it well-nigh impossible to get permission to stay with their husbands where they work. The system of pass laws therefore remains one of the root causes of the unrest, and perpetuates a deep feeling

of bitterness in the Black community. Liquor outlets undermine our community

The Black community as a whole never wanted the liquor outlets - they were forced upon us. They have had the effect of undermining our family life and social structure.

The re-opening of fortress-like beerhalls in the Port Elizabeth townships has not gone unnoticed. This only serves to confirm the widespread conviction in the Black community that the Government is determined to finance the administration of urban Africans as cheaply as possible, to the extent of undermining our whole social structure.

The only way the Government can show its good intentions in this respect is by making immediate promises not to open liquor outlets in the townships and by closing the one presently in operation in Langa.

Total re-structure of urban African administration required

In the light of previous paragraphs it is clear that the present policy of financing the administration of urban Africans through, inter alia, profits from the sale of liquor, and fines for infringing pass laws, only serves to aggravate the spiral of instability in the African community.

As one of the necessary changes towards having a full say in running our country, we Blacks should run our own townships. They should not be run by the all-White Bantu Affairs Administration Boards. We should also sit as equals on public bodies administering the Metropolitan area.

Home ownership and social stability

Home ownership rights have recently been extended to Africans in urban areas like Soweto, but we Africans in Cape Town have thus far been excluded. We regard this as a grave injustice. It is also very short-sighted and unwise.

Home ownership and security of tenure are an essential foundation to long-term social stability. These

elementary rights should be extended to the African community in Cape Town immediately.

Concerning the houses recently destroyed in Nyanga, if the Government is not prepared to pay for the repairs, then we are hopeful that commerce and industry will donate generously and help people at this time of crisis to restore the damage.

Wages and Trade Unions

Far too many of our people are receiving wages below the Poverty Datum Line, let alone the Effective Minimum Level. There is a manifest need for a fairer distribution of the wealth of our country. The present huge gap between rich and poor is totally unjust and a major source of deep dissatisfaction.

Workers should not only be allowed, but should be encouraged to organize themselves into trade unions. This is one of the essential ways to achieve a more just distribution of the wealth of our country by peaceful and legal means.

The cause of unrest is the sin of racial discrimination

The cause of all the upheavals in our land and in our cities in particular, is not "the students", nor "the tsotsis", nor "Black consciousness" nor

"Communists" nor "Christian agitators".

The primary cause of unrest and of all the violence in our land is the sin of racial discrimination. It is this sinful White racialism which is the source of worsening relations between Black and White in our country. There can be no lasting peace, no meaningful reconciliation, until the issues listed in the above paragraphs are speedily put right.

White people claim a Christian allegiance, but they are guilty of gross failure to practise their faith and "do unto others as you would have them do to you".

We do not claim to be righteous ourselves, but we feel bound to say that White people would not stand being treated as they treat us. When will they heed the Word of God? They affront our humanity and in this they sin against our one Maker. (1 John 4.20).

Time has run out. Unless the structures of discrimination are rapidly dismantled, and unless Blacks are allowed to have a full and equal say in the running of this country, our future, White and Black, will be one of escalating violence and conflict - a tragic and appalling race war.

CONCLUSION
Prayer and doing the Word of

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God

We call upon all Christians who sincerely seek to obey God's word, to be ready to make greater sacrifices than before. It is clear that too many laws of our land are contrary to the Spirit of the Gospel; we are guilty for doing far too little to witness to this truth.

The time has come to ponder more deeply the words of Peter: "We must obey God rather than men." (Acts 5.29). We invite fellow Christians to work and pray with us, that we may all be truer disciples of Christ - our one Lord - that his will be done on earth as in Heaven.

In the service of our Lord, Members of the Ministers' Fraternal of Langa, Guguletu and Nyanga, Cape Town, January 1977.

Budget

Has a budget already been prepared? If so, how much money has been allowed for:

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At the first national congress Mrs. Winnifred Kgware was unanimously elected first National President of the BPC. The other leading office bearers the elected were unable to continue in office because of bannings served on them. They are: Chris Mkhodza (Vice-President), Siphso Buthelezi (Secretary-General), and ... (Public Relations Officer)

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REV ALAN HENDRICKSE ... we may not condone, but we shall not condemn.

5/1/77 D.D. Nats doomed to fail — Hendrickse

CAPE TOWN — The suffering endured recently by black people has produced in them a character so strong that it would be black people, not white, who would determine the future of South Africa, the Rev Alan Hendrickse — the recently detained National Chairman of the Labour Party — predicted yesterday.

portance of economic pressures. Peaceful change in South Africa could only be brought about through economic means, he said.

The depression and inflation which South Africa was experiencing was a "glimmer of hope," he said.

Mr Hendrickse referred to the immorality of a country that depended on the exploitation of human worth. The recent disturbances in the Cape, he said, between "the so-called residents and the so-called migrant workers" were a reflection of the type of immoral society in which we find ourselves.

But the events of the present, he said, had produced out of the suffering of blacks an endurance and a "character so strong that not white people would determine the future, but black people."

"South Africa will never be the same again as from June 16, 1976," he said amid loud applause.

"Although we may not all have agreed with the acts and deeds of that particular time, we have to give credit to young people born into a stigmatised society for the discovery in themselves that they would rather die in dignity than continue to live in shame. While we may not condone, we shall certainly not condemn our young people.

Mr Hendrickse said it was strange to find that Marxism and communism had become the "evil of the day" in South Africa. He warned that no amount of imprisonment without trial, detentions, or trials of those people who believed in human dignity, would ever secure peace and security in South Africa.

The Prime Minister, Mr Vorster, should be prepared now to take a big step and eradicate the causes rather than the effects. Immoral legislation was the very breeding ground of Marxism and Communism, he said. — DDC.

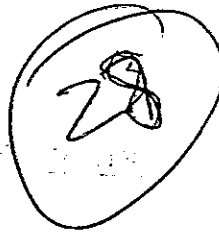
WH WILL BE ... A drought in 1969-70 it is therefore community at large individuals and senior ... ultimate happen local magistrate and

It was ... groupings but was a itself to work outside CRC and SAIC.

Those who left have The BPC further reso to establish ... membership target of increased in a very short time.

existence, all evenly spread throughout South Africa. Noteworthy about this movement is that, unlike other political bodies, it did not limit its activities to urban areas. Small towns and suburban areas where black people live were included in the programme of conscientisation.

BPC, as did SASO, arranged its activities around community projects which had the same aims as those of SASO, namely to create self-awareness and an eventual self-reliance among Blacks. Projects included leadership training, literacy education, Home Education services, workshops and seminars. Initially work on these projects was carried out on a small scale, but any progress that could have been made was seriously hampered by the consistent bannings of BPC personnel. This was particularly notable in the case of projected BPC publications. The editor of the first BPC Newsletter 'Inkululeko', Saths Cooper, was banned. He was replaced by Siphso Buthelezi, but he, too, was served with a banning order. The work then became the responsibility of Roy Chetty ... Labourers



New call-up may hit Witnesses

19/1/77
Defence Correspondent
Jehovah's Witnesses who refuse to do national service or serve in the Citizen Force may spend more time in detention barracks following the extension of call-ups to three months.

But the Defence Force has denied rumours that members of the sect will be detained for periods of more than a year at a time.

Jehovah's Witnesses who refuse to do national service are usually sentenced to 15 months in detention barracks, with three months off for good behaviour.

Both Defence sources and senior members of the sect said they had heard of moves to abolish remission of sentence for good behaviour.

But an official Defence spokesman, Colonel Kobus Bosman, said: "The prin-

ciple is that anyone who refuses to serve should spend the same time in detention barracks as an ordinary soldier spends in the army — no more and no less."

After the initial year, he said, a Jehovah's Witness could be called up for Citizen Force camps, and might spend an equivalent time in detention if he refused to go.

"Such people can apply for exemption," he said. "Each case will be treated individually by the exemptions boards."

28

RC schools integrate

19/11/77 star

The Star's Africa News Service

WINDHOEK — The Catholic Church began to integrate its Windhoek schools today in defiance of educational segregation.

It admitted five brown pupils to St Paul's College and six to the Holy Cross Convent. Both schools were formerly for Whites only.

No incidents were reported.

The church has not moved yet to integrate black schools like the prestigious Doebra College, for "practical reasons."

Meanwhile, a threatened student boycott of black schools appeared to have failed. A spokesman for the Department of Bantu Education said the turnout was normal for opening day.

A WEEK

"Pupils usually take up to a week to arrive from outlying areas," he said. "We will be able to assess the situation fully next week."

The Namibia Black Students' Organisation had urged a boycott as a protest against Bantu education.

Police reported it was "all quiet" at black schools.

In the south, Nama teachers reportedly began to trickle back to school after a strike over a salary dispute which began last year.

But some of the 200-odd teachers were still staying away. They were to hold settlement talks today with officials of the Department of Coloured, Rehoboth and Nama Relations.



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RC schools opened to all races

2011/12 star

Roman Catholic schools in Johannesburg and on the Reef are accepting coloured pupils after a big response from parents to the church's decision to open the schools.

Many Catholic Schools in the Cape started admitting coloureds last year.

The schools have had many inquiries and applications.

INDIAN

It could not be established how many pupils have been admitted and schools, anxious to keep a low profile and to shield pupils from publicity, were reluctant to give information.

But it is known that on the Reef, at least the St Theresa's Convent in Rosebank and the St Catherine's Convent in

Florida and Belgravia Convent have admitted coloured girls this year.

This follows the admission of pupils of other races to Catholic schools in other areas of the country last year.

One Transvaal school has admitted an Indian pupil. Marist Brothers, at Linmeyer had applications for three coloured children, but the parents were referred to the Department of Community Development for Government permission first.

DECISION

Last year the Minister of Bantu Administration, Mr M C Botha, reacted to the Catholic bishops' decision to open schools by saying the Government's view was unchanged.

The Catholic Schools' Secretariat in Pretoria said today figures on pupils of other races in its schools would be available only after next week.

OBEYING

"It is usually left to the individual schools to decide whether they will admit all pupils. If some refer the pupils to the Department of Community Development before admitting them, they probably want to keep within the law."

The principals of the Yeoville Convent in Johannesburg and the Loreto Convent in Pretoria would not comment when asked about pupils of other races.

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Peterson Mr. A. c/o Social Anthropology Dept. U.

Phimister Dr. I. History Dept. University of R

Potgieter Mr. J. c/o Tongaat Group, Maidstone,

Ratcliffe Ms. A 124a Buckingham Avenue, Craig

Rees Mr. D. c/o Dept of Economics U.C.T. ROND

Reynolds Dr. N. The Ford Foundation, 55 Lodi

Rich Mr. P. 25 Park Road, RONDEBOSCH 7700

Richardson Mr. D. 96 Buckingham Road, KLCJF

Robb Ms. N. Silverhurst, Alexandra Road, WY

Robinson Mr. T. c/o Cape Times, CAPE TOWN

Matsobane Mr. D. P O Box 65 HORISON 173C

Savhal Mr. B. Alwyn Court, Bridgton. OUDTSHOORN 6620

Schaffer Mr. A. Woodside Avenue, Cowie's Hill VIA DURBAN 3600

Simons Ms. M. c/o CAGL, U.C.T. RONDEBOSCH 7700

Stadler Dr, A. Dept. Political Studies, Wits. JOHANNESBURG 2001

Standish Mr J. c/o S.R.C. Wages Commission, University of Natal, PIETERMARITZBURG 3200

Suzman Mrs. H. 49 Melville Road, Hyde Park, Sandton TRANSVAAL 2199

Stewart Mr. J. Fincial Mail, P O Box 2447, CAPE TOWN 8000

Tarr.-Dr. A. Dept of Agricultural Economics, University of Natal PIETERMARITZBURG 3201

Theron Mr. J. c/o Institute of Race Relations, 5 Long Street MOWBRAY 7700

Van der Merwe Mr. L. Posbus 58, BONNIEVALE 6730

Van der Horst Dr. S. 21 Rugby Road, ORANJESICHT CAPE TOWN 8001

Van Tonder Mr. K. Landbouweekbald, P O Box 1802 CAPE TOWN 8000

The administrators of the Cape and the Transvaal today repeated their threats to close down Roman Catholic schools which admitted non-white pupils.

But the Natal MEC in charge of education, Mr Roger Whiteley, said the

province would not interfere with the admission of pupils of other races to private schools.

Dr L A P A Munnik, Administrator of the Cape, said today the remarks he made yesterday about two Port Elizabeth convents — he said he would consider withdrawing their registration if they admitted non-whites and closing them down —

applied to Cape Town schools as well.

"I am looking into the matter," he said, "and if I find they are not keeping to the registration agreement, I will withdraw their registration and close the schools."

In Port Elizabeth a spokesman for the Holy Rosary Convent, which has admitted 32 black pupils, said the children attended school as normal today "and will continue to do so."

The school, had not received official word from the provincial administration or its local representatives.

Asked if the school would continue as normal until an official notification was received, the spokesman said: "The school will continue as normal, full stop."

St Dominic's Priory, the second school in Port Elizabeth threatened with closure, today refused to comment on Dr Munnik's statement. One black pupil is registered at the school.

The Administrator of the Transvaal, Mr Sybrand van Niekerk, was adamant today that Roman Catho-

To Page 3, Col 6

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INDIA

Godet Mr.R. Labourd, Brommersvlei Road CONSTANTIA

Graaff Mr D. P O Box I HEXRIVER 6855



Church schools get ultimatum

Kantor Mr. B. c/o Dept. of Economics

Kenny Mr. H. c/o Dept. of Economics

Kistner Dr. W. 60 Tenth Street, 21

Kingwell Mr. R. Gordonville, P O Bo

Knight Mr.J. Institute of Economics

Du Plessis Mr. W. Cape Midlands Bant

Kooy Ms. A. 204 Sangary, Carstens St

Letsie Mr. L. Catholic Church, 149D

Levy Mr B. c/o 75 Kloof Road, Sea Po

Lewis Mr. D. c/o SALDRU Dept. of Econ

Lipton Ms.M. School of African Studie

Loots Mr. L. Office of Economics Adv

Loudon Prof.J. University of Swansea

Marais Ms. L. c/o K.W.V. P O Box 528

Marais Mr. D. Uskor, Langenhoven Stuc

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CAPE TOWN — The Administrator of the Cape, Dr L. Munnik, threatened to close two Port Elizabeth Catholic schools yesterday for enrolling blacks.

The first of an expected 32 black, Coloured and Indian pupils enrolled for the Holy Rosary Convent's pre-school and primary classes on Wednesday. The others were expected yesterday when the senior school re-opened.

One Coloured pupil has entered Std 3 at St Dominic's Priory.

Dr Munnik warned the two schools to ask their black pupils to leave or he would withdraw the schools' registrations and close them "forthwith."

He issued his warning after a full meeting of the Provincial Administration executive committee.

The Bishop of Port Elizabeth the Right Rev John Murphy, said last night the national Catholic Bishop's Conference would not reverse their decision to open the church's private schools to all races.

Reacting to Dr Munnik's warning, he said: "I do not for one moment believe there will be a reversal of our February, 1976 decision that all our private schools will become progressively open.

"We are no longer free to tolerate a situation that fosters discrimination. This is a matter of conscience.

"We must strive for peace and harmony in our country. The obvious place to begin is in our schools," Bishop Murphy said.

He said it was not the intention of the church to confront the Government on the issue.

The principal of Holy Rosary Convent, Sr Margaret, said earlier the church, as well as the Order, rejected racial discrimination.

Munnik's statement at its next meeting in February.

Meanwhile, it was learnt yesterday the Dominican Order of Catholic schools is pioneering integration by admitting Coloured pupils at selected schools in various parts of South Africa and South West Africa to test pupil and parent reaction.

Monsignor J. P. Galvin, Vicar-General of the Catholic archdiocese of Cape Town, confirmed yesterday Coloured pupils had been admitted to some schools in Cape Town, and other centres last year as a trial run before the opening of other private schools this year.

On the Reef, at least two schools — St Theresa Convent in Rosebank, and St Catherine's Convent in Florida — have admitted Coloured girls this year.

The principal of Marist Brothers' Observatory, said Catholic schools were trying to offer services to all races without embarrassing the Government.

At St Catherine's Convent (Florida), the Irish-born principal, Sr Feehan, said she did not want a fuss about her Coloured pupils "for understandable reasons."

She was fully aware of Government policy on mixed education but reiterated the convent was merely "following the teachings of Christ to whom the colour of children's skin means nothing."

The Administrator of the Transvaal, Mr Sybrand van Niekerk, said last night he would close down any Catholic schools which admitted black pupils. — DDC-SAPA.

The school trusted it would not be prevented from its attempt to bring about harmony between the various racial groups.

Sr Marian, Mother Vicar of the Dominican Sisters' private schools, said in Cape Town their schools had become "open schools."

In Durban, Archbishop Denis Hurley, head of the Catholic schools' committee, said the South African Catholic Bishops' Conference would presumably discuss Dr

on collision over schools

Catholics course

Meeting

Dr. Munnik said he had held a meeting yesterday with the Cape Director of Education, Mr. P. S. Meyer, and the MEC in charge of education, Mr. F. A. Loots.

Later in the day a full meeting of the Provincial Administration Executive Committee was held.

Afterwards, Dr. Munnik released the following statement: "It has come to my notice via Press reports that two private schools in Port Elizabeth, registered for European pupils with this Administration, have admitted non-European children in the past few days.

"These two schools are registered with the Provincial Administration subject to conditions laid down by the Administrator.

"One of these is that only European teaching staff shall be used for the instruction of European pupils. No non-European pupils may be admitted to a school for European pupils.

Closure

"If the conditions are not complied with I shall take a serious view of the matter and consider withdrawing registration and closing the schools concerned forthwith."

Archbishop Denis Hurley, head of the Catholic Schools Committee, said in Durban last night that the South African Catholic Bishops' Conference would presumably discuss Dr. Munnik's statement at its next meeting in the first week of February.

Mercury Correspondent

CAPE TOWN — The Roman Catholic Church and the Cape Provincial Administration are on a collision course over non-Whites in White schools.

The Administrator, Dr. L. A. P. A. Munnik, yesterday threatened to close down two Port Elizabeth Catholic schools because they had opened their doors to non-White pupils.

Dr. Munnik warned that the Holy Rosary Convent and St. Dominic's Priory should ask the non-White pupils they had enrolled to leave immediately.

But the Catholic Church is determined to integrate its schools—regardless of the Government's attitude.

This was made clear yesterday by Father Dominics Scholten of the Education Department of the South African Bishops' Conference.

Father Scholten said: "We always retained the right to integrate our schools. Now that the climate for this is so much better, the matter is only one of implementation.

The decision to go ahead was taken at a meeting of the Bishops' Conference last February.

Asked whether the Church had decided to confront the Government on the issue, Father Scholten said that was not the intention.

Sister Marian, Mother Vicar of the Dominican Sisters' private schools, issued a statement in Cape Town yesterday saying their schools had become "open."

The statement said they were "accepting" children without reference to the "so-called race classification."

In Port Elizabeth the first of an expected 32 African, Coloured and Indian pupils enrolled on Wednesday for the Holy Rosary Convent's pre-school and primary classes.

The others were expected to enrol yesterday when the senior school reopened.

One Coloured pupil has entered Standard 3 at St. Dominic's Priory.

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RC schools firm on open policy

ARGUS 21/1/77

The Argus Religious Affairs Correspondent

MANY private Catholic schools in the Cape are to admit pupils of all races from the opening of the 1977 school year in spite of a statement from the Administrator, Dr L. A. P. A. Munnik, that he would consider closing the schools concerned.

While the Administrator referred specifically to the opening of two Dominican schools in Port Elizabeth to all races, in fact, the whole Dominican Order is similarly opening its schools.

Sister Marian, Mother Vicar of the Dominicans in Cape Town, said in a statement: 'In accordance with the decision of the South African Catholic Bishops' Conference at its plenary meeting in February 1976, the Dominican

Sisters' private schools have become open schools.

'They are accepting children without reference to so-called race classification.'

1976 DECISION

The Bishops' Conference's 1976 decision stated: 'The Conference favours a policy of open Catholic schools, and encourages schools and associations of schools to promote the implementation of this policy according to cir-

cumstances.'

Dominican convents in the Peninsula affected by the decision are Holy Trinity (Matroosfontein), Sacred Heart (Somerset Road), Springfield (Wynberg), St Agnes (Woodstock), Star of the Sea (St James), St Catherine's (Claremont), St Dominic's (Wittebome), St Joseph's (Simonstown), St Mary's (Gardens) and St Michael's (Rondebosch).

Following reports that two Dominican schools in Port Elizabeth were admitting Coloured pupils this year, Dr Munnik yesterday met Mr F. A. Loots, MEC in charge of education, and Mr P. S. Meyer, Cape Director of Education, to discuss the issue.

A CONDITION

In a subsequent statement the Administrator said that one of the conditions of registration with the Provincial Administration for private White schools read: 'Only European teaching staff shall be used for the instruction of European pupils.'

'No non-European pupil may be admitted to a school for European pupils.'

'If the conditions for the registration of private schools are not complied with, I shall take a serious view of the matter and consider withdrawing registration and closing the school concerned forthwith.'

RDM 21/1/77

Govt threat to mixed schools

Staff Reporter

THE Government and the Catholic Church are headed for a full-scale confrontation over mixed schools.

Both the Administrator of the Transvaal, Mr Sybrand van Niekerk, and the Administrator of the Cape, Mr L. A. P. A. Munnik, yesterday said they would close down any Catholic school that admitted Black pupils.

But Father Dominic Scholten, of the education department of the South African Catholic Bishops' Conference (Sacbc), made it clear that the Catholic Church will continue with the integration of its schools, regardless of the Government's attitude.

"We always retained the right to integrate our schools. Now that the climate for this is so much better, the matter is only one of implementation," he said.

Asked whether the Church had decided to confront the Government on the issue of integrated schools, Fr Scholten said that was not the intention.

"Nor do we feel threatened — the Government is not stupid. The present situation in South Africa will not permit a move against the Church."

On the Reef, at least two schools—St Theresa Convent in Rosebank, and St Catherine's Convent in Florida — have admitted Coloured girls this year.

In Port Elizabeth the first of an expected 32 African, Coloured and Indian pupils enrolled on Wednesday for the Holy Rosary Convent's pre-school and primary classes. The others were expected to enrol yesterday when the senior school re-opened.

One Coloured pupil has entered Standard 3 at St Dominic's Priory.

Dr Munnik yesterday warned that the Holy Rosary Convent and St Dominic's Priory should ask the Black pupils they had enrolled to leave immediately.

Otherwise, he said, he would consider withdrawing the registrations of the two schools and closing them forthwith.

...SOUTH AFRICAN PRESS ...

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At the same time, Sister Marian, Mother Vicar of the Dominican Sisters' private schools, issued a statement in Cape Town saying that Dominican Sisters' private schools had become "open schools", in accordance with the Sacbc decision in February last year.

Sister Feehan, the principal of St Catherine's Convent, which was reported to have admitted about 10 Coloured girls, said yesterday she was fully aware of Government policy on mixed education but reiterated the convent was merely "following the teachings of Christ to whom the colour of children's skin means nothing."

The principal of the Marist Brothers College in Observatory said:

"Where we know an applicant is Coloured we refer him to the Department of Community Development to apply for a permit to attend the school."

A Community Development official said he knew of only one application which had been processed recently.

Archbishop Denis Hurley, head of the Catholic schools committee, said from Durban last night that the Sacbc would presumably discuss Dr Munnik's statement at its next meeting in the first week of February.

Last night the Minister of Bantu Education, Mr M. C. Botha refused to comment.

The Minister of National Education, Dr Piet Koornhof, was not available for comment.

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INSIGHT INTO

ALL-RACE SCHOOLS

Teachers pushed for 'mixing'

Kevin Stocks

The news that the Catholic Church has started to admit blacks to its formerly all-white schools has caused some surprise. It should not have: last year the bishops clearly signalled their intention to do so.

In a statement issued through Archbishop Denis Hurley of Durban in March, the Catholic Bishops' Conference said it had decided "in principle" to open all church schools to blacks.

The statement caused a fuss at the time and the Minister of Bantu Administration, Mr M C Botha, warned that the Government had not changed its policy on segregated education.

However, the decision was welcomed by black leaders both inside South Africa and elsewhere on the continent.

AN EXPERT

At that time The Star was able to establish that the decision was not made on impulse but resulted from a careful study of the problem.

This included a report to the Bishops' Conference by a man who was described as "an expert well versed in the law and eminently qualified to know Government thinking."

His report actually told

the bishops that as the law stood it was illegal for anyone but a white to occupy premises in a white area unless he had a permit to do so.

Schoolgoing, he said, would be interpreted as "occupying" and it was unlikely permits would be given.

MORAL REASONS

Despite this the bishops decided that for moral reasons, and for the sake of the Church's credibility among blacks, they had to go ahead.

Much of the pressure within the Church for mixed schools came from the teaching orders who run the schools. One senior nun told the bishops that the orders saw themselves as missionaries whose services should be given where they were most needed.

The implication was that blacks needed their services more than the whites who were already at the schools.

WENT AHEAD

The Church then went ahead with its preparations although it did try to avoid publicity which would antagonise the Government.

In November last year it appointed three "resource experts" to accelerate the move towards making its schools "equal and open."

The results of their work have been seen this week. The next move is the Government's.

Mixed schools showdown

CAPE TOWN — The Government and the Catholic Church were moving towards a confrontation as the mixed-schools clash gained momentum throughout the country yesterday.

The Administrator of the Cape, Dr L. Munnik, and the Administrator of the Transvaal, Mr Sybrand van Niekerk, have threatened to close down the schools which continue to admit black pupils.

Dr Munnik directed his warning specifically at the Holy Rosary Convent and St Dominic's Priory in Port Elizabeth who have enrolled the first of 32 expected black, Indian and Coloured pupils.

Dr Munnik said he had nothing to add to his statement that he would consider withdrawing the registration of the two schools and closing them if they went ahead enrolling black pupils.

"If they continue, I will realise they're out to defy me," Dr Munnik said in

Cape Town yesterday.

Meanwhile, Mr Van Niekerk has taken his threat a step further by instructing education department inspectors to "investigate the facts."

If it were established that blacks had been admitted to the schools, the school involved would be warned in writing that they were contravening the law, and unless they complied, their registration would be withdrawn, he said.

If this is done, the schools will be forced to close, or face prosecution for operating illegally.

But the church urged the Government to "hold its horses" on its threat.

Fr Dominic Scholten, of the South African Catholic Bishops' Conference education department, said yesterday the Government had asked Catholic schools in Pretoria and Cape Town to accept children of black diplomats from Malawi and Transkei.

"If we can have black children from other countries in our schools why not from our own country?" he asked.

"In view of this the Government would be wise to 'hold its horses' and investigate the situation fully before deciding whether to take action," he said.

Asked whether he thought the Government would withdraw its subsidies to Catholic schools when they went multiracial, Fr Scholten said he did not think so "because they will be happy that we do such a thing."

"We are following Government policy which is to work for racial harmony and the best way is to bring young people together," he said.

Last night the Progressive Reform Party threw its weight behind the church's stand and said it would challenge the Administrator in the next session of the Transvaal Provincial Council which opens in Pretoria on February 8.

The leader of the PRP in the council, Mr Alf Widman, said his party stood for an open society stripped of all discrimination based on race, and open schools were a pivotal part of such a society.

Mr Herbert Hirsch, Progref MP for Sea Point, said: "Dr Munnik has succeeded in striking another blow against better race relations."

"Notwithstanding the education ordinance, one would have expected the Administrator either to turn a blind eye or to

suggest to the schools that they request him to agree to amendments in their conditions of registration."

Meanwhile, at the Holy Rosary Convent, the majority of white parents seem to support the opening to blacks, but there are some with reservations and a few who are against it.

Asked how they felt about the admission of blacks, six of the 11 parents said it made no difference. Three said they were unsure. Two were totally opposed to it.

This is what some said:

Mrs H. Whiteley: "I have no objections. Sooner or later it's inevitable anyway. Perhaps the convent should have waited, and like integrated sport, it would have come about quietly."

Mr and Mrs R. Knight: "Colour makes no difference. We didn't know about the black pupils. But even if we had we would have brought our child."

Mrs J. Tait: "I didn't know about this. If I had I would not have sent my children. What is going to happen to our country if the schools are integrated? If the black kid stay here then I'll remove mine." — DDC.

COOL-it call on mixed schools

Mercury Correspondent

JOHANNESBURG — The Catholic Church has warned the Government to "hold its horses" on its threat to close Catholic schools which admit non-White pupils, and to bear in mind the children of African diplomats at Catholic schools — at the Government's request.

And the Administrator of the Transvaal, Mr. Sybrand van Niekerk, has taken his threat to close Catholic schools which accept non-White children a step further by instructing education department inspectors to "investigate the facts."

In the face of the looming clash between the Church and the Government, Father Dominic Scholten, of the South African Catholic Bishops' Conference Education Department said yesterday that the Government had asked Catholic schools in Pretoria and Cape Town to accept children of African diplomats from Malawi and Transkei.

"If we can have Black children from other countries in our schools, why not from our own country?" he asked.

In view of this, the Government would be wise to "hold its horses," and investigate the situation fully before deciding whether to take action, he said.

"The Government says it is going all out to bridge this terrible race gap. If we bring children

of different races together they won't have the inhibitions of their elders. We will be helping to bridge this gap and doing the country a great favour," he said.

The consequences of "this terrible gap" were seen last year, he said.

He added that he did not know how many non-White children had been admitted to Catholic schools.

The exact figures will only be available when the returns begin coming in from individual schools next month.

The Bishops' Conference would meet in a special session on February 2 to decide whether there would be any need to change the church's stance, he said.

In a statement released yesterday, the Administrator of the Transvaal said that Education Department inspectors would investigate the facts, and if it were established that Blacks had been admitted to the schools, the schools involved would be warned in writing that they were contravening the law, and unless they complied their registration would be withdrawn.

If this was done the schools would be forced to close, or face prosecution for operating illegally.

Anglicans

Although Catholic schools are the only ones who have so far admitted non-White pupils, the Anglican Church passed a motion at its synod last September suggesting that pupils should be admitted on academic merit only, not on racial grounds.

The Anglican Bishop of Johannesburg, the Rt. Rev. Timothy Bevan, is forming a commission to investigate the possibility of integrating Anglican schools, and the schools have been asked to examine their constitutions to see whether they prevent the admission of non-White pupils.

Coloured children have

TURN TO PAGE 2

continued

CATHOLIC APPEAL ON

20/1/55
● FROM PAGE 1

already been admitted to a Roman Catholic school in Natal—and several applications from Indians have been received by another.

Bishop Biyase of Eshowe confirmed that the Coloured children had started at the Holy Childhood Convent School in the town last Tuesday.

"It is a private school run by the sisters. It takes boys and girls as day and boarding pupils," he said.

The principal, Sister Matina, refused to say how many Coloured children were now attending.

The principal of the Holy Childhood Convent at Empangeni, Sister Francis, pointed out that hers was a Government-subsidised school.

"We have received a number of applications from Indians. I got in touch immediately with the Provincial Education Department, who were very sympathetic but pointed out it was against regulations.

"Because we are Government-aided we have to stand by these regulations, but I have taken the children's details for the future," she said.

Principals of six other Catholic high schools refused to comment, apart from saying that they had not enrolled any non-White children.

It is reported that Natal's MEC for education, Mr. Roger Whiteley, has said that Exco will not interfere with the admission of non-Whites to private schools, and they

would not be "snooping around" to see who they admitted.

However, he said the question of private State-aided schools was more complex and would have to be dealt with when the question arose.

Mr. Whiteley accused the Government of being all talk and no action in regard to statements made to the United Nations by Mr. Pik Botha last year.

The South African Ambassador to the world body told the General

MIXED SCHOOL THREATS

Assembly that the Government "does not condone discrimination on the basis of colour."

"Nobody said he had done the wrong thing, in fact the Minister of Foreign Affairs described the statement as a clear explanation of Government policy," said Mr. Whiteley.

"Present refusals to allow Blacks to enrol at White schools is discrimination on the basis of colour," he said.

Mr. Whiteley demanded an explanation to the pre-

sent situation, and reaffirmed the statement he made yesterday that Natal Exco would not interfere with any private school wishing to enrol Black pupils.

"Right of admission is in the hands of the private schools."

Mr. Whiteley said schools admitting Blacks would not be threatened with closure by the Executive Committee as had been done by Dr. L. A. P. A. Munnik, the Administrator of the Cape.

However, he said he

thought Dr. Munnik was acting within the law, although the position in Natal was not clear.

"The subject will be very closely examined," he said.

Father Scholten said he did not think the Government would withdraw its subsidies to Catholic schools when they went multi-racial.

"We are moving through a transition stage at the moment. Things are improving."

The Anglican Bishop of Pretoria, the Rt. Rev.

Michael Nuttall, said the issue of mixed schools should not be blown up into a confrontation — which it seemed to have become — between Church and State.

"It would have been better if the integration that has taken place had taken place quietly. A confrontation was not the intention."

The bishop said open schools were morally right from the Christian viewpoint, even if the State did not "yet" see it in that light.

● See Editorial Opinion

Meet TV personality **KATHY KAHN** in our Toy Dept at 11.30am today. She will be happy to sign your copy of her new record "Meet my Garden Friends". It's only **R2,99**

CITY ONLY

10 CENTS



Mr Van Niekerk



Dr Munnik



Mr Widman



Cardinal McCann



Mr Hirsch



Bishop Bavan

Schools may be prosecuted

Church-State

Cape Times 27/1/77

clash looms

Staff Reporter

THE GOVERNMENT and the Roman Catholic Church were moving towards a confrontation as the mixed-schools clash gained momentum yesterday throughout the country.

The Administrator of the Cape, Dr L A P A Munnik, and the Administrator of the Transvaal, Mr Sybrand van Niekerk, have threatened to close down the schools which continue to admit Black pupils.

And a spokesman for the Roman Catholic Church has told the Government to "hold its horses" on the threats to close the schools. The church says by opening its doors to Black pupils, it is following

a thing. We are following Government policy which is to work for racial harmony and the best way is to bring young people together.

He said it would be very inconsequential for the Government to go against their move to integrate schools.

Father Scholten added: "We are trying to create harmony by bringing young people together with no prejudice and no hang-ups."

Asked if it was not against

Teachers urge end to Black schools boycott

By SEAN O'CONNOR

A GROUP of Black schoolteachers yesterday made a bid to end the boycott of the Peninsula's Black high schools when they advised about 3 000 pupils at a mass gathering in Guguletu to go back to school.

According to official sources, the pupils reacted favourably and, for the second time this month, hopes have been raised that attendance figures at the four high schools will start to improve.

The meeting, which began about 10am, was held in Guguletu Civic Hall and was attended by 360 teachers from high and primary schools in the townships.

The teachers initiated the meeting.

Five teachers addressed the pupils and gave certain

PDM 22/1/77

Hold your horses, Roman Catholics tell Government

By DAVID NIDDRIE
THE ROMAN Catholic Church has warned the Government to "hold its horses" on its threat to close Catholic schools which admit Black pupils.

It told the Government to bear in mind the children of Black diplomats attending Catholic schools at the Government's request.

And the Administrator of the Transvaal, Mr Sybrand van Niekerk, has taken his threat to close schools which accept Black children a step further by instructing Education Department inspectors to "investigate the facts."

In the face of the looming clash between the Church and the Government, Father Dominic Scholten, of the South African Catholic Bishops' Conference education department, said yesterday that the Government had asked Catholic schools in Pretoria and Cape Town to accept children of Black diplomats from Malawi and Transkei.

"If we can have Black children from other countries in our schools, why

not from our own country?" he asked.

In view of this, the Government would be wise to "hold its horses" and investigate the situation fully before deciding whether to take action, he said.

In a statement yesterday, Mr Van Niekerk said that Education Department inspectors would investigate the facts. If it was established that Blacks had been admitted, the schools involved would be warned in writing that they were contravening the law and unless they complied their registration would be withdrawn.

The Progressive Reform Party will confront the Transvaal Administrator on his threat to close the schools at the Provincial Council session, which opens in Pretoria on February 8, Mr Alf Widfan said.

At a time when the world was watching for indications of the promised movement away from discrimination, only a government blinded by race prejudice would act against private mixed schools, he said.

Schools issue 'has embarrassed Vorster'

OWN CORRESPONDENT

DURBAN. — The Administrators of the Cape and the Transvaal had seriously embarrassed the Prime Minister, Mr Vorster, by refusing to allow Catholic schools to become multiracial.

This was said yesterday by Mr Roger Whiteley, Natal MEC in charge of education. Mr Whiteley said there would be no witch-hunts in Natal schools.

These schools are private institutions. Although they are partly subsidised by the State, parents pay up to R2 000 a year for their children to attend them.

"It is quite clear the right of admission is in the hands of the schools," Mr Whiteley said.

He added: "In my book this is clearly an embarrassment for the Prime Minister, the Minister of Foreign Affairs, Dr Hilgard Muller, and the Minister of National Education, Dr Piet Koornhof."

"I don't know what UN Ambassador Mr Pik Botha is expected to tell the United Nations now."

Only one Natal Catholic school, the Holy Childhood Convent in Eshowe, has admitted Coloured pupils.

ANGLICANS JOIN IN THE INTEGRATION BATTLE

Tribune Reporter

THE ANGLICAN Church will join the battle to integrate South Africa's white church schools tomorrow when the Archbishop of Cape Town, the Most Rev Bill Burnett, meets the Administrator of the Cape, Dr L. A. P. A. Munnik, to request the immediate integration of

Cape Anglican schools. Archbishop Burnett said his church had the same earnest desire as the Catholic Church to open its schools to all races, but would try to get official permission before implementing the scheme. Pope Paul VI in Rome fully supports the integra-

tion move. Father Francis Luzano, secretary of the Apostolic Delegation to Southern Africa said this week although South African bishops were free to make their own decisions, in principle "the Holy Father supported them fully."

S.F. v. B. v. e.
23/1/77

NOW GOVT

MAY SAY

23/1/77
Sun Exp.

YES TO MIXED SCHOOLS

THE Government may be backing down in its confrontation with the churches on integrated schools.

A clear indication of a softening of attitude among top Nationalists involved in the dispute came yesterday in a conciliatory statement by the Administrator of the

By JEAN LE MAY

Cape, Dr L A P A Munnik.

He told the Express he was prepared to be flexible on the issue.

He said he was still prepared to negotiate with church schools that wanted to admit pupils who were not White.

Dr Munnik added that every application would be treated on its merits.

And as proof of his "flexibility" he disclosed he had recently allowed the Transkei Consul in the Eastern Cape, Mr Hamilton Mpunzi, to enrol his children at a White State school in

Port Elizabeth.

Up to now diplomats' children have been the only Blacks admitted to White private schools.

Dr Munnik's statement came on the eve of his meeting with the Anglican Archbishop of Cape Town, the Most Reverend Bill Burnett.

They are meeting in Cape Town tomorrow to discuss

• To Page 4

Cabinet may back down on schools

• From Page One

the integration of Anglican schools.

The Anglican Bishop of Johannesburg, the Right Rev Timothy Bavin, said yesterday he was forming a commission to examine ways of making their White church schools multiracial.

Dr Munnik's statement is

in sharp contrast to the official attitude earlier this week when the Nationalist-controlled provincial administrations threatened to clamp down on Catholic schools which had opened their doors to all races.

But in Pretoria yesterday the Administrator of the Transvaal, Mr Sybrand van

Niekerk, refused to disclose whether he was reviewing his earlier hard-line opposition to multiracial schools.

He also declined to comment on Dr Munnik's statement.

The Minister of National Education, Dr Piet Koornhof, was not available for comment.

Catholic school authorities who earlier this week declared they would continue to defy the Government said yesterday Dr Munnik's statement would be discussed at their Bishops' Conference next month.

Pressure on the Government to temper its stand is

also coming from the Nationalist Press.

In a leading article in Die Transvaler yesterday the Government was urged to approach the issue with caution.

The newspaper said closure of Catholic schools would be an unreasonable price to pay and the cost to the Government's image overseas would be considerable.

While several Catholic schools opened their doors to all races in the Cape and Transvaal the Opposition-controlled Natal Provincial Administration said yesterday it would not interfere with churches wanting to integrate their schools in the province.

"There will be no witch-hunts or school snooping in Natal," said Mr Frank Martin, leader of the United Party in the provincial council.

The MEC in charge of education, Mr Roger Whiteley, said the Government's policy on the issue was clear — discrimination should be phased out.

"In 1974 our Ambassador to the United Nations, Mr Pik Botha, said the South African Government did not 'condone discrimination purely on grounds of race and colour'.

"And in February 1975 the Minister of Foreign Affairs, Dr Hilgard Muller, told Parliament Mr Botha's words were 'merely an explanation of the policy of the South African Government and, I might add, a very correct and clear ex-

planation'."

Government resistance to integrated schools has placed it in an absurd situation.

The Government has already given tacit approval to integrated schools in South West Africa.

In Natal schools are also likely to go multiracial — and there is growing evidence that many Nationalists are not unduly upset by the trend.

Meanwhile children of Black diplomats are being admitted with official approval to White private and State schools.

And ironically it is the Cape Provincial Administration's admission of Black pupils to three White schools in the Transkei.

Last October, when Transkei became independent, the Express disclosed that a special deal had been made with Transkei in which the three White schools would in future be run by the Cape Provincial Administration as private schools.

This was seen as the price paid by Transkei for the retention of a large number of seconded White civil servants who did not want their children to go to multiracial schools.

Mr B Webber, headmaster of Umtata High School, told the Express this week he had had to obtain special permission from the Cape Administration to admit the three children of Mr Tsepo Letlaka, Transkei Minister of Finance.

• See leading article, Page 16.

Now
Koot
Vorster
attacks
'illegal'
school
mixing

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Tribune Correspondent

THE MOVE to integrate Roman Catholic schools has been attacked by Dr J. D. "Koot" Vorster, Moderator of the Cape Synod of the Ned Geref Kerk and brother of the Prime Minister.

Dr Vorster said yesterday that the Administrator of the Cape, Dr L. A. P. A. Munnik, had been perfectly right to demand the pupils immediate withdrawal.

"The Roman Catholic Church is forcing the issues is against the law. Our church will definitely not support them," he said.

Although the Theron Commission had recommended that private schools open their doors to pupils of all races, said Dr Vorster, the Catholic Church should wait until the government made a decision on the matter.

President of the Methodist Conference of Southern Africa, the Rev Charles Stephenson, said his church gave its full support to the Catholic Church on the issue.

Schools: Joint church stance?

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TABLE 2

Geographical Sources of African Labour Employed (1) by Mines affiliated to the S.A. Chamber of Mines (2) 1906-1974

	1906	1946	1974
On the issue of the proposed national security council having powers to dismiss senior Rhodesian officers and replace them with their own appointees, Mr Richard said this was merely one of the proposals which was negotiable but Mr Smith had rejected outright the whole new set of proposals.	53	88	2,4
Mr Richard denied some Press reports that he had said Cubans could come into the Rhodesian conflict.	0,7	3	27,8
All I said was that it was extremely difficult to localise a bitter war. The dangers of outside intervention become even greater, he said.	65,4	8,0	1,1
Richard's room almost on emerged from Mr Bishop Muzorewa	81	318	100,0
Total			

The Argus Religious Affairs Correspondent
LEADERS of the Roman Catholic, Anglican and Methodist Churches are expected to meet soon to discuss a joint approach to the Government on the opening of private church schools to all races.

A church spokesman said today the proposed joint approach might help to 'defuse what now looks like a confrontation issue, and bring it to the conference table.'

The Rev Charles Stephenson, President of the Methodist Conference, today confirmed that preliminary steps had been taken in Durban for the joint church meeting.

The leaders of the other two churches involved are Archbishop Denis Hurley, who is chairman of the Catholic schools committee, and Archbishop Bill Burnett, Metropolitan of the Anglican Church. Archbishop Hurley's office is handling the negotiations for such a conference.

BIGGEST NUMBER

Mr Stephenson said today he had told Archbishop Hurley that 'when meeting is called we

Dr Munnik has said his position is 'not inflexible', and is today meeting Archbishop Burnett on the issue, while Transvaal Administrator Dr S. G. J. van Niekerk has denied weekend newspaper reports that parents might be prosecuted for sending their children to 'mixed' schools.

Nationalist Senator Dr Denis Worrall said today 'the vast majority' of English-speaking people wished to decide for themselves to which schools they would send their pupils.

'What they decide to do with their private schools is their business,' he said.

'Attendance at these (private) schools is not compulsory, so this is not a form of integration,' Senator Worrall added.

Die Burger, official mouthpiece of the National

(Continued on Page 2, col 6)

Sources: Mine Labour Organisations (Wenela) Annual Reports.

Notes: (1) As at 31st December

(2) In 1963 15 000 (4,7%) of the total were in coal mines of the Transvaal, the rest in gold mines. By 1970 the number was 34 000 (8,4%). Details of black workers in most other mines (e.g. Platinum, Copper, Natal collieries, etc.) are not available.

Sun. Times
23/1/77

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Mixed schools stand firm

From Page 1

Government wants good relations between the races and these are best fostered by bringing youngsters together at an early age."

The Rt. Rev. John Murphy, RC Bishop of Port Elizabeth, said two schools in the city had admitted 33 black pupils and they would not be asked to leave.

Mr Van Niekerk said that first thing this week inspectors would be sent to Transvaal Catholic schools to check on attendance of non-whites.

"Where non-whites are found at white schools the Director of Education, Professor J. H. Joeste, will advise principals that admitting these children is not in accordance with conditions of registration and if they persist in keeping these children at white schools then the schools' registration will be withdrawn."

Diplomats

Asked how action against Catholic schools could be justified when the Government itself had asked Catholic schools to take the children of black diplomats, Mr Van Niekerk said:

"There are no black diplomats in South Africa. There are only diplomats. All are treated as citizens of another country and are not classified in terms of South Africa's race classification."

St Catherine's Convent at Florida, Transvaal, this week enrolled 12 coloured pupils.

The headmistress, Sister Bernadette, said: "There are three criteria which we apply when enrolling pupils and race is not one of them. We accept anyone who has correct moral character, intellectual ability and can pay our fees."

"We have no intention of backing down now," Sister Bernadette said. "The bishops have asked us to do this."

Black parents who have sent their children to the Holy Rosary Convent in Port Elizabeth said this week they wanted the best education for their children.

"White education is far superior to that at black schools," one said.

Catholics tell Koot to stop meddling

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Religion Reporter

A leading Roman Catholic Church spokesman accused Dr Koot Vorster today of meddling in the church's affairs by criticising its decision to open its schools to all races.

The Very Rev Dominic Scholten, secretary general of the Southern African Catholic Bishops' Conference, said: "What has he to do with our affairs? If the Government wants to speak it can speak for itself. It doesn't need Dr Koot Vorster."

Dr Vorster, moderator of the Cape synod of the Nederduitse Gereformeerde Kerk, was reported as saying provincial authorities in the Transvaal and the Cape were "perfectly right" to demand that children of other races be expelled from Roman Catholic schools.

Father Scholten said if Dr Vorster wanted to criticise he should communicate directly with the Roman Catholic Church.

Opposition political parties and the Methodist Church have thrown in their weight behind the Catholics. The head of the Anglican Church, Archbishop Bill Burnett of Cape Town, meets the Cape Administrator, Dr L. A. P. A. Munnik, today about opening Anglican schools to all races.

Pope Paul fully supports the South African bishops' decision to open Catholic schools. Father Francis Luzano, secretary to the Apostolic Delegation to Southern Africa — equivalent of the Vatican's embassy here — said while local bishops were free to make their own decisions, "in principle the Holy Father (the Pope) supports them fully."

The issue has revealed differences of opinion within the National Party. Senator Dennis Worrall, a party senator, wrote in Rapport yesterday that private schools should decide themselves who to admit, while the newspaper reported differences within the party in Parliament.

The Administrator of the Transvaal, Mr Sybrand van Niekerk, repeated yesterday that Transvaal Catholic Schools which admitted all races faced de-registration, prosecution and possible closing down.

NO PROSECUTION

But he added he could not see that parents of children at such schools would be prosecuted, as reported in the weekend Press.

If any schools were closed through legal

Nederduitse Gereformeerde Kerk, was reported as saying provincial authorities in the Transvaal and the Cape were "perfectly right" to demand that children of other races be expelled from Roman Catholic schools.

Clergy to discuss approach

Own Correspondent

CAPE TOWN — Leaders of the Roman Catholic, Anglican and Methodist churches are expected to meet soon to discuss a joint approach to the Government on the opening of private schools.

The Rev Charles Stephenson, president of the Methodist Conference, confirmed today that preliminary steps for the joint meeting had been taken. All three churches want to open their schools.

Archbishop Denis Hurley of Durban, chairman of the Catholic Bishops' Conference's Commission for Christian Education, and Archbishop Bill Burnett are the Catholic and Anglican leaders involved.

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NO PROSECUTION

But he added he could not see that parents of children at such schools would be prosecuted, as reported in the weekend Press.

If any schools were closed through "legal steps," he said, no children would attend them and parents could thus not be prosecuted for sending children to de-registered schools.

Father Scholten reacted with optimism to the reported Nationalist differences.

"I don't think either the Government or ourselves are out for confrontation. The government hasn't spoken yet — only at provincial level."

White parents give views on mixed school

EDM
24/1/77

Own Correspondent

PORT ELIZABETH. — The Holy Rosary Convent's admission of Black children seems to have some support among White parents at the Port Elizabeth school, but there are some with reservations and a few who are absolutely against it.

Asked how they felt about it, six of 11 parents questioned said it made no difference. Three said they were unsure and two were totally opposed to it.

This is what some of them said:

Mrs H. Whiteley: I have no objections at all. Sooner or later it's inevitable anyway. I was pretty shocked by the threat to close the school. Perhaps the Convent should have waited and like integrated sport, it would have come about quietly

Mrs Roger Knight: Colour makes no difference. We didn't know about the Black pupils. But even if we had we would have

brought our child.

Mrs Joan Tait: I didn't know about this. If I had I would not have sent my children. What is going to happen to our country if the schools are integrated. If the Black kids stay here then I'll remove mine.

Mrs Isabel Mendes: I'm not sure if it's such a good thing, but it's coming anyway so we'd better get used to it. There is an African pupil in my child's class. She hasn't remarked on it.

Mrs X: The threat to close the school is a load of nonsense. Fancy all this fuss about a few Coloured kids.

Mrs Mae Simpson: Black kids make no difference to us. We want a convent education for our children. The teaching is superior. About the children wanting to play together at home, I don't think it's going to happen.

The handful of Black

parents who are sending their children to the Holy Rosary Convent are mainly well-to-do business and professional people.

For the most part they are doctors, company direc, and businessmen. They are predominantly Coloured, with a sprinkling of Africans and Indians.

Mr Raymond Hahn, owner of a clothing store and the father of five, said he had sent his eight-year-old daughter because the standard of White education was superior.

Mr Errol Blunden, a cartage contractor, said he wanted his three daughters in a girls' school. There are fewer problems and they'll study better.

With a daughter in standard 6, he said she had a better chance at the convent. "Our schools are crowded and the standard 6 pupils are crammed into the primary schools. It's not fair on them," he said.

Press is split on schools

Private schools fell into an area of people's private lives that the Government should not meddle with, says an editorial in today's Beeld, a Johannesburg Afrikaans newspaper.

The State should refrain from interfering unless it could show overriding reasons, it added.

The newspaper was commenting on the opening of Roman Catholic schools to all races.

It appealed to the provincial authorities involved not to stick to the letter of the law in this matter. If need be they could change the ordinances.

In an editorial on Saturday, Die Transvaler said the damage that could result from the closing of Catholic schools would be an unreasonable price to pay.

Die Vaderland said on Saturday that by openly defying the Government the schools would be teaching children that the authorities did not deserve any respect.

It could only lead to

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Press split on schools

From Page 1
20/11/77

confrontations in which someone would be hurt.

Rapport said in an editorial yesterday the fact that a person did not like a law did not give him the right to break it.

"And especially you don't use children in the process."

Writing in yesterday's Rapport, Senator Denis Worrall (National Party) said "the vast majority of English-speakers will tell you that what they decide to do with their private schools is their business."

Schools row: bid to avert clash

John Patten,
Political Correspondent

CAPE TOWN — Urgent efforts are likely to be made to turn the clash between churches and the authorities from confrontation into negotiation on the issue of mixed private schools.

Provincial administrations and the Government are making it clear that churches can expect action to be taken against them if they admit pupils of other race groups against the law, but that much can be achieved to solve existing problems if they negotiate.

These moves emerged today as there was open dissension in the ranks of the National Party itself and an outcry of opposition parties against any official move by the administrators to deregister the schools.

INDIGNANT

The Government and the Cape and Transvaal reacted indignantly to the Catholic schools taking the law into their own hands in admitting pupils from other groups to white schools without first making an approach to the authorities. There was much anger because children were being dragged into a political confrontation.

The United Party's spokesman on education matters, Mr Andrew Pyper, MP, said today it was hypocritical of the Government to use the private schools to admit the children of black diplomats and unfortunate race classification cases when it suited them, but to threaten the schools when it did not suit the Government.

The Progress education spokesman, Dr F van Zyl Slabbert, MP, said the Government could do immeasurable harm internally and externally by acting in a heavy-handed way.

● Dr Koot told to stop meddling — Page 3.

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More flexible line on 'mixing'?

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Let schools decide — Nat

Cape Times 24/1/77

AS TRANSVAAL school inspectors were due to begin quizzing principals of multi-racial church schools today as a first step to closing them down unless Black pupils were expelled, a Nationalist senator, Dr Dennis Worrall, stated that private schools should be allowed to decide for themselves whom they should admit.



Worrall Burnett Van Niekerk J D Vorster P W Botha

The Administrator of the Transvaal, Mr Sybrand van Niekerk, said yesterday that since the province had no authority to teach Black children, he had no choice but to take action.

Nationalist Senator Dr Dennis Worrall, meanwhile, said yesterday that private schools should be allowed to decide whom they admit.

Writing in yesterday's issue of the Afrikaans newspaper, Rapport, Senator Worrall said English-speaking South

Church today. The Anglican Church is also intending to integrate its schools.

Senator Worrall said that attendance at private schools was voluntary and that the Roman Catholic decision to open their schools was presumably taken with the approval of the parents involved.

"I would hope that Dr Munnik will be able to accommodate and accede to the request of the Anglican Church in this regard."

Mr Van Niekerk, meanwhile, said yesterday that certain church school principals would be asked about Black children in their classes and would be told to get rid of them.

"If the schools fail to comply, we will have no choice but to de-register them and it will then be an offence for them to continue teaching."

"Parents of children at such a school will then have to find somewhere else for their

Continued on page 2

Black consul's children for White Govt school, page 7

Africans were realists and the "vast majority of English-speakers will tell you that what they decide to do with their private schools should be their business".

Asked to comment on his Rapport writing, Senator Worrall said: "Admission policy should be left to the schools. The parents, many of them leading people, are responsible and would not do anything to change the essential character of the schools they control."

Senator Worrall felt that the Administrator of the Cape, Dr L A P A Munnik, had shown flexibility in agreeing to meet the Anglican

ARGUS 24/1/77

Schools issue

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we already referred to, in employment of workers from the former High Commission Territories, especially from Lesotho. Even more striking however is the dividends. In 1963 the combined Gross Domestic Product of Mozambique, Malawi, Botswana, Lesotho and Swaziland was \$1 363 million whilst in the year ending 31 March 1964 the tax revenue accruing to the South African government from the gold mines alone was \$170 million; i.e. no less than 12 per cent of the total G.D.P. of the five countries most involved in supplying labour to the mines. In 1961 and 1966 respectively recruitment of their citizens by the gold mines. Recruiting by South Africa has never been allowed in Angola although a few thousand men cross the border each year bound for the mines. (R128 million for the year ending 31.3.1968). By 1974 tax revenue from gold in 1974, for reasons which will be analysed later, the number of Malawians suddenly fell by 50 000. Although it is too early to tell for certain,

examination of the figures and appraisal of the events of 1974/75 would so great is the difference in capacity between the core and the countries on the periphery to generate income that even a small share of the tax revenue from sectors to which labour is supplied would alter significantly the ability of these countries to build an economic infrastructure. for the first time supplying more miners than any other area including

1. United Nations Yearbook of National Accounts Statistics 1972, Vol. III
world G.D.P. per capita in the various countries in 1963 was as follows: (estimates):

Botswana	\$82	Mozambique	\$152
1. Sadie Lesotho p.26	\$64	Southern Rhodesia	\$219
Swaziland	\$216	South Africa (including	
2. Basing its predictions on past trends the Department of Planning forecast that over the period 1973-1979 the annual rate of growth of employment in Agriculture would be 1,3 per cent compared with a projected econ. active growth rate of 2,9 per cent. Economic Development Programme for the Republic of South Africa 1974-79. (Pretoria, n.d.). pp.55 & 80.	\$42	Namibia)	\$513

(Continued from Page 1)

Party in the Cape, today also softened its original reaction to the opening of Catholic schools.

"There is something in the argument that English-speakers who choose to should have the right to decide for themselves over admission to their private schools," it said in an editorial article.

Oggendblad in Pretoria also called for a more practical approach.

"What South Africa does not need at present is confrontation," it said. "The time has arrived for compromise, for moderation and for give and take."

The editorial article added: "An important principle is at stake in this matter. In any democracy one of the cardinal elements is a freedom of choice. It applies to what a man does in his own house and who he receives there. It applies to private

clubs. It also applies to schools."

Mr Fritz Botha, United Party MPC who is chairman of the U.P. education committee, today criticised Dr Munnik for his 'high-handed attitude' in dealing with Catholic schools making the transition to integration.

Mr Botha said that while Dr Munnik was acting within his legal rights he had gone too far and could have dealt with the matter more tactfully.

"Private schools should have the right, without provincial or government interference, to determine who should and who should not be accepted as pupils to their institutions," Mr Botha said.

"In terms of United Party Federal policy each legislative assembly or federal component must decide for itself on an issue of this nature," he said.

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Blacks enrol in State school

PORT ELIZABETH — The first black pupils at a State school in Port Elizabeth will be admitted to the Summerwood Primary School today. They are the children of Mr Hamilton Mpunzi, Transkei consul in Port Elizabeth.

An application by Mr Mpunzi for the admission of children, to Pearson High School will also be considered today by the school committee.

The Summerwood admissions were said to have been approved by provincial education authorities.

The chairman of the Summerwood school committee, Mr. G. G. Huisamen, said last night: "I do not foresee any problems."

Mr Mpunzi has five children of his own and is also educating a niece and a nephew. He was at Tsomo in Transkei yesterday and could not be contacted for comment.

Mr Mpunzi earlier made inquiries about admitting two girls to Holy Rosary Convent, one of the two

convents in Port Elizabeth which have admitted black pupils.

Meanwhile, Transvaal school inspectors will start quizzing principals of multiracial church schools from today as a first step to closing them down unless black pupils are expelled.

But the Catholic Church is determined not to back down.

Fr Dominic Scholtern, secretary-general of the South African Bishops Conference, said at the weekend the church had taken a firm stand and would continue its policy regardless.

The Catholic Church's decision has been denounced as unlawful by the Prime Minister's brother, Dr J. D. Vorster, moderator of the Cape synod of the Nederduitse Gereformeerde Kerk.

But the Nationalist senator, Dr Dennis Worrall, said private schools should be allowed to decide for themselves whom they should admit.

— DDC-SAPA.

Inspectors to probe mixed schools today

By MIKE DUFFIELD

TRANSVAAL school inspectors will from today begin quizzing principals of multiracial church schools as a first step to closing them down unless Black pupils are expelled.

The Administrator of the Transvaal, Mr Sybrand van Niekerk, said yesterday that the province had no authority to teach Black children and he had no choice but to act.

And in Cape Town, Dr J. D. Vorster, moderator of the Cape Synod of the Nederduitse Gereformeerde Kerk, has denounced the Roman Catholic Church's decision to open its schools to all as unlawful.

Dr Vorster said provincial authorities in the Cape and Transvaal had been "perfectly right" to demand the expulsion of Black children.

In Cape Town today, the head of the Church of the Province in South Africa, the Archbishop of Cape Town, the Most Rev Bill Burnett, will discuss with Cape provincial authorities the opening of Anglican

schools to all races. Mr Van Niekerk said yesterday that certain church school principals will be asked about Black children in their classes and will be told to get rid of them.

"If the schools fail to comply, we will have no choice but to deregister them and it will then be an offence for them to continue teaching.

"Parents of children at such a school will then have to find somewhere else for their children," Mr Van Niekerk said.

Professor J. H. Jooste, Director of Education in the Transvaal, has two church schools in mind for the immediate attention of his inspectors.

"I have noticed the names of the schools in the Press and my inspectors will go along and interview the principals this week," Prof Jooste said.

A Nationalist Senator, Dr Dennis Worrall, said yesterday that private schools should be allowed to decide for themselves who they should admit.

See Page 2

Schools: Catholics won't back down

THE Roman Catholic Church would not retreat from its standpoint on multiracial church schools merely to avoid a confrontation with the Government, a senior church spokesman said from Pretoria yesterday.

Father Dominic Scholten, secretary-general of the Southern African Catholic Bishops' Conference, said that while the Roman Catholic Church did not seek and did not want a confrontation, it nevertheless felt there was an overriding moral right for children of all races to enrol at its schools.

The authorities had been aware there were Black pupils at church schools for some

time, said Father Scholten. "So I did not think that an extension of these facilities would make much of a difference. What the church really wants is a gradual and systematic approach that will not disturb the children or the Government."

Father Scholten said both the Government and the public were "fully aware" of what was happening when Black children were first enrolled at church schools. The present fuss was unfortunate, he added, but the Roman Catholic Church would not back down.

No merit

"We basically want racial harmony — which is also what the Government wants — and we should act quietly, positively and decisively," said Father Scholten. He agreed there was no merit in interfering with private schools and believed admission should be on the basis of merit, and not race.

Archbishop Joseph Fitzgerald, chairman of the Southern African Catholic Bishops' Conference, said in an interview with the Roman Catholic newspaper, Southern Cross, that the opening of Roman Catholic schools to pupils of all races was "not an act of defiance against anybody, but an act of compliance with the teaching of the Church and the law of God and the Gospel".

Questioned on whether the bishops would insist on keeping Roman Catholic

schools open to all despite the threat that they might be closed by the Government, Archbishop Fitzgerald said the bishops would "play this by ear". He said he found it hard to believe that the schools would be closed down.

Laughing stock

The newspaper quoted Bishop John Murphy of Port Elizabeth as saying he "did not for one moment believe that there will be a reversal of the (bishops') 1976 decision that all our private schools will become progressively open".

Archbishop Fitzgerald also told the Southern Cross: "We are making ourselves the laughing stock of the world. We have delayed too long in allowing these schools to be completely open. Our consciences will not allow us to delay any longer."

Meanwhile, church leaders are reported to be planning a meeting soon to discuss a joint approach to the multi-racial schools issue. The three church leaders are the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, Archbishop Denis Hurley, chairman of the Roman Catholic Schools Committee, and the Rev Charles Stephenson, president of the Methodist Conference.

Archbishop Burnett met the Administrator, Dr L A P A Munnik, for an hour yesterday to discuss the Anglican church schools situation.

Police incited violence claim

CAPE TOWN — Top-ranking police officers are investigating allegations that riot police incited violence in black townships during Christmas weekend.

This was confirmed last night by Brig T. M. Bischoff, Divisional Commissioner of Police in the Western Cape.

Some of the allegations made were that the police encouraged migrant labourers to arm themselves and attack residents and that police assisted migrant labourers in their attacks on residents.

These allegations were made by the Rev Theo Kotze, Director of the

Christian Institute, Bishop Patrick Matoleengwe, Suffragan Bishop of Cape Town, Mr Robert Tobias and Prof Hansi Pollak of the Institute for Race Relations, and Mr Lucas Phillips, chairman of the Western Province African Chamber of Commerce.

They alleged that the riot police encouraged migrant labourers of Langa to arm themselves against attack by the permanent inhabitants of the township.

Further allegations have been made by the Ministers' Fraternal of Langa, Guguletu, and Nyanga that it was the riot police who made possible the killings in Nyanga over the Christmas

weekend. During the weekend 26 people were killed, 106 were injured and there was more than R300 000 damage to houses.

The Ministers' Fraternal of Langa, Guguletu and Nyanga includes the American Episcopal Church, the Catholic Church, the Church of the Province of South Africa, the Methodist Church of South Africa, the Moravian Church, the Presbyterian Church of Africa, and the United Congregational Church of

South Africa. The Secretary to the Fraternal is the Rt Rev Patrick Matoleengwe. Other allegations made were:

Riot police actually assisted with the attacks — shooting at residents — preventing them from protecting their families and houses.

Some riot police encouraged the migrants to kill some of the residents by pointing out the wounded on the ground.

Schools row for Cabinet

Own Correspondent
CAPE TOWN. — The issue of Black pupils going to White private schools is to be raised at Cabinet level by the Administrator of the Cape Dr L. Munnik.

He promised this yesterday at a meeting with the Anglican Bishop of Cape Town, the Most Rev Bill Burnett.

The two men issued a joint statement saying that their talks had been "cordial and constructive" and without any "form of confrontation."

The statement went on: "The representations made by the Church for the necessary permission to ad-

mit pupils to Anglican church schools on the basis of academic acceptability were sympathetically received by the administrator.

"The administrator pointed out that the representations involved a matter of policy, possibly necessitating an amendment of the existing conditions for the registration of private schools."

In Pretoria yesterday a Roman Catholic spokesman said his Church will not retreat from its stand on multi-racial schools in order to avoid a confrontation with the Government. Father Dominic Schol-

tern, secretary of the Southern African Catholic Bishops Conference, said there was an over-riding moral right for children of all races to enrol in Roman Catholic schools.

The authorities had known there were Black pupils at church schools for some time, said Father Scholtern.

"I did not think that an extension of these facilities would make much of a difference. What the Church really wants is a gradual and systematic approach that will not disturb the children or the Government."

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Rapport raps the schools attitudes

Mercury Reporter

THE AFRIKAANS Sunday newspaper Rap-
port yesterday criticised the Roman Catholic Church for disregarding the law in the manner in which it has opened its private schools to all races.

The newspaper said the Church would find it difficult to defend itself against the accusation that it was seeking deliberate confrontation with the Government over the multi-racial school question.

"The fact that a person dislikes a law does not give one the right to break it. Above all, you don't use children in the process," said Rapport.

However, said Rapport, all reasonable people would agree that there was merit in the idea of leaving it to private schools to decide for themselves which pupils to admit.

Since private schools were financed by parents, they had the right to decide, concluded the editorial.

In a political commentary on the same page, Senator Denis Worrall wrote that the United Party, dilemma had provided the National Party with a "tremendous opportunity" for gaining English-speaking voters — "and the National Party would do well to pay attention to their wants and interests."

He said: "The vast majority of English-speakers will tell you that what they decide to do with their private schools should be their business."

English version of former. Same date.
THE OLD TOWN HOUSE, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Pounce on non-White children at school

Mercury Correspondent

JOHANNESBURG — Transvaal school inspectors will begin questioning principals of multi-racial church schools today as a first step to closing them down unless non-White pupils are expelled.

The Administrator of the Transvaal, Mr. Sybrand van Niekerk, said yesterday that since the province had no authority to teach Black children, he had no choice but to act.

And in Cape Town, Dr. J. D. Vorster, Moderator of the Cape Synod of the NGK, has denounced the decision of the Roman Catholic Church to open its schools to all as unlawful.

Dr. Vorster said provincial authorities in the Cape and Transvaal had been "perfectly right" to demand the expulsion of Black children.

In Cape Town today, the head of the Church of the Province in S.A. the Archbishop of Cape Town, the Most Rev. Bill Burnett, will discuss with Cape provincial authorities the opening of Anglican schools to all races.

Mr. van Niekerk said yesterday that certain church school principals will be asked about Black children in their classes and will be told to get rid of them.

Professor J. H. Jooste, the Transvaal Director of Education, said he had two church schools in mind for the immediate attention of his inspectors.

Mercury Reporter

THE Administrators of the Cape and the Transvaal had seriously embarrassed the Prime Minister by refusing to allow Roman Catholic schools to go multi-racial.

This was said yesterday by Mr. Roger Whiteley, Natal MEC in charge of education.

Mr. Whiteley was reiterating that there would be no "witch-hunts" in Natal schools.

"These schools are basically private institutions. Although they are State-aided, parents pay up to R2 000 a year for their children to attend them.

"It is quite clear that the right of admission is in the hands of the schools," Mr. Whiteley said.

He added: "In my book this is clearly an embarrassment for the Prime Minister, the Minister of Foreign Affairs Dr. Hilgard Muller and the Minister of National Education Dr. Piet Koornhof.

"After all, Dr. Muller has said in Parliament that South Africa's Ambassador to the United Nations, Mr. Pik Botha, gave a clear-cut statement of policy when he said South Africa would not discriminate on the grounds of colour.

"I don't know what



NOKWANDA (14), Nomabaso (6) and Nomapelo (8), the three youngest daughters of Transkei's Eastern Cape Consul, Mr. Hamilton Mpunzi, are the first Black pupils at a White Government school in South Africa.

'No probe' promise

Mr. Botha is expected to tell the UN now" he said.

As far as could be ascertained yesterday, Roman Catholic schools in Natal had retained their White exclusiveness. Only the Holy Childhood Convent in Eshowe had admitted Coloured pupils.

The convent is the only Roman Catholic school in Natal which is truly pri-

ate, as opposed to State-aided. It is therefore outside the control of the Government.

Our Cape Town correspondent reports that the Administrator of the Cape, Dr. L. A. P. A. Munnik, has undertaken to raise at Cabinet level the matter of admission of non-White pupils to certain White private schools, following a meeting in the city yesterday with the Anglican Archbishop of Cape Town, the Most Rev. Bill Burnett.

The talks—the culmination of a row which had promised to end in a Church-State dispute — took place "without any form of confrontation," it was announced yesterday in a statement issued jointly by Dr. Munnik and Archbishop Burnett.

The statement said: "The discussions were both cordial and constructive in an endeavour to find an acceptable solution to what

was regarded as a joint problem.

"The representations made by the Church for the necessary permission to admit pupils to Anglican Church schools on the basis of academic acceptability were sympathetically received by the Administrator."

The statement added: "The Administrator pointed out that the representations involved a matter of policy possibly necessitating an amendment of the existing conditions for the registration of private schools. Accordingly no immediate decision could be taken. But he undertook to raise the matter at Cabinet level at the earliest opportunity."

Meanwhile, a senior spokesman said from Pretoria yesterday that the Roman Catholic Church would not retreat from its stand-point on multi-racial Church schools merely to avoid a confrontation with the Government.

School issue to go to Cabinet

CAPE TOWN — The Administrator of the Cape, Dr L. Munnik, is to raise the question of black pupils attending certain white private schools at Cabinet level following a meeting yesterday with the Archbishop of Cape Town, The Most Rev Bill Burnett.

This was announced yesterday in a statement issued jointly by Dr Munnik and Archbishop Burnett.

The statement said the representations made by the church for permission to admit pupils to Anglican Church schools on the basis of academic acceptability were sympathetically received by the Administrator.

The Administrator said the representations involved a matter of policy, possibly necessitating an amendment of the ex-

isting conditions for the registration of private schools.

No immediate decision could be taken, but he undertook to raise the matter at Cabinet level.

But in Durban, the Natal MEC in charge of education, Mr R. Whiteley, said the Administrators of the Cape and the Transvaal had seriously embarrassed the Prime Minister, Mr Vorster, by refusing to allow Catholic schools to go multiracial.

He reiterated there would be no witch-hunts in Natal schools.

Meanwhile, the Catholic Church said they would not retreat from their stand on multiracial church schools merely to avoid a confrontation with the Government.

R. Dominic Scholtern,

secretary-general of the Southern African Catholic Bishops' Conference, said the authorities had been aware there were black pupils at church schools for some time. "So I did not think an extension of these facilities would make much of a difference. What the church really wants is a gradual and systematic approach that will not disturb the children or the Government."

Archbishop Joseph Fitzgerald, chairman of the Southern African Catholic Bishops' Conference, said the bishops would insist on keeping Catholic schools open despite the Government threat.

Bishop John Murphy of Port Elizabeth said: "I do not for one moment believe there will be a reversal of the bishops' 1976 decision that all our private schools will become progressively open."

Archbishop Fitzgerald also told the Southern Cross, the South African Catholic weekly. "We are making ourselves the laughing stock of the world. We have delayed too long in allowing these schools to be completely open. Our consciences will not allow us to delay any longer."

The issue will be discussed at the bishops' conference from February 1 to 3.

Schools: Catholics won't back down

25/1/77
ET

THE Roman Catholic Church would not retreat from its standpoint on multiracial church schools merely to avoid a confrontation with the Government, a senior church spokesman said from Pretoria yesterday.

Father Dominic Scholten, secretary-general of the Southern African Catholic Bishops' Conference, said that while the Roman Catholic Church did not seek and did not want a confrontation, it nevertheless felt there was an overriding moral right for children of all races to enrol at its schools.

The authorities had been aware there were Black pupils at church schools for some

time, said Father Scholten. "So I did not think that an extension of these facilities would make much of a difference. What the church really wants is a gradual and systematic approach that will not disturb the children or the Government."

Father Scholten said both the Government and the public were "fully aware" of what was happening when Black children were first enrolled at church schools. The present fuss was unfortunate, he added, but the Roman Catholic Church would not back down.

No merit

"We basically want racial harmony — which is also what the Government wants — and we should act quietly, positively and decisively," said Father Scholten. He agreed there was no merit in interfering with private schools and believed admission should be on the basis of merit, and not race.

Archbishop Joseph Fitzgerald, chairman of the Southern African Catholic Bishops' Conference, said in an interview with the Roman Catholic newspaper, Southern Cross, that the opening of Roman Catholic schools to pupils of all races was "not an act of defiance against anybody, but an act of compliance with the teaching of the Church and the law of God and the Gospel".

Questioned on whether the bishops would insist on keeping Roman Catholic

schools open to all despite the threat that they might be closed by the Government, Archbishop Fitzgerald said the bishops would "play this by ear". He said he found it hard to believe that the schools would be closed down.

Laughing stock

The newspaper quoted Bishop John Murphy of Port Elizabeth as saying he "did not for one moment believe that there will be a reversal of the (bishops') 1976 decision that all our private schools will become progressively open".

Archbishop Fitzgerald also told the Southern Cross: "We are making ourselves the laughing stock of the world. We have delayed too long in allowing these schools to be completely open. Our consciences will not allow us to delay any longer."

Meanwhile, church leaders are reported to be planning a meeting soon to discuss a joint approach to the multi-racial schools issue. The three church leaders are the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, Archbishop Denis Hurley, chairman of the Roman Catholic Schools Committee, and the Rev Charles Stephenson, president of the Methodist Conference.

Archbishop Burnett met the Administrator, Dr L A P A Munnik, for an hour yesterday to discuss the Anglican church schools situation.

Talks with Munnik ^{Cape Times} 25/1/77 'cordial'

THE Administrator of the Cape, Dr L A P A Munnik, has undertaken to raise at Cabinet level the matter of admission of Black pupils to certain White private schools, following a meeting in the City yesterday with the Archbishop of Cape Town, the Most Rev Bill Burnett.

The talks — the culmination of a row which promised to end in a Church-State dispute — took place without any form of confrontation, it was announced yesterday in a statement issued jointly by Dr Munnik and Archbishop Burnett.

The full statement is as follows:

A meeting between representatives of the Church of the Province of South Africa and the Anglican church schools in Cape Town, consisting of the Archbishop of Cape Town and Mr E L King, Chancellor of the Diocese of Cape Town, and the Administrator of the Cape Province, the members of his Executive Committee and the Director of Education, took place on Monday, January 24, 1977.

The discussions were both cordial and constructive in an endeavour to find an acceptable solution to what was regarded as a joint problem. It should be emphasized that the discussions occurred without any form of confrontation whatsoever.

The representations made by the Church for the necessary permission to admit pupils to Anglican church schools on the basis of academic acceptability were sympathetically received by the Administrator.

The Administrator pointed out that the representations involved a matter of policy possibly necessitating an amendment of the existing conditions for the registration of private schools. Accordingly no immediate decision could be taken, but he undertook to raise the matter at Cabinet level at the earliest opportunity.

See page 2

BUSINESS BRIEF

Gold (cls) \$132,60 dwn \$0,25
RDM Index 185,5 dwn 0,6
FT Index 377,8 dwn 6,9



THE Administrator of the Cape, Dr L. A. P. A. Munnik, and the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, at their meeting in Cape Town yesterday to discuss the opening of private church schools to pupils of all races.

Support for 'open' schools

THERE has been increasing support from Afrikaner and Calvinist sections of the community for a change in attitude to allow church schools to open their ranks. All have emphasised that it could improve race relations.

The Rev David Botha, Moderator of the Ned Geref Sendingkerk, said he was convinced race relations could be improved by the implementation of the Theron Commission recommendation that private schools should be free to admit pupils of their choice.

'After last year there has been a hardening of Coloured opinion, and these people are less willing to take discrimination lying down,' he said.

'n Gawe aan onbegunfdes

Alhoewel hulle verheug saam met die jong mense wat die skool met 'n gemiddelde A verlaat, Dit is meer as 'n aanduiding van intellektuele vermoë. Dit vereis ook toewyding en gereelde en harde werk.

Die skool wil meer doen as dit, maar dit is een van die groot verdienstes van ons skole dat hulle mense leer, vroeg al, om elke dag met hul werk besig te wees, of hulle daarvan hou of nie. Dit is nie iets so vanselfsprekends as wat dit vir ons lyk nie. Een van die moeilikhede van volke wat op die bestaanspel lewe, is juis dat werk elke dag nie by hulle 'n lewensgewoonte is nie. Selfs die Westerse mens het eers met die koms van die industriële beskawing geleer om gereeld te werk.

Dit sal 'n dapper man kos om somaar reguit te se wat die meeste tot sukses in die lewe bydra: begaafdheid of toewyding, verstand of harde werk, insig of inspanning. Meestal het ons hier te doen met twee hande wat mekaar was.

Wat 'n mens kan se, is dat geen leerling wat sonder besondere onderskeiding geslaag het, hoef te reken dat hy daardeur tot die tweede rang in die lewe afgeskuipt is nie. Een van ons Afrikaanse tydskrifte het 'n aantal jare gelede gaan vra hoe die vooraanstaande mense van toe in Matiek gevar het. Min kon van besondere onderskeiding getuig. Onder meer was daar 'n moderator wat in die derde klas geslaag het en 'n universiteitshoof en bekleder van verskeie ander vername ampte wat 'n keer gedruip het en sy Matiekjaar moes herhaal.

Tog het hulle bo uitgekom, soos Guseppe Verdi, wat as jong man "weens gebrek aan

schools be open, where practicable Whites should be allowed to attend Coloured schools — for example, in outlying areas where this would be more convenient for White pupils.

Professor J. D. van der Vyver of Potchefstroom University, a member of the Afrikaanse Calvinistiese Beweging, said today: "In principle, schools should be permitted to enrol whatever students they think fit, irrespective of race."

PERMISSION

"I have found that personal contact is the only means of creating good personal relations. The need for good relations across the colour bar in South Africa makes contact including that at school level urgent."

In Port Elizabeth today, Pearson High School became the second Government school to be granted authority to admit the children of the Transkeian Consul, Mr H. T. Mpunzi. Earlier, permission had been granted to admit Mr Mpunzi's younger children to Summerwood Primary School.

Mr G. J. van Vollenhoven, chairman of Pearson High School committee, said today: "The decision of the school committee has the approval of the Education Department of the Cape Provincial Administration."

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Werkwoorde in: "Die skool wil meer doen as le groot ver dienstes van ons skole dat hulle ke dag met hul werk besig te wees, of hulle

n die werkwoorde in: "...Guseppe Verdi, wat an begaafdheid nie tot die konseruatorium in

te einde van die sint? .." "vaal mannetjies wat skynbaar nrens

oorder?

Sulke persone het dikwels naas ander eenskappe 'n ruime mate van menskeenis. Genl. Nicolaas Smit het vertel van Paul Kruger se dwingende persoonlikheid: hy praat met jou, hy praat by jou, naderhand dreig hy jou en op die ou end hui hy — so 'n man is onverstaanbaar. In die reklamewêreld word vertel van die man — sy naam was glo Reynolds — wat by 'n haarकर्पर in Brasillie die miklikste eksperimente van die eerste koelpuntjenneg se n le het. Hy het die regte vir 'n appel en 'n ei gekoop, die pen massagewys vervaardig en dit bevestig as "die pen that can write under water". Hy het miljoener geword omdat hy die kind in die mens verstaan het.

Gebrek aan insig, in en geduld met gewone mense se opvattinge is dikwels die las van die begaafdes. Om jou tyd ver vooruit te wees, bring soms roem na jou dood, seldse glans in jou lewe.

Tog is die begaafdes die gawe wat die minder begaafdes in die lewe ontvang, want hulle uitgesoektes werk bevestigend en versterkend op hul omgewing. Talente, veel die hoër groes, is nie monopolistiese besittinge nie.

moet word.

mannetjies wat skynbaar nrens vandaan gekom het nie, maar op 'n dag daar staan en raakgesien En aan die ander kant van onopvoldende, vaal skynbaar heetmaal van die toncel verdwyn het. studente uit hul tyd wat na die universiteit dae wat op universiteit was, kan vertel van briljante te soek om meer voorbeeld te vind nie. Iedereen Millaan toegeliet is nie. 'n Mens hoef nie lank begaafdheid" nie tot die konseruatorium in

2011/26/11/17
Koornhof

ready to talk with churches

Political Correspondent
CAPE TOWN. — The Minister of National Education, Dr Piet Koornhof, said last night that he was prepared to meet churches to seek a solution to the problem of Black children in White private schools.

But he warned that continued violation of the law could have serious implications concerning recognition of the schools and education at them.

The matter had been discussed by the Cabinet earlier yesterday after approaches by provincial authorities over rising confrontation between the State and churches, he said.

No consultation had been asked for or refused, and the Government regretted that individuals from church institutions wanted a confrontation with education authorities and state institutions which had to carry out the law.

28

26/1/77

Mixed schools issue raised 2 years ago

By MIKE DUTFIELD

SENIOR Roman Catholic teachers asked the Director of Education in the Transvaal nearly two years ago for a meeting to discuss admitting Black children to convents.

Their request was bluntly refused.

Disclosing this yesterday, Father Dominic Scholten, secretary of the Catholic Bishops' Conference, said the refusal had caused "considerable distress" to the teachers.

"The request was made in May 1975. The refusal to discuss the matter was received in August 1975." Father Scholten said.

Asked if this did not disprove criticism that the Church had not bothered to discuss the matter before opening their schools, Father Scholten said:

"It is very likely that the administrators never knew we had asked for discussion. Our approach was made direct to the Director of Education."

Transvaal education chiefs refused to comment on the issue yesterday.

In Cape Town, Archbishop Joseph Fitzgerald, chairman of the Bishop's Conference, denied that the opening of Roman Catholic schools to all races was an act of defiance.

In an interview with a

Catholic newspaper, he said: "It is an act of compliance with the teaching of the Church and the law of God and the Gospel."

Pointing out that people of different races are now able to play sport together, Archbishop Fitzgerald asked: "Why should sport have priority over education, culture and religion?"

"We are making ourselves the laughing stock of the world. We have delayed too long in allowing these schools to be completely open."

Sapa reports from Cape Town that three MPs from the breakaway Independent United Party saw the Minister of National Education, Dr Piet Koornhof, yesterday.

Mr John Wiley (Simons-town), Mr Theo Aronson (Walmer) and Mr Bill Deacon (Albany) said in a statement. "We feel strongly about the matter but are of the opinion that it is a matter than can be dealt with only by having openhearted discussions with the Government and not to seek confrontation."

The Bishop's secretary, Fr. W. Ballmeier, said the Coloured children in the two schools had settled in well and their admittance had gone almost unnoticed among the other children and their parents.

WYNBERG 7700

Clergy ready to talk

Religion Reporter

All three South African church leaders involved in efforts to open private schools to all races declared themselves ready today to accept the Government's offer of talks on the issue.

"Preparations for negotiations are under way," said the Rev Charles Stephenson, president of the Methodist Conference, commenting on a statement from the Minister of National Education, Dr Koornhof, the Administrator of the Transvaal, Mr Van Niekerk, and the Administrator of the Cape, Dr Munnik.

"I welcome this statement in that Dr Koornhof hasn't slammed the door... it's not wide open obviously, but at least it's partially open."

The head of the Anglican Church, Archbishop Bill Burnett of Cape Town, said he would be pleased to meet Dr Koornhof.

Archbishop Denis Hurley of Durban, chairman of the Roman Catholic Bishops' Conference's Commission for Christian Education, said he thought the bishops would be "only too happy" to meet Dr Koornhof with the leaders of other churches.

CONFRONTATION

The Government statement and the leaders' reactions go towards defusing the tensions which have built up after the opening of Roman Catholic schools to all races on a significant scale last week.

Mr Stephenson thought talks with the Government would not be held before the Roman Catholic bishops' meeting next week.

Dept of Economics, King George V Avenue 8000

O.F.S., P O Box 339, BLOEMFONTEIN 9300

Chamber of Mines P O Box 61809 107

VILJOENSKROON 9520

ERMARITZBURG 3205

5310

5310

Dept. U.C.T. RONDEBOSCH 7700

University of Rhodesia RHODESIA

c/o Tongaat Group, Maldstone, NATAL 4380

121... The statement issued in Cape Town by Dr Koornhof and the Administrators regretted that individuals in church organisations wanted to confront educational and other State institutions without calling for consultation, reports Sapa.

Dep... The Government will not permit organisations, whoever they might be, to take the law into their own hands.

The... PARENTS' VIEWS

ark... But, said the statement, apart from legal aspects it had to be considered that private schools were maintained with parents' co-operation and their wishes should be taken into account.

. 96... Dr Koornhof said he and provincial authorities were prepared to help church organisations find solutions in accordance with parents' views.

. rhur... Mr van Niekerk said last night he would follow any Government policy.

c/c... Moves had not been taken yet to deregister private schools, he said. Negotiations with him would not help as it was beyond his authority. He did not think negotiations with the Government would help either.

P O... About 85 percent of parents questioned said they were delighted that their children would now have the opportunity of breaking down racial barriers — "the only way this country is going to be saved."

wyn... "I took my children out of a Government school because the teaching and the discipline was so bad. Who are the officials to now threaten to close the Catholic schools — why don't they ask us what we feel?" asked one mother, who has started work again to pay her children's school fees.

Wool... Another mother said it made no difference to her who attended her child's school "as long as the standard of education was not lowered to accommodate black children which I doubt will happen."

o C... L. Posbus 58, BONNIEVALE 6730

Dep... S. 21 Rugby Road, ORANJESICHT CAPE TOWN 8001

o... Landbouweekbaal, P O Box 1802 CAPE TOWN 8000

Craighall Park, JOHANNESBURG 2196

RONDEBOSCH 7700

Lodi Estate, New Delhi, INDIA

7700

Parents hit at threat

The Government's reaction to the Roman Catholic Church's decision to open its schools to all races has been condemned by a majority of parents of children at Roman Catholic schools in Johannesburg.

Parents were asked to comment on the church's move to admit all races and Government threats to close the schools.

About 85 percent of parents questioned said they were delighted that their children would now have the opportunity of breaking down racial barriers — "the only way this country is going to be saved."

riers — "the only way this country is going to be saved."

"I took my children out of a Government school because the teaching and the discipline was so bad. Who are the officials to now threaten to close the Catholic schools — why don't they ask us what we feel?" asked one mother, who has started work again to pay her children's school fees.

Another mother said it made no difference to her who attended her child's school "as long as the standard of education was not lowered to accommodate black children which I doubt will happen."

3200

RG 3201

Church leaders back schools talks

ARGUS 26/1/77

The Argus Religious
Affairs Correspondent

ROMAN CATHOLIC, Anglican and Methodist leaders today stated their willingness to accept the Government's offer to discuss the opening of private church schools to all races.

The three South African churches which have private schools were reacting to a joint statement last night by the Minister of National Education, Dr P. G. J. Koornhof and the Cape and Transvaal Administrators, that they were prepared to discuss the problems of church institutions and help find solutions.

Archbishop Denis E. Hurley, Archbishop of Durban and chairman of the Roman Catholic commission for Christian education, said he thought Roman Catholic bishops would be 'only too happy' to meet Dr Koornhof, together with the leaders of other churches.



ARCHBISHOP Denis Hurley . . . 'only too happy.'

He said he did not wish to comment further on the statement as it would be discussed fully at next week's meeting of the South African Catholic Bishops' Conference in Pretoria.

PLEASED

The head of the Anglican Church, Archbishop Bill Burnett of Cape Town, who this week had discussions with the Administrator of the Cape, Dr L. A. P. A. Munnik, on the subject, said he would be very pleased to meet Dr Koornhof.

Mr Edwin King, Chancellor of the Cape Town Anglican Diocese and chairman of Western Province Preparatory School, an Anglican private school, also welcomed the statement.

'I am quite sure the Anglican Church will welcome the opportunity for discussions with the Minister,' he said.

'This is in line with the resolution of the recent provincial synod (the Anglican Church's policy-making body), and also with the representations made to the Archbishop by Anglican schools in Cape Town,' Mr King added.

WELCOMED

The Rev Charles Stephenson, President of the Methodist Conference of Southern Africa, said today: 'I welcome the statement.'

The Methodist leader added: 'They could have slammed the door, but instead there is now the possibility of negotiation and I welcome that. We will move in that direction.'

Mr Stephenson said the Methodist Church wished its schools to be open to all races, 'but our attitude has never been one of disregard for the law.'

'The law lays down certain things. But we have always sought to go further, and certainly from a Christian point of view to implement our faith.'

Govt ignored school warning — Church

Own Correspondent

DURBAN: — The Government ignored a statement by the Roman Catholic Church that pupils of all races were to be admitted to its schools, a Church spokesman said yesterday. Father Dominic Scholten, general secretary of the Southern African Catholic Bishops Conference, said: "The credibility of the Church would be at stake if we were to reverse our decision."

"The Government asked us to take children of Black diplomats into our schools. They set the pace and we believe our own Black people should be allowed in," he said.

Bishop Mansuet Biyase, Catholic Bishop for Es- howe, said Coloured children were attending a convent there.

The controversy will come up for discussion again when the Catholic bishops meet next month.

Church: Govt 'did not react'

Mercury Reporter
THE Government did not react when first told by the Catholic Church that pupils of all races were to be admitted to its schools, a Church spokesman said yesterday.

Father Dominic Scholten, general secretary of the Southern African Catholic Bishops' Conference, said: "The credibility of the Church would be at stake if we were to reverse our decision which earlier by bishops in a plenary session."

He said the Government had been fully aware of the Church's decision.

The Church was merely following Government policy.

"The Government asked us to take children of Black diplomats into our schools. They set the pace," he said.

Bishop Mansuet Biyase, of Eshowe, said yesterday Coloured children were already attending a convent in the town.

Bishop Biyase said the decision of the bishops had been confirmed by the Vatican and they would be unlikely to back down.

And in Windhoek Mr. Kosi Pretorius, the executive council member in charge of education, has made it clear no immediate action will be taken against two Windhoek Catholic schools which admitted Coloured pupils last week.

Transkei must show the world — bishop

27/1/77
AD

UMTATA — The Bishop of St John's Diocese in Umtata, Bishop James Schuster, hopes 1977 will see Transkei using its new independence to convince the world it is a truly democratic state.

Writing in his monthly letter to the Diocese Bishop Schuster says: "I hope that 1977 will see such a breach in the monolithic wall of apartheid, that there can be no going back to our traditional way of life, and South Africa is set firmly on a path which can lead only to a new and just ordering of society."

"I hope also that 1977 will see Transkei using its new independence in such a way as to convince the world that here is a truly democratic society in which the rule of law is respected and which is worthy to take its place in the councils of the nations of the world."

Commenting on some of the matters discussed at the Anglican Provincial Synod in Grahamstown, Bishop Schuster says the Synod expressed its deep concern about arbitrary detention of people without trial.

The Synod also expressed its concern at the fact that a number of persons detained without trial had died without any impartial inquiry into the circumstances of their death.

"My chief impression was that here (at the Synod) we could see the 'alternative society' at work, and working well.

"It is the tragedy of South Africa that those who hold political power cannot believe in the

possibility of black and white sharing power and living in peace," Bishop Schuster says.

The church was a microcosm of society in Southern Africa and he believes there were still enough persons of good will on both sides to build a society in which apartheid would be forgotten and all people could co-operate for the common good.

But time was running out, the letter says.

"This is the lesson of the present unrest among the younger generation of black people.

"May God grant that the present rulers in South Africa heed this lesson and act before the situation passes beyond the possibility of rational and peaceful discussion. This is my prayer for the New Year," Bishop Schuster says. — D.P.

Defence Force probe clears SA troops

28
225
258

28/1/77
RDM

Staff Reporter

ALLEGATIONS that South African troops desecrated Anglican church buildings in Owambo have been investigated by a commission of inquiry appointed by the South African Defence Force.

Geoff Dalglish, of the "Mail" Africa Bureau, last October reported a letter of protest sent by the Reverend Edward Morrow, vicar-general of Damaraland, to General Ian Gleeson, officer commanding 101 Task Force, Grootfontein, which alleged that on September 12 and October 19, South African troops had:

- Opened fire on church buildings at Oshandi, near the Angolan border, and smashed doors and windows.
- Removed furniture, books and money.
- Used the church as a toilet.

Publication of the original allegations was forbidden by the SADF until the matter had been thoroughly investigated. The Defence Force report has now been released to the "Mail".

General Gleeson has also told Mr Morrow of the findings.

In its report, the Defence Force said the Oshandi mission is about seven km from the Angolan

border, where there were several incidents with Swapo terrorists recently.

The charges made by Mr Morrow were investigated at Oshandi by army and police teams, while military police interviewed members of the unit stationed in the area at the time.

The inquiry found that the army patrol did fire on a house close to the mission at the time specified by Mr Morrow.

But the action was justified by a suspected Swapo presence, it found.

The SADF did not accept responsibility for damage caused by bullets to the church. The house is in the opposite direction to the church and no witnesses could testify that any SA Army personnel had fired on the church.

Similarly, no witness could testify about damage to brickwork on the side of the church.

Troops had entered the church building to search for a Swapo suspect during a follow-up operation.

Two small offices in the church were locked and troops climbed walls to get in. They left boot marks on the wall.

The accusation that South African troops had used the church as a toilet was "vehemently denied by all concerned and

no trace of such action could be found".

The commission's findings said besides the local population a construction team was in the area at the time.

About accusations of theft of items in the house, most witnesses interviewed by the commission only offered hearsay evidence heard from others who claimed they had missed certain items.

The SADF has offered to compensate the Anglican Church for damage to the mission house by bullets fired by troops. The SADF has not accepted responsibility for other damage or losses.

Commenting on the commission's findings, Mr Morrow said this week:

"I have no choice but to be happy with the SADF investigation. Since I am not allowed to enter Owambo to see for myself, I have had to rely on information supplied to me by members of the church and from photographs supplied by the SADF.

"I understand that there is a terrorist war going on and that people are going to get hurt and that buildings will get damaged. All I want out of this is suitable compensation for the damage and for the war to stop," he said.

Church to re-marry divorced Anglicans

Mercury Reporter

FROM next week divorced Anglicans may re-marry in church or have their magistrate's court marriage blessed in church.

From February 1, bishops may permit the marriage or blessing of people whose former partners are still alive and who could not receive dispensation on the grounds of annulment.

And a bishop will only give his permission when a number of conditions have been met. These are that:

There is no prospect of re-establishing the for-

mer marriage;

The person re-marrying "acknowledges his share in the sin which led to the breakdown of the former marriage."

The couple re-marrying understand the church's teaching with regard to marriage.

Proper provision is made for children from a former marriage and

The applicant fulfils his moral and legal responsibilities in respect of the former marriage.

28-
225

Desecration claim false, says army

28/11/77
Preteria Bureau

A South African Defence Force commission of inquiry has rejected allegations that Security Force troops desecrated church buildings in Owambo.

Charges that on September 12 and October 19 last year, the troops had opened fire on Anglican church buildings at Oshandi, had removed furniture, books and money, and had used the church as a toilet, were referred to the Defence Force by a Johannesburg morning newspaper.

The Defence Force requested that the allegations be not published until the matter had been thoroughly probed. The Defence Force report was published today.

The charges were originally contained in a letter of protest from the Vicar

General of Damaraland, the Rev Edward Morrow, to General Ian Gleeson, officer commanding 101 Task Force, Grootfontein.

The Defence Force report said the Oshandi Mission was about 7 km from the Angolan border, where there had been several incidents involving Swapo terrorists.

The commission of inquiry found that an army patrol had fired on a house close to the mission because of a suspected Swapo presence, and the Defence Force has offered to compensate the Anglican Church for damage caused by bullets fired by the troops.

However, the house was in the opposite direction to the church, there were no witnesses that South African Army personnel fired on the church, and the Defence Force has not accepted responsibility for damage.

28/11/77 "11" 28 225

Army is cleared of desecration charges

Mercury Africa Bureau

JOHANNESBURG—Allegations that South African troops desecrated Anglican church buildings in Owambo have been refuted by a commission of inquiry appointed by the South African Defence Force.

Last October a letter of protest sent by the Rev. Edward Morrow, Vicar-General of Damaraland, to General Ian Gleeson, Officer Commanding 101 Task Force, Grootfontein, alleged that in incidents on September 12 and October 19, South African troops had fired on church buildings, removed furniture, books and money, and had used the church as a toilet.

General Gleeson has informed Mr. Morrow of the findings. In its report the Defence Force points out that the mission in question was situated about seven kilometres from the Angolan border, where there have been several incidents involving Swapo terrorists in recent months.

"Following the letter of Mr. Morrow the accusations and alleged incidents were investigated in loco by Army and South African Police teams, while the Military Police interviewed members of the unit that was stationed in the area "at that time," according to the SADF report.

The inquiry team found that an Army patrol had fired on a house situated close to the mission at the time but the action was justified as a result of suspected Swapo presence.

No witnesses

No witnesses could testify that any Army personnel had fired on the church.

During the period under question troops had entered church building for the purpose of searching for a Swapo suspect during a follow-up operation of Swapo action in the area.

Two small offices in the church were locked and troops climbed up side walls to gain access.

Boot marks were left on the side wall.

Accusations that troops had used the church as a toilet were "vehemently denied by all concerned and no trace of such action could be found by the team responsible for the investigation."

Most witnesses could offer only hearsay allegations of theft.

The SADF has offered to compensate the Anglican church for damage to the mission house but did not accept responsibility for other damage or losses.

UNIVERSITY
on the events of the DAILY Sunday Times's

parliamentary correspondence
proposed design had
and two others.⁶⁴
knowledge of a Labour
to indicate the

Bishop alleges smear

JOHANNESBURG — The Catholic Bishop of Johannesburg yesterday called an allegation that the church is involved in a money-making racket a deliberate attempt to smear the church.

Archbishop Joseph Fitzgerald was referring to an article in an Afrikaans newspaper accusing the Catholic Church of helping companies transfer large sums of money from African states to South Africa.

The Catholic Church in Zambia is allegedly given gifts by companies having difficulty getting money to South Africa. The church here allegedly pays out the money less 20 per cent commission which is shared with the church in Zambia.

Archbishop Fitzgerald said the report was completely groundless. "It smacks to me of a deliberate smear," he added. — DDC.

on 23 October that the Labour Minister, Malan, reliable - as its (deley's) dissent seems the Cabinet was prepared as double-sized Union the shield and the flying given less support, and may on these questions. is situation in the posals while Roos was 's that Roos had ere not removed.⁶⁵ It e forced to choose this possibility which

At registration to accept the project have to present a brochure Jack. Objections: a B.A. degree and a complete curriculum of the Union Jack. he does not necessarily have courses help to account for. It should be retained and has the University beforehand.

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- I. Threatened to resign (see the example of a seemed possible the 1. Complete top section between Malan and F 2. Matriculation - "J.I.

3. led immediately to a renewed call (Roos) for to anadering. subjects given on the form. Doubtless the reasons which had motivated his earlier calls still applied, and with the mood of the country in a state of flux, the moment for another appeal seemed propitious. But, his call, at this particular time, was directly related to an

63. In view of the Sunday Times's very strong support for Roos at this time, it is not inconceivable that Roos had information leaked to it.
64. Beyers was almost certainly the one; the other is likely to have been Kemp, who had been publicly supporting Malan's uncompromising statements during the recess. (C.W. Malan only arrived in Cape Town on the afternoon of 25 October - after the settlement had been reached. The Star, 25 October 1927.)
65. Stanford Papers, D 56, 22, 24 October 1927; S.P. vol. 39, no. 246, letter to wife, 22 October 1927.

Tuks don queries Afrikaner 'calling'

28/1/77

Own Correspondent
CAPE TOWN — The Afrikaner's religious "calling" had increasingly shifted from Christian evangelism to "the preservation of the white man," Professor F A van Jaarsveld, historian of Pretoria University, said

in Cape Town last night.
Giving a lecture at the University of Cape Town's summer school series on "South African Civil Religion," he quoted the Prime Minister's New Year message in which he spoke of "fulfilling our calling."
He quoted, too, Dr D F Malan's statement that "our (Afrikaner) history is the

highest work of art of the architect of the centuries," and said they were typical.
He questioned Dr H F Verwoerd's assertion that the "preservation of the white man" was a "superior task" to that of establishing Christian civilisation.

The emphasis is increasingly shifted from "evangelical and Christian civilisation to the preservation

of the white man," said Professor Van Jaarsveld.
"When the idea of "calling" emanates from a political platform, one is apt to wonder whether it is being used to sustain an ideology during a time of crisis.

PURPOSE

"If some are 'called,' who are the others? And may not investigation show that the non-white too says: God planted us here with a purpose and gave us a calling—perhaps that of becoming masters of the white men?"

As far back as 1950 it was said "the God of the Afrikaners, is a very powerful, very exclusive and very fierce God (who) turns his face away from skins that are not white and He has a traditional dislike for English-speaking folk."

Catholics firm on all-race schools

25/11/38
Star

Religion Reporter

The Roman Catholic Church remains prepared to negotiate with the Government on implementing its mixed schools policy, but not on the principle.

Father Damant said he knew of no applications for black children to attend any Anglican Church school in Pretoria.

The question of other races attending Jewish schools has not been raised, a spokesman for the SA Board of Jewish Education said today.

The secretary of the Association of Private Schools, Mr G C L Clarke, said the admission of pupils of all races was a matter of concern and the association had considered it at its last few meetings. The association represents non-Catholic private schools.

INSPECTORS

Indications that the Government, too, was prepared to negotiate on the issue has eased the threatened confrontation between church and State.

In the Transvaal, however, the Administrator, Mr Sybrand van Niekerk, has already sent Education Department inspectors to Roman Catholic schools.

They reportedly found about 10 coloured pupils at one school, 15 coloured and an Indian pupil at another and three African children at a third.

Our correspondent in Cape Town said there were strong indications today of a "moratorium" on the schools issue, pending a Cabinet decision on whether or not church private schools should be given a legal right to admit pupils of their choice.

● All-race schools

The Very Reverend Dominic Scholten, secretary general of the Catholic Bishops' Conference, said today: "Negotiations are not necessarily excluded. But we're not in a terrible hurry. We're going quietly ahead."

Father Scholten said the Government knew there were children of all races in church schools last year and yet did nothing. For the sake of children and teachers, the church was trying to keep the "atmosphere of quiet and peace" which prevailed last year.

There could be negotiation only on the implementation of the church's policy, Father Scholten said.

SUPPORT

The Anglican Church and the United Progressive Jewish Congregation of Johannesburg have declared support for the Catholics in their stand.

In a telegram to the Bishops' Conference, Rabbi R G Lampert and Rabbi C D Wallach said: "Applaud you stand on open education. May God grant you and all South Africa success in such matters."

The Anglican Dean of Pretoria, Father Derek Damant, said today the Anglican Church would be behind any move to help do away with racial discrimination at church schools.

A spokesman for the Methodist Church said today his church had not decided on a stand but added that there were elements within the church who would support

ST **RC**
30/1/77
homes

**may
also
go
mixed**

By **MARGARET SMITH**

ROMAN Catholic hospitals, old-age homes and orphanages may be the next to go multi-racial. This prospect is being discussed in church circles.

The matter may be raised at the Catholic Bishops' Conference annual meeting in Pretoria this week.

A Catholic spokesman told me that such a discussion would be "a logical conclusion now that the first of admitting blacks to white Catholic schools has been taken".

In earlier debates white Catholic institutions and not only schools have come under fire for practising the same apartheid which the church attacks.

The Catholic hospital in Windhoek has already indicated that it wants to go multi-racial. There are 58 Catholic hospitals in South Africa, mostly for blacks.

The first three days of the conference, which is described as crucial, will be devoted to practical social justice in the church.

Integration will come up during this session. It is likely to be raised again

Kerk ^{Laap}moenie ^{30/1/71} volke bevry

MET die bevryding van 'n „volk” het die Kerk geen Bybelse grond om hom te bemoei nie; met die bevryding van die ellendige en verdrukte mens wel elke teologiese rede, het prof. David Bosch van-deesweek in sy groot in-leiding.

Die Jode in sowel Ou as Nuwe Testament het gedink in die konteks van etniese groepsolidariteit en bevoorregting. Jesus dink in totaal ander kategorieë.

Die „naaste” is in die gelykenis van die Samari-taan juis nie die volksge-noot nie; naasteweës is enkel 'n uitvloeisel van barmhartigheid, met ander woorde: van liefde.

Hierdie radikale per-spektiewe van die Ou en Nuwe Testament het ongelukkig in die Kerk se denke

deur die eeue nie altyd behoue gebly nie.

Juis in lande waar die Kerk sterk was wat omvang en invloed betref, het die gedagte ontstaan dat die „volk” 'n goddelike orde-ning is met 'n blywende roeping — soos prof. Johan Degenaar aangetoon het, onder meer in Duitsland, Frankryk, Italië, Neder-land, Rusland, Amerika, Engeland en Suid-Afrika.

'n Probleem ontstaan wanneer sowel pres. Kruger as Cecil John Rhodes albei vashou aan 'n beson-dere rol, onder Gods beskikking, vir hul eie volk. Rhodes kon Britse imperia-lisme regverdig met die uitgangspunt: „Only one race ... approaches God's ideal type ... (His) purpose was to make the Anglo Saxon race predominant.”

In die moderne „teologie van bevryding” speel die

Exodusmotief 'n groot rol. Dit het reeds by die Afrika-ner 'n dominante plek inge-neem. Bewustelik of onbe-wus het swart Afrika 'n groot deel van daardie reto-rika van die Afrikaner oor-geneem. In manne soos Albert Luthuli, Douglas Makhathini, S. P. Lediga, Simon Gqubule, Alan Boe-sak het ons die teenpool van die blanke se bewussyn van uitverkorenheid, met dieselfde teologiese gela-denheid.

Daarmee kom albei se geldigheid onder die vraag-teken en moet ons ons in alle erns afvra of die Kerk geroep is om hom met die bevryding van volke te be-moei, sê prof. Bosch.

Ten opsigte van die be-vryding van die mens, en die ongelukkige slagoffers van die samelewing en sy vooroordele, het die Kerk wel die opdrag. En die

eerste stap daarheen is solidariteit met sulkes, 'n solidariteit wat in die plek van die ou groeps- of volk-solidariteit kom.

‘Vir die Kerk gaan dit dus eerder om vrywording uit volksverbondenheid. Natuurlik bly volkere bestaan, maar hul volksheid het sy deurslaggewende en abso-lute krag verloor.

Die bevryding wat die Kerk op sy agenda het, is veel meer radikaal as die „teologie van die revolu-sie,” sê prof. Posch Dit is, in Albert Nolan se woorde, 'n afreik na die wortels van alle verdrukking en onder-drukking: die mens se gebrek aan erbarming.

Prof. Carel Boshoff, Sabra-voorsitter, sê: Die situasie waarmee ons worstel, is een van volke. Ons is deeglik daarvan bewus dat die Bybel geen norm-

uitspraak doen oor volk of volke nie. Maar dis 'n ander saak as om die bestaan van volke te negeer of die bindende krag daarvan te ontken.

Die volk moet dus nie opgehef word sodat die mens sy broer kan liefhê nie, of die nasie, sodat die mens sy naaste kan ontdek nie.

Dit lei nie tot Christelikheid nie, maar tot gewone internasionalisme, wat ewe min heil inhou as vergoddelikte nasionalisme, sê hy.

In sy roeping om die Evangelie in die konkrete lewe toe te pas, kan die Kerk nie wegkom van die realiteite van nasionale bewuswording en vryheid-strewe nie. Of die Kerk dit met die Woord kan beteuel en die geskiedenis van Af-rika kan help bevry van chaos, interne vernietiging en volkeremoord, is die vraag.

Swartes sien in Exodus hul hoop op vryheid

DIT was prof. Carel Boshoff (UP) teenoor prof. David Bosch (Unisa) vandeeweek op die kongres van die SA Werkgemeenskap van Sendingwetenskap in Pretoria. Die verskil in klem wat dié twee op „volk” plaas, was 'n kernpunt in die dringende debat van sendingmanne en teoloë van baie verskillende kerke en rasse.

Die kongresonderwerp, twee jaar gelede gekies, was Kerk, sending en die vrywording van volke. Vandag staan dit binne in die branding in Suider-Afrika. Elke lidmaat en ampsdraer in die Kerk moet hom in die oplaaierende situasie van die dag afra waar hy staan ten opsigte van die vryheidstrewes van die swart volke van die subkontinent.

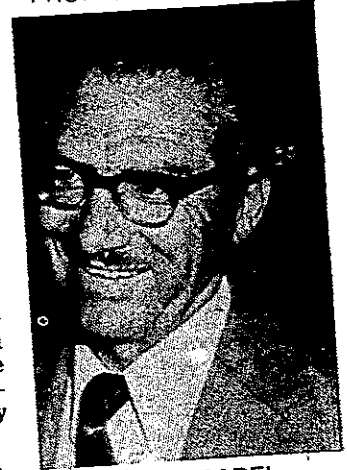
Aartsbiskop Desmond Tutu van Lesotho, en vader E. K. Mosothoane van Transkei het gewys hoe onteenseglik betrokke hulle daarby voel. Vir die swartman is God vandag weer in groot mate die God van Exodus, wat uit verdrukking uitlei, sonder om te kyk na die besondere verdienste van die verdruktes. Israel het sy God in sy bevryding leer ken.

„Te midde van die realiteite waarom dit gaan, sal daar telkens oor hierdie saak verskillende antwoorde uit die Kerk kom,” het prof. Jaap Durand van UWK gesê toe hy aan die slot sy toekomsiening moes gee. „Die spanning binne die Kerk van Christus sal met 'n onverbiddelelike noodwendigheid toeneem — ook binne die „alternatiewe gemeenskap” waarvan ons so baie verwag.”

Die Christen moet die antwoord soek in „bevryding tot liefde en bevryding tot diens”, het hy gesê;



PROF. DAVID BOSCH



PROF. CAREL BOSHOFF

lug. Voorop staan vir my die bekwaamheid, integriteit en intense lojaliteit van albei, iets wat dit steeds die moeite werd maak om na hulle te luister.

Klem anders

„Ek deel geensins die gevoel dat die wêreld hier uiteengaan nie. Ons het nie hier te doen met twee standpunte wat mekaar uitsluit of onversoenbaar is nie. Dit gaan hier eerder om 'n klem wat anders gelê

maar dit nie ligtelik gedoen
 nie. Dis iets waartoe net
 Gods genade kan help
 „wanneer ons naakte be-
 staan op die spel is, wan-
 neer my klipgoolende kind
 deur die polisie doodge-
 skiet, of my vrou deur 'n
 panga neergevel word.”

Waarheid

Een ding het prof. Du-
 rand met 'n aanhaling van
 Chautepie de la Saussaye
 beklemtoon: „Ontneem die
 dwaling sy waarheid, en jy
 ontneem hom sy krag. As jy
 soek na die waarheid agter
 jou broer se standpunt —
 hoe vermink of karikatuur-
 agtig dit ook deurkom — bly
 jy oop vir groei en versoe-
 ning; as jy nie daarvoor
 luister nie maar net self
 harder as hy probeer
 skreeu, vergroot jy die
 kloof en verketter jy net
 verder.”

Oor die debat rondom die
 sienswyses van die voorste
 twee sendingswetenskapli-
 kes in Pretoria het dr. Jan
 van Rooyen van Parkhurst
 aan RAPPORT gesê:
 „Dit was myns insiens 'n
 besonder wyse besluit om
 prof. Boshoff en prof. Bosch
 albei geleentheid te gee om
 hul siening oor teologie en
 die vrywording van volke te

word.
 „Beweeg deur die besef
 dat die kerk in Suid-Afrika
 'n enorme bydrae kan lewer
 tot die oplossing van ons
 landsprobleme deur hom te
 beywer vir 'n „alternatiewe
 gemeenskap' waar Christe-
 ne mekaar in eenheid en
 liefde moet vind, lê prof.
 Bosch alle klem op die
 Kerk as Volk van God wat
 alle grense tussen v.
 oorskrei.

„Van sy kant is ook prof.
 Boshoff diep bewus van die
 Kerk as Volk van God, waar
 mense nie apart en los van
 mekaar staan nie; maar hy
 wil nie dat die volk en volke-
 verskeidenheid uit die oog-
 verloor word nie. Dit is
 werklikhede waarmee die
 teologie deeglik rekening
 moet hou.

Albei het waarheid beet-
 meen dr. Van Rooyen.
 „Maar prof. Bosch verdien
 na my oordeel meer aandag
 juis omdat volk en volke-
 verskeidenheid en nasiona-
 lisme, waarvoor prof. Bos-
 hoff aandag vra, tot dusver
 feitlik alle aandag van ons
 teologie gekry het. Aandag
 alleen daarvoor kan nooit
 anders as om aanleiding te
 gee tot stryd en spanning —
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Thus, the Union Jack

**WONDERWERK
 IN PRETORIA
 NÁ SOWETO**

DIS 'n wonderwerk dat so iets ná Soweto en 16 Junie 1976
 nog in Suid-Afrika kon plaasvind! het aartsbiskop
 Desmond Tutu van Lesotho vandeeweeke van die negende
 kongres van die SA Werksgemeenskap van Sendingweten-
 skaplikes in Pretoria uitgeroep.
 Ook vir ander afgevaardigdes was die eenheidsgevoel wat
 hulle ondanks hartstogtelike verskille as Christene ervaar
 het so 'n belewenis dat die dagbestuur opdrag gekry het
 om dit onder woorde te bring en wyer bekend te maak:
 „Dat dit moontlik was om so te vergader en met soveel
 openhartigheid saam te beraadslaag oor so 'n onderwerp
 teen die agtergrond van die onstuimige gebeure in Suider-
 Afrika oor die afgelope agt maande is deur die
 afgevaardigdes ervaar as sigbare teken van die ontfermen-
 de genade van God in ons land.”
 Ondanks die realiteite van bitterheid en selfsug en
 vrees, sê die dagbestuur, is dit die Kerk se roeping om in
 die huidige konteks in Suider-Afrika as „alternatiewe
 gemeenskap” na die eise van die Christelike liefde,
 geregtigheid en versoening te lewe.
 • 'n Eis, het biskop Tutu op die kongres onderstreep, wat
 eweneens aan die adres van die verdrukke as aan die
 verdrukker gestel word.

71. Malan, p. 136; Die Burger (Malan), 5 February 1957.

154
28

HURLEY ON INTEGRATION DIFFICULTIES

Mercury Reporter

THE QUESTION of Roman Catholic hospitals, old-age homes and orphanages going multi-racial was much more complex than school integration and the outcome might be withdrawal rather than loss of credibility.

This view was expressed last night by the Archbishop of Durban, the Most Reverend Denis Hurley.

He was reacting to the suggestion that the integration of hospitals, old-age homes and orphanages might be discussed at the Catholic Bishops' Conference in Pretoria this week.

"There are so many different considerations that conflict with one another and, practically, it would be more difficult to integrate in this case because it involves doctors, nurses and many others," he said.

To retain its credibility, the Church might have to withdraw or hand over the institutions to someone else.

"But I would not like to say that we would come to that conclusion next year or the year after," he added.

"But this is a question that involves so many people that it would have to be discussed very thoroughly."

It was not on the agenda for the meeting, but obviously the school integration question would be discussed because it had come back to the centre of the stage, he said.

All-race hospitals next?

Religion Reporter

The opening of more Roman Catholic institutions to all races — including hospitals throughout the country — may be discussed by 30 bishops in a meeting starting on Wednesday.

The bishops meet in the plenary session of the Southern African Catholic Bishops' Conference in Pretoria.

Discussion on the opening of hospitals, old-age homes and orphanages to all races is not on the agenda, said a church spokesman, but he expected it to be raised because an extension of the multi racial policy would logically be the next step.

Anglicans to discuss mixing

*R/B
2/27/77*

CAPE TOWN. — Government and provincial authorities and the Anglican Church are to give further consideration to the legal and practical implications of admitting all races to Anglican private schools, the Minister of National Education, Dr Piet Koornhof, said in a statement yesterday.

The statement was issued jointly after he met the Archbishop of Cape Town, the most Rev. Bill Burnett, and the Administrator of the Cape, Dr L. A. P. A. Munnik.

"Initially, representatives of the Education Department of the Cape Province and the Anglican private schools in the Western Cape will meet to consider the issues involved," it said. — Sapa.

Munnik calls for a church school probe

DP
SP

PORT ELIZABETH — The Administrator of the Cape, Dr L. A. Munnik, yesterday criticised the unilateral integration of church schools and called for a thorough investigation at the highest level.

He was speaking at the official opening of the 1977 academic year at the University of Port Elizabeth.

Dr Munnik said throughout the world there was tendency towards confrontation at all levels by groups or bodies who did not want to accept authority.

"South Africa today cannot afford this approach, be it at the level of individuals, groups, bodies or churches.

He said the upbringing and education of youth was the State's responsibility.

After the experience

recently with private schools the provocative action of some to act in conflict with the Act and ordinances. I am convinced that there must be a thorough investigation at the highest level."

The desirability of opening Anglican church schools to all races would be investigated as a result of representations made by the church.

"We are dealing here with academic ability, adaptability and cultural background — all the aspects an educationist considers when grouping children," said Mr Munnik.

"Decisions to integrate private schools cannot be taken summarily or lightly, least of all unilaterally by private schools themselves even without consulting the authority as well as

parents and staff.

In a circular letter to private schools in the Cape, the Director of Education, Mr P. S. Meyer, has called urgently for detailed information about all pupils at these schools — including an indication of their race.

The letter, dated January 27, calls on principals of private schools to provide this information by tomorrow.

Details required are the names of all pupils, their sex and their race and the names and addresses of their parents, or guardians.

The circular letters were sent out the day after the Government warned white private schools with black pupils that continued disregard for the law would have "serious implications." — DDC-SAPA.

Bishops now face weighty issues

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Religion Reporter

Roman Catholic bishops, who continue their meeting in Pretoria this week, are being presented with far-reaching recommendations in a number of fields.

The plenary session of the Southern African Catholic Bishops' Conference is closed, but from statements being issued and a document that is due to be presented to the conference on Wednesday, it is clear that the bishops are being urged to make a strong stand on "political" issues.

● An ad hoc consultant to the conference, Father Albert Nolan, is due to suggest on Wednesday that the bishops resolve to defend the right of the individual to conscientious objection "both on the grounds of universal pacifism and on the grounds that he seriously believes war to be unjust."

REJECTION

He will also suggest the church side with the black cause in South Africa but reject violence and war.

● Father Nolan will also recommend the Catholic Church and other churches look for a way of ensuring that military chaplains in South Africa are not identified with the white cause.

This will come after a suggestion from the youth department of the conference's laity commission that the church should not allow its chaplains to wear uniforms.

● The youth delegates have told the conference they totally oppose the participation of any Catholic in the Defence Force.

● A report on Christianity and wealth, economic rights and duties, has proposed "crisis measures" for changes.

● One conference commission has told the bishops the recent unrest had increased their conviction that equal citizenship opportunities were needed for all races in South Africa.

Tough line on schools

3/2/77

PORT ELIZABETH — The Administrator of the Cape, Dr. L. A. P. A. Munnik, yesterday criticised the unilateral integration of church schools and called for a thorough investigation at the highest level.

Speaking at the opening of the 1977 academic year at the University of Port Elizabeth, he said throughout the world there was tendency towards confrontation at all levels by groups or bodies who did not want to accept authority, reports Sapa.

"South Africa cannot afford this approach, be it at the level of indivi-

duals, groups, bodies or churches.

"The authorities cannot be flouted — they must act to maintain discipline, law and order."

"After my experience recently with private schools . . . the provocative action of some to act in conflict with the Act and ordinances, I am convinced that there

must be a thorough investigation at the highest level."

The Mercury's Cape Town correspondent reports that in letters to private schools in the Cape the director of Education, Mr. P. S. Meyer, has called urgently for detailed information about all pupils — including an indication of their race.

The letter, dated January 27, calls on principals to provide this information by tomorrow.

Details required are the names of all pupils, their sex and their race, and the names and addresses of their parents or guardians.

The letters were sent out the day after the Government warned White private schools with Black pupils that continued disregard for the law would have "serious implications."

29

Catholics tried 'quiet civil disobedience'

Staff Reporter

THE Roman Catholic Schools had practised "some quiet civil disobedience" as a step towards reducing tension in South Africa and uniting its artificially divided society,

an editorial in the Southern Cross said yesterday.

The Southern Cross, the mouthpiece of the Roman Catholic Church in South Africa, said that the dropping of apartheid barriers in some of their schools last year and this year, deserved the full support of parents

whose children stood to be enriched by experiencing in school a normal community life with their brothers and sisters in Christ.

The editorial said that what the schools had done was not intended as an act of defiance against anybody.

"We have opened our schools in

accordance with our belief in the Church as the indivisible body of Christ and family of God; as an expression of our belief in a visible, world-wide communion of life and love whose members should have as much freedom as possible to know one another as brothers," it said.

Province checks race of pupils

Chief Reporter

IN A CIRCULAR LETTER to private schools in the Cape Province, the Director of Education, Mr P S Meyer, has called urgently for detailed information about all pupils at these schools — including an indication of their race.

The letter, dated January 27, calls on principals of private schools to provide this information by February 4, tomorrow.

Details required are total enrolment, the names of all pupils, their sex and their race and the names and addresses of their parents, or guardians.

The circular letters were sent out the day after the Government warned White private schools with Black pupils that continued disregard for the law would have "serious implications".

The warning was contained in a statement issued in Cape Town by the Minister of National Education, Dr P G J

Koornhof, in conjunction with the Administrator of the Transvaal, Mr Sybrand van Niekerk, and the Administrator of the Cape, Dr L A P A Munnik.

Dr Munnik had earlier given a warning that he would consider closing two Port Elizabeth Roman Catholic schools "forthwith" if they continued to admit Black pupils.

With a clash looming between Church and State on this issue, the Administrator agreed to meet the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, to whom he gave an assurance that he would raise at Cabinet level the matter of admitting Black pupils to certain White private schools.

In Cape Town yesterday Mr Clive Rogers, chairman of the Cape Tutorial College and the Micklefield Junior School at Rondebosch, two of the private schools that have received the Cape Education Department's circular letter, said: "I find it strange that this information is being called for so urgently, while the whole admissions issue is still under discussion."

Not all private schools in the Cape Peninsula appeared yesterday to have received the official letter. And at those schools that had received it, it was stated that the information required was additional to the routine questionnaires sent to private schools by Government departments each year.



Dr Munnik

Private schools attacked again

Staff Reporter

THE Administrator, Dr L A P A Munnik, yesterday lashed out again at private schools for confronting the law.

Dr Munnik said that the "provocative" attitude of some private schools' clash with the Act and ordinances — without prior consultation — had convinced him that a thorough top-level investigation was needed.

He said: "We are dealing here with the academic ability, adaptability and cultural background — all the aspects an educationist considers when grouping children."

Decisions to integrate private schools cannot be taken summarily or lightly — at least of all unilaterally by private schools themselves without consulting the authority as well as all parents and staff, Dr Munnik said.

He was speaking at the official opening of the academic year at the University of Port Elizabeth.

The desirability, he said, of allowing children of all races to enter Anglican private schools would be investigated, and this was a result of representations made by the church.

He said the study would be undertaken by the Cape Education Department and representatives of five Anglican schools in the Western Cape.

The investigation would offset the necessary legislation, whatever the findings. Changes would be made only through law — "that is how an orderly community is controlled and governed".

Dr Munnik said people had all right to exercise a wish to change the authority structure by "legitimate means".

"But you have no right to act in such a way — if you do not agree with authority to defy it and by your actions force the authority to act and enforce the law."

He said the seriousness of such action also had to be measured by whether it was a single person flouting authority or whether it was a body representing a larger group of people.

"In the world today, daily one hears of, or sees, the tendency to confrontation at all levels by groups or bodies who do not want to accept authority.

"South Africa today cannot afford this approach, be it at the level of individuals, groups, bodies or churches. The authorities cannot be flouted — they must act to maintain discipline, law and order.

"When this flaunting of authority is openly resorted to, the example it sets to others who have to date accepted authority, has to be taken into consideration when action is contemplated," Dr Munnik said.

Catholics to refuse call - up

MM
7/2/77

PRETORIA — A group of young Catholics, some of whom are due for military service in the South African Defence Force, feel conscience-bound to refuse to join up, a report said here yesterday.

Appended to a report of Father Albert Nolan, the Dominican Provincial in South Africa, concerning conscientious objection, was one by the group which had undertaken their own investigation into conscientious objection.

Presented to the Catholic bishops of southern Africa now meeting in plenary session, the report said after more than a year of study the group had come to the conclusion that in the present circumstances they were conscience bound to refuse military service, both combatant and non-combatant.

The report said while the group did not wish to impose this conclusion on anyone else, it would like to feel it had the support and encouragement of the South African Catholic Bishops Conference.

The conference has not discussed the question yet.

Speaking from Pretoria last night, Archbishop Denis Hurley of Durban said the group was composed mainly of non-Whites and was "fairly representative" of Catholic youth movements.

He said that, as non-Whites, most of the group were not directly involved as they were not eligible for military service.

Asked how the bishops — if they supported the youths — would avoid advocating conscientious objection — an offence carrying a penalty of a R10 000 fine or 10 years' imprisonment or both — Rev. Hurley said this would be a dilemma.

Methodists did not back ban

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RECHERCHE ET PUB

- Le métier Univers
- Méthodolo Univers
- Comment va Paris, l contempo de l'All
- L'eau, struc d'analyse in Southe
- La poésie f approche (publicat
- série de ff de la civ (réalisés

CAPE TOWN — Mr Warwick Webber (UP Maritzburg south) yesterday challenged the Minister of Justice, Mr Kruger, to produce proof of his claim that the Methodist Church Conference had asked for the banning of Sunday films.

He was among a number of opposition MPs who again combined to vigorously oppose the Ban The Sunday Films Bill.

Mr Webber said he had checked and there was no truth in the impression the Minister had tried to create that the Methodist Church backed the legislation. Only a small group had written to the Minister.

"The Minister had no right to say the church had appealed to him," he said.

Mr Webber managed to draw an assurance from Mr Kruger that hotels showing films on Sundays in Natal would not be interfered with provided there was no charge.

Mr G. McIntosh (UP Pinetown) explained although he had supported the referendum in Pinetown to prohibit films in that town on a Sunday, he was opposed to the Bill because a blanket ban was proposed by the central Government.

The matter should be left to the local, T.E.R., authorities.

Mr Rene de Villiers (PRP Parktown) said the National Party talked about "freedom of the folk," but when it came to freedom of the individual it was bogged down.

Mr Tony Hickman, who was the only speaker from the Independent United Party benches yesterday, said it was illogical to ban films, when golf, swimming and fishing were allowed.

He saw no difference in showing a film for nothing or charging an entrance fee. If the Government wanted to ban films, then it should ban all entertainment activity on a Sunday.

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ignement lisées 1972-1973):

- * Géogr
- * L'ens
- * Côtes, rivières et ports de France

- en préparation: * Comment va la France?, Manuel pédagogique (publication début 1977)
- * Comment va la France?, Volume II: Dossiers Vie sociale et politique (publication en 1977)
- * Comment va la France?, Volume III: Dossiers Economie
- * Textes vivants (recueil thématique de textes littéraires français)

DIVERS:

- collaboration au journal Sud-Ouest (Bordeaux) de 1964 à 1972 (page des jeunes 17-24 et reportages)
- secrétariat de l'Association des Etudes Françaises en Afrique Australe (assuré depuis 1974)
- mises en scène pour la troupe des étudiants du Département de Français de l'Université du Cap:
 - comédie de Georges Courteline Les Boulingrin (Cape Town, 1974)
 - comédie de Tristan Bernard L'anglais tel qu'on le parle (tournée 1975 en Afrique du Sud: Cape Town, Stellenbosch, Johannesburg)
- rôle dans la comédie de Georges Feydeau Mais n'te promène donc pas toute nue! (Cape Town, 1976)
- en projet: création d'un Centre d'études de la civilisation française en coopération, entre les Etats-Unis et la France

ADRESSE: jusqu'au 1er décembre 1976:

Dr. Pierre PETIT,
French Department
University of Cape Town,
Rondebosch, 7700,
South Africa.

après le 1er décembre 1976 (pendant congé sabbatique):

M. Pierre PETIT,
97 rue Mazarin,
33000 Bordeaux,
France.

Youth call to keep RCs out of army

11/2/71 start

Religion Reporter
A Roman Catholic youth delegation has become the latest church group to declare its opposition to church identification with the Defence Force

The youth department of the laity commission of the Southern African Catholic Bishops' Conference told the conference's plenary session in Pretoria yesterday that the Roman Catholic Church should not identify

itself with the Army and allow its chaplains to wear uniforms.

A statement released by the conference said the reason given for this argument was that the majority of Catholics were black.

The step was taken after a debate in which it became clear that black church members held very strong views about the identification of the church with the military.

The Catholic youth delegates also told the Bishop's Conference they totally opposed the participation of any Catholic in the Defence Force.

A paper presented to the conference today said only the granting of the citizenship rights due to all in South Africa would relieve the country's "present tensions."

"It is clear that the black majority in the Republic will not be satisfied with minor improvements, nor should they be," said the paper.

Political participation, economic opportunities and free association and social intercourse "stressed by the bishops as early as 1960 — were needed by all."

Church urged to give up its land

AP
5/27/77

Staff Reporter

A RESOLUTION before the Roman Catholic bishops conference in Pretoria calls for the church to form local community groups which would take over training schemes and its large land holdings.

The resolution said this would be an appropriate crisis measure in view of South Africa's situation.

A report before the conference said every sign pointed to immediate future as an increasingly harsh White dictatorship.

Bishops urged to back conchies

6/2/77

Sunday Times Reporter

THE SA Catholic Bishop's Conference, meeting in plenary session in Pretoria, is to be asked to back a report calling on the Church to defend the individual's right to conscientious objection.

The bishops will be urged to defend this right on the grounds of universal pacificism and that a war in Southern Africa could be an unjust one.

The report has been prepared by Father Albert Nolan, Dominican Provincial in South Africa, and will be presented this week.

Father Nolan says it is recognised that the conscientious objector will have to suffer the consequences of his decision.

Practical

"We uphold his right to do this and urge the State to make provision for alternative forms of national service as is done in most other countries."

Father Nolan says conscientious objection is not a theological problem but "a practical, pastoral one."

"It is a question of understanding the meaning people will give to the words and actions of the Church in the present political and emotional situation."

Three options face the bishops:

- Siding with the whites.
- Siding fully with blacks, even with their armed revolution.
- Siding with the black cause but rejecting violence.

In the circumstances of Southern Africa, where blacks and whites see the conflict as a race war, it is impossible for the Catholic Church to take a neutral stance.

Church, State 'are grinding harder'

The Star Bureau

LONDON — Christian conscience and white supremacy are grinding harder against one another in South Africa, says The Times in major leading article day.

The newspaper warns that the conflict between the churches and the State, fuelled by the row over the admission of blacks to some private schools could be deepened if the Roman Catholic bishops accept a report that urges support for members who refuse

to serve in the armed forces in the event of a war to defend apartheid.

The report, prepared by Father Albert Nolan, is before the bishops' conference now meeting in Pretoria. It urges the government to make alternative forms of national service available to those

who object to fighting "an unjust" war.

The Times says: "The South African Council of Churches has laid down that South Africa is an unjust and discriminatory society, and now draws the conclusion that to defend it in almost any circumstances (for example, by fighting for it in Angola) would for some consciences amount to fighting an unjust war."

After referring to the row over multiracial schools, the newspaper adds: "In the wake of the widespread riots by blacks, especially young blacks, last year, the Government is taking a tough line which would hardly permit it to give way.

"On the other hand, it is precisely because the racial issue is becoming critical that the Christian communions are all having to translate their principles on apartheid, worked out by their theologians some time ago (including those of the Dutch Reformed Church) into practice."

LOYALTY

The greater part of church membership was black and if the churches were to sustain loyalty to the white-ruled State they would lose the loyalty of their black membership — which was the body of the church.

Black communicants saw a choice between ever more determined nationalism, increasingly Marxist orientated, and churches which seemed to be part of the white-power structure.

The churches now faced a risk of a younger generation threatening totally to reject Christianity.

"In short, they have reached the end of compromise — their life is the issue now."

Anglicans in all-race school move

The Argus Religious Affairs Correspondent

THE Anglican Church in the Cape Town Diocese will set up a committee of schools' representatives this week to work with the Cape Provincial Education Department in examining the possibility of opening Anglican schools in the Peninsula to all races.

sets of measures which seek to overcome a shortage. On the demand for labour, on the demand side the possible ways here (a) improved management, of these was precipitated by labour following the April the words of the president surprised that it did not extent the ability of the 5000

The committee is expected to comprise representatives of the five Anglican church schools in the Peninsula, that wish to open their doors to Black pupils.

They are Diocesan College (Bishops) in Rondebosch, St Cyprian's School in Cape Town, Herschel School in Claremont, St George's Grammar School in Mowbray and Western Province Preparatory School in Claremont.

School representatives confirmed today they would meet the Archbishop of Cape Town, the Most Reverend Bill Burnett, at Bishopscourt tomorrow to establish a working committee to liaise with the Provincial Education Department.

IMPLICATIONS

This follows meetings between Archbishop Burnett and the Administrator of the Cape, Dr L. A. P. A. Munnik, and the Minister of National Education, Dr P. G. J. Koorhof.

In a joint statement last week, the three men said it was agreed to give further consideration to the question of the legal and practical implications of admitting all races to Anglican schools.

ISSUES

Initially, representatives of the Provincial Education Department and the Anglican private schools will meet to consider the issues involved, the statement said.

Dr Munnik has left the door open to the Roman Catholic Church to follow the same procedure, and has said he would be willing to meet a Catholic delegation on the subject of opening Catholic Schools to all races.

1. Chamber of Mines of S.A. (No. 76, April, 1975)
2. A.M.S. Schuman, M.I.

organisation which enable sudden withdrawal of labour using less labour is not in the long run, develop off development work and during 1974 was a sharp industry to weather the "really require so many of the Chamber of Mines, 1974 air crash in Botswana by the unexpected and rapid (b) mechanisation and (c) of reducing the need for other, action to shift the On the one hand there are employers of labour can at Other than raising wages to reduce completely the 1975 (from 86 000 to 122 000 black South Africans coming than it had been three year minimum wage on the gold earnings, in current terms, increased substantially: be it could to reduce the depend combined to strengthen the 1974 and the emergence of These factors, together with from 128 000 to 73 000. (Se and 1974 the number of miners before their contracts had expired which would normally have com

RC stand in 'political' fields urged

ARGUS 7/2/77

The Argus Correspondent

JOHANNESBURG. — Roman Catholic bishops, who continue their meeting in Pretoria this week, are being presented with far-reaching recommendations in several fields.

The plenary session of the Southern African Roman Catholic Bishops' Conference is closed, but from statements issued and a document that is due to be presented to the conference on Wednesday, it is clear that the bishops are being urged to make a strong stand on 'political' issues. A consultant to the conference, Father Albert Nolan, is due to suggest on Wednesday that the bishops resolve to defend the right of the individual to conscientious objection both on the grounds of universal pacifism and on the grounds that he seriously believes the war to be unjust.

He will also suggest that the church side with the Black cause in South Africa but reject violence and war.

Father Nolan will recommend that the Roman Catholic Church and other churches look for a way of ensuring that military chaplains in South Africa are not identified with the White cause.

A resolution suggested to the bishops urges that church authorities should retain control of training or development schemes, institutions or extensive landholdings only until local community groups that could take them over are established.

Lesotho's access to the mines does not depend only on what happens within the Republic but also on whether or not Malawi decides to allow her citizens to work in South Africa. If she does not, then employment opportunities on the mines for Basotho are much less likely to decline. But even if Malawi or Mozambique do not cut off supplies permanently whilst gold mining begins to contract, it is possible that the decline in jobs for foreigners in this sector will be matched by new openings elsewhere in the economy. The expansion of mining other than gold may require more labour than can be attracted from within the borders of the Republic. It is conceivable that that the pressure on the agricultural sector, as mining and manufacturing become more aggressive in pushing for the removal of restrictions that kind labourers to the white farms, will be such as to cause them to seek alternative, foreign, sources of labour, particularly for their seasonal requirements. As the Argentine sugar plantations draw on Bolivian cane cutters, or as North American market-gardeners fly in Jamaican workers, so too could the Natal cane growers draw on Lesotho, or the fruit farmers of the Western Cape fly seasonal workers from Malawi - assuming of course that these countries were willing to allow this.

Catholic 'quit the Army' call

7/27/77
AP

Staff Reporter

THE Catholic Youth Department has asked Roman Catholic bishops to call for the withdrawal of all Roman Catholics from the Army.

In a report, the Youth Department which represents about 8,000 young people, asks how the Church can take sides with the South African forces in the "violent oppression" of the 80 per cent majority of its members who are Black.

They believe the Army will be used to quell internal political unrest.

SHOOT

They envisage a situation where a White Catholic who might have attended a prayer meeting with a Black Catholic friend, may be forced to shoot at him in a township uprising.

In any war fought on the South African border, they believe they would be fighting South African political refugees.

The Catholic youth have said they stand for radical peaceful change — they are not after the violent overthrow of the Government.

The bishops, meeting in Pretoria, are also asked to urge the South African Government to provide alternative forms of national service for conscientious objectors.

Catholic youth object to army

JOHANNESBURG — The Catholic Youth Department, which represents about 8 000 young people, has asked Catholic bishops to call for the withdrawal of all Catholics from the Army.

They question how the Church can take sides with the South African forces in the violent oppression of the majority of its members, who are blacks, and who comprise 80 per cent of the Church's membership in South Africa.

They do not believe that South Africa is defending its own borders, but that the Army will be used to quell internal political unrest.

They envisage a situation where a white Catholic who might have attended a prayer meeting with a black Catholic friend might be forced to

shoot at him in a township uprising.

As a matter of extreme urgency they want the Church to take sides with the poor and oppressed since its present stand is offensive to the majority of its members.

The youth said the point had been reached where Christians were being persecuted for being Christian in a so-called Christian state. The Department did not believe the issue was a church-State confrontation, but that the State was confronting the Church for being a church.

The Catholic youth said they stood for radical peaceful change — they were not after the violent overthrow of the Government. — DDC.

Church warned, page 2.

Catholic pacifism call gets tough reply

By **BERNARDI WESSELS**
Political Correspondent

CAPE TOWN. — Minister of Defence Mr P. W. Botha warned yesterday that he would not hesitate to use the tough provisions of the Defence Act in response to the pacifism call by the Catholic Youth Department.

The Act allows for a fine of up to R5 000, or six years' jail, or both, for pacifism calls.

Mr Botha was commenting on the youth department's call to their bishops to urge all Catholics to withdraw from the armed forces.

"The Defence Act is strict on this matter. If the youth department calls on people not to carry out their duties, it will be dealt with," said Mr Botha in an interview.

He hoped the youth department would comment also on the murder by terrorist of seven Catholic missionaries near Salisbury on Sunday.

"I cannot accept that the movement is talking on behalf of anyone but itself," said Mr Botha.

Mr Vause Raw, MP, the United Party Defence spokesman, said he, too, could not believe the group was representative of Catholic youth as a whole. "who have never shown themselves to be either cowards or traitors to their country."

"I can respect any person whose Christian belief leads him to refuse to take life, and provision is made for this in the non-combatant services."

"When other than Christian ethics are involved, I seek other motives for refusals to serve one's country."

The Progressive Reform Party's Defence spokesman, Mr Harry Schwarz, MP, said there was an obligation on all "to assist in the defence of South Africa".

"Conscientious objectors are provided for in the Defence Act — political objectors are not provided for."

Botha warns Catholic 'pacifists'

28

ORMANDE POLLOK
Political Correspondent

CAPE TOWN — The Minister of Defence, Mr. P. W. Botha, yesterday warned that he would not hesitate to use the tough provisions of the Defence Act over the Catholic Youth Department's pacifism call.

In terms of the Defence Act the maximum penalties prescribed for pacifism calls include a fine of not more than R5,000 or a period of imprisonment not exceeding six years, or both.

Mr. Botha was commenting on the call by the Catholic Youth Department to their Roman Catholic bishops to urge a withdrawal of all Roman Catholics from the army.

"The Defence Act is very strict on this matter and if the Catholic Youth Department call on people

not to carry out their duties it will be dealt with," Mr. Botha said in an interview.

He hoped the Catholic Youth Department would also comment on the murder of seven Roman Catholic missionaries by terrorists 60km from Salisbury on Sunday night.

The United Party's defence spokesman, Mr. Vause Raw, MP, said he could not believe that the group was representative of Catholic youth as a whole "who have never shown themselves to be either cowards or traitors to their country.

"I can respect any person whose Christian beliefs lead him to refuse to take life and provision for this is made in the non-combatant services," Mr. Raw said.

"When other than Christian ethics are involved, I seek other motives for refusals to serve one's country." The Progressive Reform Party's defence spokes-

man, Mr. Harry Schwarz, MP, in a more moderate tone pointed out there was an "obligation" on all to assist in the defence of South Africa.

"Conscientious objectors are provided for in the Defence Act, political objectors are not provided for.

"Those who object to violence must ask themselves whether by refusing to serve they do not assist those who wish to introduce violence into our society. There is still time for peaceful change," Mr. Schwarz said.

This is the second time this year that the Catholic Church has threatened a confrontation with the State.

At the start of the session the Church hit the headlines when it announced that it would integrate its schools, whether the Government liked it or not.

And in terms of the Defence Act it seems that even the call by the Catholic Youth Department to their bishops could be interpreted as an offence.

8/2/77

FACULTY OF COMMERCE

DEGREE OF BACHELOR OF BUSINESS SCIENCE

EXAMINATION RESULTS 1976

A. Graduates

The following students have completed the requirements for the degree and graduate:

the requirements for the

<u>Name</u>	<u>Field</u>	<u>Class</u>
Armist, R.	Finance	2/2
Asher, A.	Science	2/1
Bergtheil, J.H.		2/2
Brodovcky, K.	Finance	2/2
Burke, C.B.	Finance	3
Davidson, D.J.	Management	2/2
Dennis, R.J.		2/2
Gautschi, A.R.	Sc./Ll.B.)	2/2
Goldblatt, M.C.	Co./Ll.B.)	2/1
Gross, H.L.	Management	3
Harrison, C.A.	Science	1
Haupt, P.K.		3
Isaacsohn, R.W.	Finance	3
Jacobs, M.		2/2
Klein, L.	Management	3
Lauder, C.H.	Finance	2/2
Loxton, A.D.	Finance	3
McDonald, J.A.	Finance	2/2
Morley, C.J.C.	Finance	3
Papilsky, D.M.	Sc./Ll.B.)	2/2
Richardson, A.G.	Science	1
Riner, B.	Finance	2/2
Ryder, A.C.M.	Science	1
Sakinofsky, I.G.	Management	3
Slatem, D.J.		2/2
Theunissen, M.F.	Management	3
Urquhart, G.A.	Sc./Ll.B.)	2/1
Wilson, D.J.	Finance	2/2

**Jail for
callup
refusal**

Pretoria Bureau

Catholics who refuse to do military training may face a five-year jail sentence or fines of up to R5 000. This warning was given yesterday by the Minister of Defence, Mr P W Botha; after the Youth Department of the Commission of Laity told the Southern African Catholic Bishops' Conference they were totally opposed to any Catholic participation in the SA Defence Force. The conference, sitting in Pretoria, is expected to pass a resolution on military service tomorrow after being addressed by Father Albert Nolan. Father Nolan will probably suggest the bishops resolve to defend the rights of the individual to conscientious objection.

(28)

B. Students requiring courses to complete degree:

Drummond, J.R.	Actuarial Science I (R) Actuarial Science II (R)
Dunn, M.P.W.	Accounting B Business Finance Communication Costing (Management Acctg) I Taxation & Estate Duty II
Elkin, B.	Sake Afrikaans Communication Introduction to Computing (R)

Church warned on future role

1/2/77

PRETORIA — If the Catholic Church were to side with, or appear to side with whites it would have no future in Southern Africa, Fr Albert Nolan, the Dominican provincial in South Africa, said here at the weekend.

Fr Nolan was presenting a report concerning conscientious objection in the present South African situation to the Catholic bishops of Southern Africa now meeting in plenary session.

Referring to the church and racial conflict in Southern Africa, he said: "On the other hand, if it were to side with the armed revolution of the blacks (like the World Council of Churches) or appear to do so, it would be ruthlessly persecuted by the Government and by almost the entire white community. I do not imagine that that is what the bishops would want to do or appear to be doing."

"Whatever the bishops do and say, whatever theological nuances they are to put into their

statements, the people will interpret them to mean only one of three things. That the bishops are siding with whites, siding fully with blacks and even with their armed revolution or siding with the black cause but rejecting violence and war," he said.

The report recommended the right to conscientious objection be defended or every individual to follow his own conscience.

"We would therefore defend the right of the individual to conscientious objection both on the ground of universal pacifism and on the ground that he seriously believes the war to be unjust," he said.

Fr Nolan suggested, together with some of the other churches, the Catholic Church try to find a way of insuring that chaplains who ministered the needs of white soldiers were not identified with or even appeared to be identified with the white cause in Southern Africa.

— SAPA

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of 18th century diplomacy. "Political alliances in the 18th century were determined by personal ambition." Consider this view
 Reading: Rowen, c.17.
 How absolute was Louis XIV? - an examination of the shortcomings of historical labels.
 Reading: Rowen, pp.448-464.
 Cabinet, parties and Prime Ministers in 18th century England - shifting centres of political power.
 Reading: Rowen, pp.448-464.

1.8.77
 25.7.77
 18.7.77

18
 17
 16

MID-YEAR VACATION

Reading: Rowen, c.11, pp. 433-448.
 ... - constitutional conflict in

13.6.77
 Reading
 Week be-

15
 Week No.
 Academic

Bishops firm on mixed schools

JOHANNESBURG — Catholic bishops in South Africa will not change their policy on integrating schools, although the government in South West Africa has withdrawn more than R24 000 in subsidies to two church schools.

The Catholic Bishops' Conference which is meeting in Pretoria discussed the schools question yesterday, but at no stage considered changing its policy.

However, the bishops are hoping to arrange interviews with the Minister of Education, Dr Koornhof, and provincial administrators for an interchange of views.

Dr Koornhof has said he would meet churches to find a solution to the problem of black children in white private schools. This followed reports that Catholic schools had admitted blacks, Coloured and Indians at several white schools this year.

The Catholic Bishop of Windhoek said yesterday the schools under his jurisdiction would not close unless they were forced to remove Coloured pupils.

"We knew last year that what we were doing was a transgression of the law and the withdrawal of subsidies is the legal consequence," he said. — DDC.

SWA cuts aid, page 3.

Bishops back schools policy

9/2/77

RM

By LYNN STEVENSON

ROMAN CATHOLIC bishops will not change their integrated schools policy—despite the withdrawal of more than R24 000 in subsidies to two church schools in South West Africa.

Although the Roman Catholic bishops' conference being held in Pretoria yesterday discussed the church's race policy for schools it did not consider altering it.

The bishops hope to meet the Minister of Education, Dr Piet Koornhof, and provincial administrators because "we realise the value of exchanging views with the Government at Cabinet and provincial levels."

Dr Koornhof has already said he is prepared to meet clerics so as to solve the problems posed by Black children in White private schools.

The Roman Catholic Church admitted Africans, Coloureds and Indians to several of its White schools this year.

The Roman Catholic Bishop of Windhoek, the Rt Rev R. Koppmann, said yesterday that the schools under his jurisdiction would close if they were forced to get rid of Black pupils.

"The withdrawal of subsidies is usually the first step towards deregistration but I don't think the Government will take any more steps.

"We knew last year that what we were doing was a transgression of the law. The withdrawal of subsidies is the legal consequence," Bishop Koppmann said.

Bishops back

right not to fight a war

Religion Reporter

Catholic bishops have come out in defence of the right of men to refuse to do military service if they seriously believe a war to be unjust.

In a statement issued after the plenary session of the Southern African Catholic Bishops' Conference in Pretoria, about 30 bishops also called on the Government for alternative forms of "non-military national service as is done in other countries of the world."

Anglican bishops said at an episcopal synod last November they would approach the Government with a request to establish forms of community service as an alternative to military service.

The Catholic bishops said they defended the right of individuals to follow their own consciences and thus the right to conscientious objection on the grounds of both

- universal pacificism, and
- a serious belief by individuals that the war was unjust.

They recognised objectors would have to suffer the State's penalties but upheld their right to do this.

Vatican II

Their statement began with an extract from a document of Vatican II, the historic, world-wide ecumenical council held in Rome in the last decade.

The document said "it seems just that laws should make humane provisions for the case of conscientious objectors who refuse to carry arms, provided they accept some other form of community service."

Analysing the law, the bishops pointed out that the Defence Act made no provision for any conscientious objector, whether a pacifist or one prepared to do non-military national service.

Alternative

Pacifists could do non-combatant military service but "selective" objectors—which could include those refusing to fight an unjust war—were not provided with even this alternative.

Almost every other non-communist country in the world which had conscription had provisions covering these situations, the bishops said.

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'Constructive' talks on schools expected

Cape Times 10/2/77

PRETORIA. — The Roman Catholic Church in South Africa was looking forward to a constructive exchange of ideas with the Minister of National Education and the Administrators of the Cape and the Transvaal, Archbishop Hurley, chairman of the Church's committee on education, said here yesterday.

Replying to questions at a press conference, Archbishop Hurley said the attitude of the Roman Catholic Church on racially integrated schools was well known.

Although they were looking forward to discussions with the authorities concerned, "we cannot go back on decisions we have taken on the principle of opening our schools to children of all races".

The press conference was held at the end of the week-long plenary session of the South African Roman Catholic Bishops conference which was attended by bishops from all over South Africa as well as Botswana and Swaziland.

Archbishop Hurley said the conference had decided to issue a declaration of commitment, a statement on conscientious objection and a statement on the current situation in Southern Africa at a later stage.

Irrelevant

Asked to comment on newspaper reports about objections by Blacks against the decision of the Catholic Church on racially integrated

schools, Archbishop Hurley said there was a variety of opinion among Blacks on the issue. Some felt the whole issue was irrelevant as far as the struggle for liberation was concerned while others regarded it as a breakthrough.

He was not in a position to say at the moment how many Black pupils attended Roman Catholic schools on an integrated basis, but a survey was being undertaken. The declaration of commitment made provision not only for the children of better-off Black parents, but also for the poor to benefit from admission to Catholic schools. He expected an increase in the number next year when the Church's new bursary scheme came into operation.

Changed attitude

In view of the change of attitude on the part of the authorities as far as mixed soccer and rugby and such activities were concerned, Archbishop Hurley said, he felt the authorities would now begin to understand the Church's view on the sharing of facilities in other spheres of human activity. For this reason, the Church expected

the planned talks with the Minister and two Administrators would be of a constructive nature.

Asked what the stand of the Church would be if State subsidies were withdrawn, as had happened in South West Africa, Archbishop Hurley said: "We cannot go back on our decision we took on the principle of opening our schools. If difficulties arise with regard to finance or other matters, all we can do is follow through and be as accommodating as we can to parents."

No subsidies

In this regard the chairman of the bishops' conference, Archbishop Fitzgerald, pointed out that State subsidies were not available to Catholic schools in the Cape and Transvaal.

On the issue of conscientious objection to military service, Archbishop Fitzgerald said the Church defended the right of conscientious objection, but it could not force a decision on any individual. It was for the individual to decide for himself. — Sapa

28

Call 'not to join Army aimed at all'

Religion Reporter

The Roman Catholic bishops' statement defending the right of conscientious objectors was aimed at black and white in and outside South Africa, a spokesman said today.

But a concerned white Catholic from Randburg, who did not want to be identified, said: "All my cousins in Rhodesia are in the army. If they had to adopt that attitude and down guns, the terrorists would be all over the place in five seconds. These are facts of life. Our white skin is a death warrant."

While the bishops recognised in their statement that whites felt threatened by communist-backed indiscriminate violence, they were also of the opinion that a "significant sector" of blacks, who are in the majority in the church, were looking to violence for "liberation."

Father Dominic Scholten, secretary-general of the Catholic Bishops' Conference, stressed that the statement applied to war situations in all countries.

It also applied to black and white.

Whether white youths decided to do military service or not, as long as

they had made their decision after acquainting themselves with all the facts they could, the bishops defended their right to follow their own conscience.

But it was important, said Father Scholten, that judgments should be well informed.

The bishops would be publishing reflections on the situation from time to time to help youths to be informed.

Bishop Peter Butelezi of Umtata denied that the

bishops took up partisan positions.

Their decision did not mean they condoned the methods used by insurgents or terrorists. Referring to the murder of Catholic missionaries, he said: "It's not that we don't suffer either."

The bishops always preferred to remain neutral. "But it's not a negative neutrality — they would point out faults and mistakes on both sides."

● They're facing legal action — Page 17.

VI 19
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121
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A thorny question

9-10: T
Tiberius Gracchus

Lewis and Reinhold I paragraph 97 pp

11: Galus Gracchus

Lewis and Reinhold I para. 98 pp. 24

12-13: The intrusion of the Legions into Ro

Lewis and Reinhold I para. 106 (pp. 164 (pp.

Recommended Reading:

J.P.V.D. Baisdon The Romans

Religion Reporter
South Africa's Roman Catholic bishops, in upholding the right of individuals to conscientious objection if they seriously believe a war to be unjust, have squarely placed one of the thorniest questions confronted by the country's multiracial

churches today. Their stand, coming after that on mixed schools, has again put them out in front of other churches and may well fire more serious and urgent debate among churches about how they are to negotiate the minefield of conflicting feel-

ings of black and white members on the issue. The fear that clearly haunts some in multiracial churches after recent upsurges of township unrest is that one day white Catholics, or Methodists, will be shooting black Catholics or Methodists. The Southern African

Catholic Bishops' Conference last night sketched the dilemma this way: "In the armed struggle that is developing on our borders and could easily spread internally a grievous situation arises for all those who are concerned about the use of

57-80 (p

facing the multiracial churches

violence. "On the one side, the conviction grows in a significant sector of the oppressed majority that only violence will bring liberation. "On the other, the minority in power sees itself threatened by indiscriminate violence, supported

10/21/77
by international communism. The problem is not new: nearly three years ago the South African Council Of Churches, which like the main-line, traditionally English-speaking churches has a black majority membership, resolved to call on

member churches to challenge their people to consider becoming conscientious objectors. There was an uproar and the Prime Minister, Mr Vorster, stepped into the row. Legislation followed to amend the Defence Act, forbidding anyone acting with intent

to "recommend to, encourage, aid, incite, instigate, suggest to or otherwise cause" young men to refuse military service. That did not stop the debate. Sporadically since then churches have raised the possibilities of alternative types of service for young whites (mentioned

again by the Catholic bishops last night) and have talked about ways of eliminating church identification with the military. One proposal has been to get chaplains out of uniform. Another has been to provide chaplains to "the other side" (ter-

rorists) which the Catholic Church is to look into. The statement is no final answer: it says, "In these agonising circumstances we can only promise with God's help to give leadership in an ongoing Christian examination of the tragic situation."

Bishops back 'SA's 'oppressed'

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Religion Reporter

Roman Catholic bishops said today they were on the side of "the oppressed" in South Africa, in their efforts to secure "a proper balance of justice."

In a statement issued in the wake of the Southern African Catholic Bishops Conference, the bishops said:

- It was clear blacks had passed the point of no return and "no temporary suppression by violence" could give any hope of safety for black or white children and prevent the horrors of evil war.

PERTURBED

- They were especially perturbed by "what appeared to be reliable reports of police brutality" in disturbances and harboured "gravest misgivings" about police action.
- Protested in the strongest possible terms against government intention to indemnify police and others against legal action arising from riot suppression.

The bishops said they had dedicated most of their meeting to considering their role as leaders in the church's "social mission."

They added their corporate voice as Roman Catholic Church leaders to "the cry for a radical revision of the system."

They said South Africa had entered a critical phase in the rejection by the majority of its people of a social and political system of "oppression."

BALANCE SOUGHT

"People starved of freedom, deprived of their just rights and humiliated in their personal and corporate dignity will not rest until a proper balance of justice is achieved.

"We affirm that in this we are on the side of the oppressed, and, as we have committed ourselves to working within our church for a clearer expression of solidarity with the poor and deprived, so we commit ourselves equally to working for peace through justice."

- Don't join Army call "aimed at all" — Page 5.

Church defends right of army objectors

By LYNN STEVENSON

THE Roman Catholic Church in South Africa has defended the right to conscientious objection and will urge the Government to provide alternative forms of non-military national service.

"In this matter of conscientious objection we defend the right of every individual to follow his own conscience both on the grounds of universal pacifism and on the grounds that he seriously believes the world to be unjust", read a statement issued by the Catholic Bishop's Conference yesterday.

Most people in South Africa "look at service in the armed forces as unjust oppression of the majority," Archbishop Denis Hurley, of Durban, said at a Press conference in Pretoria.

This attitude was strongly reflected in the opinion of the Catholic Youth Department, which asked the bishops to call for the withdrawal of all Catholics from the army.

The church was looking into the question of having chaplains on the other side of the border.

This means the church sees itself as an organisa-

tion which must minister to everybody, including Black guerilla fighters.

The basis for the church's stand was taken from the second Vatican Council which said: "It seems just that laws should make humane provision for the case of conscientious objectors who refuse to carry arms, provided they accept some other form of community service."

The South African Defence Force Act made no provision for selective conscientious objectors who believed a particular war was unjust, to do even non-combatant military service such as working in a medical corps, let alone to do non-military national service in fields such as social welfare, education and housing.

Pacifists, such as Jehovah's Witnesses, were allowed into non-combatant units, such as the medical corps.

Provision for non-military national service for both pacifists and selective conscientious objectors was made in almost every other non-communist country in the world where there was conscription.

"While we recognise that the conscientious objector will have to suffer the consequences of his own decision and the penalties imposed by the State, we uphold his right to do this and we urge the State to make provision for alternative forms of non-military national service as is done in other countries in the world."

No going back on schools — Hurley

"WE cannot go back on decision we have taken on the principle of opening our schools to children of all races." That was the message yesterday from Archbishop Hurley.

Archbishop Hurley, who is chairman of the Roman Catholic Church's committee on education, was replying to questions at a Press conference.

The Press conference was held at the end of the week-long plenary session of the South African Catholic Bishops Conference, which was attended by

bishops from all over the country and from Botswana and Swaziland.

Asked about reports of Black objections to the decision on racially integrated schools, Archbishop Hurley said some Blacks felt the issue was irrelevant to the struggle for liberation, while others saw it as a breakthrough.

Asked what the church would do if State subsidies were withdrawn, as had happened in South West Africa, Archbishop Hurley said: "We cannot go back on our decision we took

on the principle of opening our schools."

"If difficulties arise with regard to finance or other matters, all we can do is follow-through and be as accommodating as we can to parents."

The Roman Catholic Church has committed itself to promoting Black leadership within its structures. This was one of the points to emerge from the Bishops' conference.

"The bishops are aware that 80 per cent of Catholic church membership is Black and that this should

be reflected in our structures," Bishop Butelezi, chairman of social communications mission, said yesterday.

Two possibilities dividing power within church are being considered:

⊙ To have a representative consultation with gates reflecting the 1 and White membership ratio.

⊙ To work out a way adapting the present hierarchical structure the church so that membership will be 80 per cent Black.

CATHOLICS RECOGNISE BLACK POWER

Mercury Correspondent

JOHANNESBURG — The Roman Catholic Church in South Africa has committed itself to promoting Black leadership within its structures.

aware that 80 percent of Catholic Church membership is Black and that it should be reflected in church structures," Bishop Peter Butelezi, chairman of the social communications commission, said yesterday.

Two possibilities of dividing power within the Church are being considered. One is to have a representative consultation with delegates reflecting the non-White and White membership ratio.

The other is to work out a way of adapting the present hierarchical structure so that leadership will be 80 percent African.

It is likely the bishops will in the near future accord official recognition to the non-White priests' solidarity group which negotiated reopening of St. Peters Seminary, Hammanskraal, with its non-White control and no White emphasis in subjects taught. In preparation for these changes leadership training programmes will be provided for Africans.

"The bishops are

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Bishops warned

JOHANNESBURG — The Commissioner of Police, Gen Gert Prinsloo, warned Catholic bishops last night he would call on them to produce their evidence of police torture.

"I know of no tortures or illegal actions by police. If they make these statements I'll expect them to give us their evidence," Gen Prinsloo said.

"We shall certainly approach them for their evidence of brutality and torture and we'll investigate their allegations.

"You can't just accuse a person. And if you have information about a crime you can't hide it behind your clerical coat.

"And if they don't want to tell us," he added, "there is a remedy in law." — DDC.

Blacks will not rest, warn Catholic bishops

By GERALD REILLY
SOUTH AFRICA had entered a critical stage in the rejection by most people of a social and political system of oppression, says a statement issued in Pretoria yesterday at the end of a weeklong Southern African Roman Catholics Bishops' Conference.

"We add our corporate voice as leaders of the Catholic Church in this country to the cry for a radical revision of the system," the bishops said.

The Black people, they warned, had passed the point of no return.

People starved of freedom and humiliated would not rest until a proper balance of justice was achieved.

"We commit ourselves to working for peace through justice and fraternal collaboration," the bishops said.

The only solution to racial tensions was full citizenship and human rights for all in the Republic.

"In the struggle that has reached new intensity

since last June, we are especially perturbed by what appear to be reliable reports of police brutality.

"We realise that a situation of violence breeds atrocities on both sides, but we are speaking of seemingly systematic beatings and unjustifiable shootings during disturbances and of cold-blooded torture of detained persons."

At the same time many had died in detention. "We cannot but harbour the gravest misgivings about police action and

behaviour," the bishop said.

They called for an investigation and resolved to collaborate with others to bring the truth to light.

"We protest at the intention of the Government to provide legal indemnity for the police and other security personnel."

The bishops said disturbances last year represented a wider frustration of Black youth.

If the youths protested they were suppressed with the "unnecessary and horrifying violence we have recently witnessed".

White soldiers 'a moral poser'

he should be allowed not to do so," Archbishop Hurley said.

On the future of chaplains, the Archbishop said non-White Catholics were questioning the fact that they were uniform in the defence force.

"They feel these men could be in action in Soweto soon. But Whites say if Catholics are in the armed forces they have a right to have their chaplains to minister to them.

"The argument is still raging," Archbishop Hurley said.

NON-WHITE Catholics were wondering how White Christians could justify serving in the South African Army Archbishop Denis Hurley said in Durban yesterday.

On his return from the Catholic Bishops' Conference, Archbishop Hurley said a statement by Archbishop Joseph Fitzgerald of Johannesburg that the Catholic Church would have to consider providing chaplains for terrorists out-

side the country was "not a considered statement."

He emphasised the Church's statement on conscientious objection had "merely put the dilemma everyone knows."

"The Blacks ask how any Christian boy can take up arms in South Africa. On the other side

the Whites say if the terrorist movements are allowed a free rein you will have indiscriminate violence and terrorism supported by international communism.

"All the Church said was that we would keep on giving our minds to the subject. However, if a White boy feels he should not take up arms,

voer is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taanlik groot hoeveelheid direkte gees-

indige J. L. Pauwels aantoon, met 'n

ensame vorme in die sinsverband van *geesteswetenskappe*, jg. 5, nr. 3, 1965.

die verbanding as wat na 'n kompara-

ans", *Tydskrif vir geesteswetenskappe*,

le, pp. 162-168.
verbogen verbale vorme in het Neder-
55-110.

toepmerkings

die wording van die Afrikaanse taal kenmerke van die woordeskat, klank-
bou gewys word. Talle van die fyn-
e taalstruktuur kon uit die aard van
e; maar uit die verskynsels wat wel
Afrikaans nie eensklaps ontstaan het
9 jaar was nodig om die Afrikaanse
In die ontwikkelingsproses het baie
die gebied van die woordeskat, die
ur, en die sinsbou bygedra. Wanneer
sien ons dat nie die een of ander
ke faktor vir die wording van Afri-
r dat die Afrikaanse taal die produk
store. Besonder belangrik was die
se Nederlands; soos uit die oorsig
n Afrikaans voortsittings van die
in 'n dialekt wat in Nederland self
of verdwyn het. Daarnaas het die
in die Kaap 'n rol gespeel. Ook hier
groep spekers isoleer en vir die
verantwoordelik hou. Ons kan by-
Duitse immigrante die Afrikaanse
n hoever hulle die vereenvoudiging
e.
kaans

wens van die Kaapse taal in die Argief in Kaapstad gevind is. Kort na die stigting van die GRA het die belangstelling in die herkoms en ontstaan van Afrikaans by taalgeleerdes begin posvat en aanleiding gegee tot die ponering van verskillende teorieë oor die ontstaan van Afrikaans. Th. Hahn se *Hottentots-teorie* van 1882 was die eerste poging tot 'n verklaring van die karakter van Afrikaans. Hoewel hy vasstel dat Afrikaans „phonetically teutonic“ is, d.w.s. sy Germaanse struktuur behou het, is dit volgens hom „psychologically an essential Hottentot idiom“. Maar hierdie vae stelling kan hy nie bewys nie. Kort ná hom kry ons die belangstelling van Nederlandse geleerdes soos M. de Vries en J. de Winkler, wat die *Frans-teorie* voorstaan. Volgens dié teorie sou Afrikaans onder die invloed van die Franse Hugenote ontstaan het, maar D. C. Hesselning het die teorie in 1897 al weerlê. In 1885 wys Hugo Schuchardt, die beroemde Duitse geleerde en kenner van Kreeoolse tale, op twee belangrike faktore wat by die wording van Afrikaans 'n rol kon gespeel het; hy dink aan die een kant aan Duitse invloed, aan die ander kant was hy die eerste wat in 1891, op grond van sy kennis van Indo-Portugees en Maleis-Portugees, op moontlike kreesingsfaktore in Afrikaans die aandag gevestig het. D. C. Hesselning het dié gedagtes in 1897 en 1899 verder gevoer, veral in sy beroemde werk *Het Afrikanisch* (1899) waarin hy sy *Maleis-Portugees-teorie* uiteengesit het. In teenstelling met die vorige teorieë was Hesselning s'n die eerste wat werklik wenskaplik verantwoord was. Volgens Hesselning moes daar binne die eerste dertig jaar van die volksplanting 'n skielike botsing van tale aan die Kaap plaasgevind het, nl. 'n botsing tussen die 17de-eeuse Nederlands van die vryburgers, soldate en amptenare en die taal van die Oosterse slawe wat Maleis en 'n vorm van gebroke Portugees gepraat het, of 'n vermenging van albei („Maleis-Portugees“). In 1658 en daarna het 'n groot aantal slawe wat gebroke Portugees gepraat het, Kraap toe gekom; dit sou volgens Hesselning 'n skielike kommunikasieprobleem veroorsaak het wat tot 'n vinnige verandering van Nederlands gelei het. Die resultaat was 'n sterk vereenvoudigde taal met 'n reduksie in sy grammatika. Wanneer 'n kultuurtaal in 'n bepaalde kontaksituasie deur 'n botsing met 'n sosiaal laerstaande taal binne 'n kort tydperk 'n drastiese reduksie, struktuurverandering en vereenvoudiging ondergaan, praat 'n mens van kreesingsring. Hesselning moet egter self erken dat die tipiese kenmerke van kreesingsring in Afrikaans ontbrek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreeoolse taal te word.

Ongeuktig het Hesselning destyds nie oor die nodige direkte taalgewegens beskik nie; hy kon sy teorie feitlik net op sosio-historiese gegewens baseer wat bowendien nie volledig en korrek was nie. Daarom was ook sy teorie ontoereikend en eensydig; dit het 'n hipotese gebly wat hy nie kon bewys nie.

Catholic bishops call for radical change

PRETORIA — The black people of South Africa had clearly passed the point of no return, the Southern African Catholic Bishops' conference said here yesterday.

In a statement issued after their plenary session, the bishops said: "No temporary suppression by violence, only a just sharing of citizenship, can give hope of any safety for the children, black or white, now growing up in the Republic and prevent the horrors of civil war in the future."

The bishops called for an investigation into reports of police brutality in the unrest since June

last year and said the Catholic Church protested in the strongest possible terms against the intention of the Government to provide legal indemnity for the police and other security personnel who might have been guilty of unprovoked and disproportionate violence.

"Realising that South Africa has entered a critical phase in the rejection by the majority of its people of a social and

political system of oppression, we add our voice to the cry for a radical revision of the system," the bishops said.

"People starved of freedom, deprived of their just rights and humiliated in their personal and corporate dignity will not rest until a proper balance of justice is achieved.

"We affirm that in this we are on the side of the oppressed and, as we have

committed ourselves to working within our church for a clearer expression of solidarity with the poor and deprived, so we commit ourselves equally to working for peace through justice in fraternal collaboration with all other churches, agencies and persons dedicated to this cause.

"We again profess our conviction, that the only solution of our racial tensions consists in conceding full citizen and human rights to all persons in the Republic, not by choice on the false grounds of colour, but on the grounds of the common humanity of all men, taught by our Lord Jesus Christ.

"In the struggle that has reached new intensity since June 1976 we are especially perturbed by what appear to be reliable reports of police brutality. We realise that a situation of violence breeds atrocities on both sides, but we are speaking of seemingly systematic beatings and unjustifiable shootings during disturbances and of cold-blooded torture of detained persons.

"With these reports coming in as the accompaniment of confirmed accounts of the many deaths of persons in detention, we cannot but harbour the gravest misgivings about police action and behaviour.

The bishops also defended the right of every individual to conscientious objection and said they would urge the State to provide alternative forms of non-military national service. — SAPA-DDC.

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Bishops issue action plan

11/27/77
JLW

Religion Reporter

South Africa's Roman Catholic bishops today issued a wide-ranging programme of action which included measures aimed at allowing more control of the church by its black majority.



ARCHBISHOP FITZGERALD



GENERAL PRINSLOO

'Brutality: enough evidence'

From Page 1

...tality before 31 Southern African bishops at their meeting during the past week.

Other bishops had submitted further evidence from various areas and there was "strong evidence of torture in South West Africa."

SAME PATTERN

Father Scholten conceded that in many cases there may not be enough evidence to base prosecutions and convictions on.

But full details of individual cases brought to bishops by many of the church's 1200 priests around the country converged in "one and the same pattern."

"The bishops would like to help the police, but one of the reasons for the reluctance of the bishops is because it appears that in many cases witnesses are being harassed by the security police. The bishops have a duty to prevent further harassment and brutality."

CLOSE CONTACT

"All these cases have been brought to the bishops by priests who are in very close contact with the African population through their pastoral work."

"Moreover, security policemen are protected by the Government's proposed indemnity Bill, but wit-

After yesterday saying they were on the side of "the oppressed" in South Africa, they today issued a 21-point declaration of commitment in which they bound themselves to take the church away from the country's social and political system and devote more attention to the deprived and the poor.

They undertook to strive for church identification with those working for "human dignity and the legitimate aspirations of oppressed people: on the side, therefore of black consciousness."

DOCUMENTS

The declaration is the last of three major documents issued by the Southern African Catholic Bishops' Conference which have rocked the church in the last few days. The documents have come from the first plenary session of the conference held since unrest started in June.

In today's declaration the bishops said they would urgently investigate setting up a consultation in which the whole church, which is 80 percent black, could take part with bishops in determining policy on church life and work.

TRAINING

This would clearly be an important attempt by the largely white hierarchy to take account of black aspirations.

The bishops will also give training and do all they can to speed up the promotion of blacks to high positions. They study the sharing of church finances.

PROGRAMME

The declaration also envisaged an anti-racism programme.

The bishops will:

● Go ahead with the integration of all church institutions, so the poor and the better off can benefit.

● Give special attention to the growing number of unemployed, industrial and especially migrant workers, worker organisations, squatters, political prisoners, banned people and detainees; and

● Signify "by appointing black priests to white parishes, the breaking away by the church from the prevailing social and economic system."

Brutality claims: 'enough evidence'

Religion Reporter

Roman Catholic bishops have enough evidence to respond to a challenge from the Commissioner of Police, General Gert Prinsloo, to back up their allegations of police brutality.

This was said today by the Very Reverend Dominic Scholten, secretary general of the Southern African Roman Catholic Bishops' Conference. Much of the evidence concerned Johannesburg, he added.

It was possible that an urgent meeting of the conference's administrative board would be called to discuss giving evidence of a "multitude of cases" to the police, he said. But the bishops feared victimisation of witnesses.

STATEMENT

Yesterday the bishops said in a statement they were perturbed apparently by reliable reports of police brutality:

They realised violence bred atrocities on both sides, but in referring to police action since June, they were speaking of "seemingly systematic beatings and unjustifiable shootings during disturbances and of cold-blooded torture of detained persons."

General Prinsloo replied that police would ask the bishops for their evidence and investigate. "If they don't want to tell us there is a remedy in law," he said.

NOT FIRST

Father Scholten said: "When it comes to a head, the church will definitely be in a position to produce evidence."

He said the Roman Catholic Church was not the first church in the country to express concern about police actions.

Archbishop Joseph Fitzgerald, Bishop of Johannesburg and president of the conference, had produced many cases of bru-

Police demand evidence

Staff Reporter

TWO senior officers asked the Catholic Bishops Secretariat in Pretoria yesterday for evidence on the allegations of police brutality made by the bishops at their conference in Pretoria this week.

The second-in-command of the CID, Major-General J. F. Kleinhans, and the chief of Northern Transvaal CID, Brigadier J. A. N. Grobler, were told by Father Dominic Scholten to approach the bishops.

"We had a very friendly discussion during which they asked for tape recordings of the conference — which we do not have — and minutes of the conference relevant to the allegations — which we did not have either, as that part of the conference was in committee."

He said the bishops would reveal the evidence only if witnesses were given a guarantee of protection.

Father Scholten said the evidence came from many sources. There were 31 bishops in South Africa and through their priests and other reliable sources there was clear and irrefutable evidence.

"We are amazed that the Commissioner of Police should say he is unaware of these incidents. He does not say there are no cases of brutality and the use of excessive force. He merely says he knows of none."

Catholics to work with Blacks

By LYNN STEVENSON
THE Roman Catholic Church in South Africa has aligned itself with Black consciousness in the belief that the Church should change the structures which oppress people.

"The Church's mission includes work for complete human liberation," says a statement issued yesterday by the Southern

African Catholic Bishops Conference following the plenary session in Pretoria this week.

The bishops have drawn up a 21-point programme which includes commitments to:

● Break away from the present social and political system by appointing Black priests to White parishes.

● Eradicating race discrimination in all Church institutions and private homes.

● Hand over Church institutions, property and funds for training and development projects by local community groups.

● Attend to the growing number of distressed persons and groups, where possible appointing people

BSM HPT
to create communities among them.

● Determine Church policy in conjunction with a large number of Black priests and laity as a matter of extreme urgency to relieve tensions in a Church where 80 per cent of the laity are Black and 80 per cent of the clergy White.

● To eliminate derogatory racial terms.

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Catholic plan to end racism

PRETORIA — South Africa's Catholic bishops have committed themselves to a 21-point programme against racial discrimination.

In a declaration of commitment issued here yesterday the Southern African Catholic Bishops' Conference accepted that the Catholic Church in South Africa was lagging behind in witness to the Gospel in matters of social justice.

The bishops said they were encouraged by their policy of opening Catholic schools to pupils of all races.

Among the aims of their programme are:

To drive for the elimination of terms which are derogatory or insulting, such as "native," "Bantu," "boy," or "girl" for adults and "non-whites."

To eradicate all differentiation on racial grounds in the treatment of persons at presbyteries, convents, other church institutions and private homes.

To suppress the separation of races in churches and to ensure that church halls and similar premises in any area are available to all.

To insist that all Catholic associations and parish councils review their efforts to bring various races together.

To discourage patronage of places reserved for whites or for wealthy mixed groups.

To aim at a simple life-style.

To speed up the promotion of blacks to responsible functions and high position in the church.

To encourage priests to give wider responsibility to parish councils and lay ministers.

To re-assess the distribution and function of church personnel in relation to the needs and numbers of racial and ethnic groups.

To provide more care for the growing numbers of unemployed for migrant workers, squatters, political prisoners, detainees, banned people and their dependants.

To signify, by the appointment of black priests to the charge of white parishes, the breaking away by the church from the prevailing social and political system.

To push forward with the policy of integrating Catholic institutions.

To accept the establishment of equal pay for equal work as the aim of deliberate progressive budgetting.

To promote the awakening of social conscience and the awareness of injustice and social problems.

To work for complete human liberation and to strive that the church be seen in solidarity with those who work for the promotion of human dignity and the legitimate aspirations of oppressed people: on the side, therefore, of black consciousness.

To urge Christians to help in development work, such as literacy campaigns and tutoring, co-operative ventures, and self-help associations and advisory bodies. — DDC-SAPA.

Church accepts challenge, page 9

Church reacts to challenge

AD
12/17

JOHANNESBURG — Catholic bishops had enough evidence to respond to a challenge from the Commissioner of Police, Gen Prinsloo, to back up their allegations of police brutality.

This was said here yesterday by the Very Rev Dominic Scholten, Secretary-General of the Southern African Catholic Bishops' Conference. He said much of the evidence concerned Johannesburg.

It was possible that an urgent meeting of the conference's administrative board would be called to discuss giving evidence of a "multitude of cases" to the police. But the bishops feared victimisation of witnesses.

On Thursday the bishops said in a statement they were perturbed by reliable reports of police brutality.

They said they realised violence bred atrocities on both sides, but in referring to police action since June, they were speaking of "seemingly systematic beatings and unjustifiable shootings during disturbances and of cold-blooded torture of detained persons."

Gen Prinsloo replied

that police would ask the bishops for their evidence and investigate.

"If they don't want to tell us, there is a remedy in law," he said.

Fr Scholten said yesterday: "When it comes to a head, the church will definitely be in a position to produce evidence."

Archbishop Joseph Fitzgerald, Bishop of Johannesburg and president of the conference, had produced many cases of brutality before 31 Southern African bishops at their meeting during the past week.

"But one of the reasons for reluctance is because it appears in many cases witnesses are being harassed by the Security Police. The bishops have a duty to prevent harassment and brutality," Fr Scholten said.

"All these cases have been brought to the bishops by priests who are in close contact with the black population.

"Moreover, security policemen are protected by the Government's proposed Indemnity Bill, but witnesses have seemingly no similar protection," he said. — SAPA.

Church and State in conflict

After the Red-and-black power threat, the Roomse gevaar. The Catholic Church is well on the way to becoming the Government's latest whipping boy. The bold bishops are in for a torrid time: fiery speeches by every second Nationalist backbencher looking for promotion, possibly even a commission of inquiry into recent statements by church leaders — a kind of Son of Schiebusch. And maybe even a Prohibition of Clerical Interference Bill.

Churchmen, our pro tem leaders will tell us, should confine their thoughts to the Scriptures. In fact if the churches returned to disputing how many angels can dance on the head of a pin, the Nationalists would be delighted. The Government's ideal cleric is somewhere between Andries Treurnicht (ex-dominee) and Koot Vorster (present dominee): cheerleaders in church for the party. Clerics outside that mould should be as outspoken as Trappist monks: mutes with mitres.

The politicians argue that it is their role to organise mankind's temporal affairs — like banning Sunday films, evicting 15 000 Cape squatters who have nowhere to go, locking people up in arbitrary indefinite detention, indemnifying the State against court action arising from the riots and deciding which children can attend which private church school.

It is precisely because the Government's policies and actions are so immoral that the churches are belatedly beginning to speak up. Christian principles cannot be divorced from society and how that society treats its citizens. It is seldom in compassionate societies that the churches feel it their duty to "interfere" with the politicians. Only insecure politicians interpret this "interference" as a danger to the State.

Meddlesome priests have long annoyed politicians. Unfortunately for the politicians, the priests have generally been right, concerned as they are (or should be) with principles rather than positions, men's souls rather than skin colour. The politicians may protest, as they will, at this clerical concern. Like Shakespeare's lady they protest too much.

Bishops demand protection

12/2/77

Mercury Correspondent

PRETORIA — The Roman Catholic bishops will only reveal their evidence of police brutality if witnesses are given a 100 percent guarantee of protection, Father Dominic Scholten, secretary-general of the Catholic Bishops' Conference, said here yesterday.

He was commenting on a demand by the Commissioner of Police, General Gert Prinsloo, that the bishops should produce the evidence.

"In providing information to the police we are in a dilemma," he said.

"How can we be sure witnesses will not be tampered with and harassed?"

Evidence supporting the accusations of seemingly systematic beatings and unjustifiable shootings was so overwhelming it could not be ignored.

"We know that witnesses to some of the incidents are being harassed by the Security Police and for this reason we want to protect them as far as we can," said Father Scholten.

The law

Asked to react to the Commissioner's threat that "if they don't want to tell us there is a remedy in law," he said: "We would like to assist the police but we first want a 100 percent guarantee that the witnesses will be protected.

"We would like to see a law go through Parliament indemnifying witnesses in the same way as police are now indemnified against prosecution or other action resulting from shootings or assaults."

General Prinsloo said from his Cape Town office yesterday that the bishops' allegations would be investigated.

The police, he had often stated, were not above the law, and if misdemeanours had been committed those involved would be called to account.

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 van Afrikaans voortsettings van die
 sie in 'n dialek wat in Nederland self
 is of verdwyn het. Daarnaas het die

Communism

Asked what he would do if the bishops refused to give information he replied: "We'll cross that bridge when we come to it."

Father Scholten said he was visited yesterday morning by the second in command of the CID, Major-General J. F. Kleinhans, and the chief of the Northern Transvaal CID, Brigadier J. A. N. Grobler.

He said he told them he did not have the evidence, and they would have to approach the bishops.

The officers asked him whether he was aware of the dangers of communism.

He told them the best way of combating it in South Africa was to remove racial discrimination.

"We had a very friendly discussion," he said.

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die wording van die Afrikaanse taal

opmerkings

hier, soos die Nederlandse taalkundige J. L. Pauwels aantoon, met 'n oorgetelde verskynsel te make.

J. A. VERHAGE, „Duffie en gemeensame vorme in die sinsverband van ou Kaapse taal”, *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307-323.

J. A. VERHAGE, „Die herkoms van die verbinding as wat na 'n kompara-tief en sy verbinding in Afrikaans”, *Tydskrif vir geesteswetenskappe*, jg. 7, nr. 1, 1967, pp. 328-342.

J. L. PAUWEIS, „De volgorde van verbogen verbale vormen in het Neder-lands”, in *Diets studies*, no 105-110.

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om was ook sy teorie ontorekend en eensydig; dit het 'n hipotese gebly wat hy nie kon bewys nie.

Call-up for the church military

Mercury Correspondent

CAPE TOWN — In its determination to fight the good fight, the South African Defence Force has overturned a well-established precedent and called up a batch of preachers for military training.

The preachers, 39 theological graduates of all denominations and from all parts of the country, are presently sweating and swotting their way through a special 10-week course at the Military College's chaplain training centre.

News of this historic departure from past policies — previously ministers of religion have been exempt from compulsory military service — has been revealed in the latest issue of Uniform, the supplement to the Armed Forces magazine, Paratus.

The training course includes such subjects as the task of the theological officer in a military environment and the organisation, administration and functions both of the Defence Force and its chaplain service.

This does not mean that the padres - to - be are exempt from traditional close order drill at the hands of iron-lunged instructors, or escape these long, sweaty hours on the rifle range.

Each is destined to do a three-month border duty tour and must therefore be taught the same basic skills as any other National Serviceman.

As George Bernard Shaw might have said: "That's what happens when the church militant become the church military."

Churchmen plead for end to death apartheid

Express Reporter
ANGLICAN and Methodist churchmen have appealed to Johannesburg City Council to integrate the all-White Braamfontein Crematorium. The Rev Peter Storey, of the Central Methodist Church, Johannesburg, said this week the segregation of the dead was an attempt to "perpetuate an indefensible

way of life into an indefensible way of death as well". He said the appeal was made because of the increasing number of cremations among Black and Coloured Christians, who were being forced to use the British Crematorium, which belongs to the Hindu group. Although there have been no complaints from Hindus,

churchmen feel it is important to the relatives of a dead person that his last ceremony on earth be performed in an institution belonging to his own religious group. Mr Storey said: "I see absolutely no cause for the segregation of cemeteries and crematoriums and I believe the Government will

soon discover that there is no apartheid at the gates of Heaven." The appeal from the Anglican and Methodist churches has been forwarded to the Transvaal Provincial Administration, which is investigating the matter. A spokesman for the Department of Local

Government said there was a strong possibility that their request would be granted. "It is just a matter of altering one of the regulations governing crematoriums, and we are going into the matter very thoroughly." The Johannesburg appeal follows the integration in

December last year of Tongaat Cemetery in Na because the town's bur facilities for Blacks and dians were inadequate. The Suffragen Bishop Johannesburg, the Rt R. John Carter, strongly supported Tongaat's move: "is as nonsensical segregate people in death it is in life," he said.

7.5 Dieropmerkinge

In hierdie beknopte oorsig van die wording van die Afrikaanse taal kon net op die mees opvallende kenmerke van die woordeskat, klanken en vormstelsel, en van die sinsbou gewys word. Talle van die fyner besonderhede van die Afrikaanse taalstruktuur kon uit die aard van die saak nie ter sprake kom nie; maar uit die verskynsels wat wel bespreek is, blyk al duidelik dat Afrikaans nie eensklaps ontstaan het nie. 'n Tydperk van minstens 200 jaar was nodig om die Afrikaanse taalstruktuur te laat ontwikkel. In dié ontwikkelingsproses het baie faktore tot die veranderinge op die gebied van die woordeskat, die fonologiese en morfologiese struktuur, en die sinsbou bygedra. Wanneer ons ons bronne versigtig bestudeer, sien ons dat nie die een of ander taal in die besonder of een spesifieke faktor vir die wording van Afrikaans verantwoordelik was nie, maar dat die Afrikaanse taal die produk is van baie eksterne en interne faktore. Besonder belangrik was die dialektiese skakerings van 17de-eeuse Nederlands; soos uit die oorsig blyk, is die meeste „kenmerke” van Afrikaans voortsettings van die een of ander dialektvorm of tendensie in 'n dialekt wat in Nederland self deur beskawingsfaktore teëgewerk is of verdwyn het. Daarnaas het die invloed van die talle vreemdelinge aan die Kaap 'n rol gespeel. Ook hier kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan bv. nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

1. Teorieë oor die ontstaan van Afrikaans

Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamliek groot hoeveelheid direkte ge-

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Now Catholics set their sights on all-race hospitals

B/12/77
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By ERICA RUDDEN
THE ROMAN Catholic Church will soon give "serious consideration" to opening its hospitals in White areas to all races, Archbishop Denis Hurley told me this week.

Catholic schools have already been opened to all races — in defiance of Government policy — and Archbishop Hurley said: "It follows that other institutions will be opened as well."

He said, however, that in the case of hospitals "the staff and bodies like the Nursing Council will have to be considered, and we may run into trouble there."

"But we must take the initiative and go ahead. Church members have pointed out the glaring inconsistency of our stand in the past — talking against apartheid and not doing anything."

"We intend now to keep challenging ourselves, Christian people and the whole of South African society."

Spelling out for the first time the thinking behind the Roman Catholic Church's new "practise what we preach" policy, Archbishop Hurley explained why the church had opened its schools without consulting the Government, as other churches were doing.

"We thought negotiations would take five to 10 years, and South Africa can't wait that long. We haven't got time."

He revealed there had been "one or two cases" of conservative Catholic parents withdrawing their children from the newly mixed schools.

"But mostly we have had active support from parents — and I am afraid at this stage we do not care what the conservative minority thinks."

"The pupils have settled in together very well which is very important for the future, considering the painful gap between Black and White children in South Africa."

Archbishop Hurley said that in Natal, where there are already 50 pupils (mostly Coloured) at five White



DR KOORNHOF ... deputation to him.



ARCHBISHOP HURLEY ... "take the initiative".

there was no question of the church backtracking.

A deputation will also meet the Minister of Education, Dr Piet Koornhof.

"From Press reports he sounds very understanding about the whole matter."

"We will tell him we hate to see our schools lagging behind the rugby and cricket spheres in the matter of integration."

He also admitted that young nuns had played a leading part in pushing for the new mixed schools policy.

"Yes they did show us men up," said the Archbishop.

Archbishop Hurley also spoke about the decision of this week's Catholic Bishops' Conference on conscientious objectors: the bishops upheld the right of the individual to make his own choice about whether to do military service.

"We have not advocated conscientious objection. All we have done is lined up the dilemma, pointed out the huge polarisation of views."

Black people in the church ask how young white Catholics can serve in an army that "shoots their children."

schools, there had been no trouble from the Provincial Administration.

But the Administrator of the Transvaal, Mr Sybrand van Niekerk, and his counterpart in the Cape, Dr L. A. P. A. Munnik, have publicly said mixed schools are risking deregistration.

"This is very serious," Archbishop Hurley said. "It means the institution is no longer classified as a school, and therefore children attending it are breaking the law which requires compulsory school attendance."

Catholic deputations will soon meet the two Administrators, but Archbishop Hurley said

om was ook sy teorie ontoreikend en eensydig: dit het 'n hipotese gebly wat hy nie kon bewys nie.

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die Argief in Kaapstad gevind is. Kort

het die belangstelling in die herkoms en

geleerdes begin posvat en aanleiding ge-

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Comment

Church and the State

SOUTH AFRICA has never been more divided than it is now. Nothing shows this more clearly than the conflict between the State and the Catholic Church, and the conflict within the church itself between two irreconcilable attitudes towards the taking up of arms.

The Defence Act makes provision for out-and-out pacifists to perform non-military service but it makes no provision for those who object to taking up arms in what they believe to be unjust wars. The Catholic bishops believe that such objectors should also be allowed to do non-military service. They do not believe that the state has a moral right to compel a man to take up arms.

We share this view. It is only a totalitarian state that should assert its right to compel its citizens to go to war. South Africa under General Smuts did not assert it, nor should any democratic state. We accept the compromise that the state may claim the right to give an objector other duties.

It is hoped that the Government will adopt this humane view. Otherwise it will only add another unco-operative group to those others that it has already created.

The internal conflict within the church is made more painful because it divides black Catholics from white. Many black Catholics want to know how a white Catholic can take up arms to defend a country whose laws and customs are based on racial discrimination. Many white Catholics, while understanding this view, are not prepared to see their country overrun by armies equipped and fed by Russia. They consider that however un-Christian our apartheid society may be, they have a right to resist any effort to change it for Marxism. Some of them also believe that they are gaining time for the long-promised moves to be made away from racial discrimination.

POLITICS have landed on the altars of the Catholic Church in Southern Africa. And Christian conscience is rocking the governments in Rhodesia and South Africa.

Tens of thousands of black and white Catholics in Rhodesia and South Africa — as well as Christians of other denominations — have been thrown into an incredible dilemma.

Should they follow the spiritual direction which is being set by their religious advisors, or must they adhere to the legal orders laid down by their white political rulers?

**'Blacks say:
How can a
white Christian
serve in the
South African
Defence Force
when the main
object is to
keep us in
subjection'**



The dilemma of Christian consciousness

Tomorrow in Rhodesia, Catholic Bishop Lamont will start his fight against a 10-year jail sentence for failing to report the presence of guerillas. It is common cause that other Catholic missionaries have committed the same offence under Rhodesian law.

And today in South Africa, the Roman Catholic Church is acting on its principles — opening church institutions to all races, attacking the Government on deaths in detention and alleged police brutality, and backing conscientious objection.

THE CHURCH IN CONFLICT

Religious crusade

against white oppression

By CAROLINE CLARK

IT IS no small thing for a white South African to rise from his knees and say: "This white South Africa that I have loved, that has been good to me, that is the context in which I live and move and have my being, is an oppressor, a ty-

ed by the death of white missionaries, plus the fact that Catholic investigating bodies have found that guerillas have also been responsible for atrocities in Rhodesia.

On the other hand they do have the wholehearted support of the black mem-

If the Lamont appeal fails, as seems likely, the Rhodesian Government will probably be pleased that such a salutary lesson has been given to a church which has given food and medical supplies to guerillas and to a man who has been a bitter enemy of the white

prof, he says — or else. But last week the church in South Africa took its most radical step to date. It has officially announced that it will back people who refuse to fight in the Defence Force on the grounds that they believe they would be fighting an unjust war.

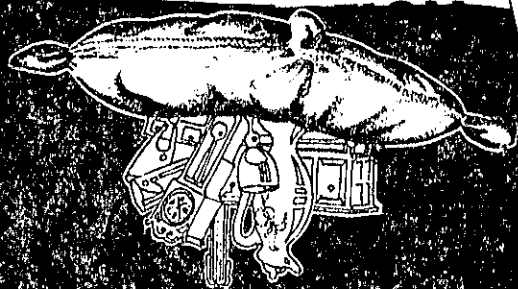
to rise from his knees. This white South Africa that I have loved, that has been good to me, that is the context in which I live and move and have my being, is an oppressor, a tyrant. Because of the opportunity presented in the South African



Bishop Lamont — tomorrow is decisive

Can the church keep together Catholics with such divided views? The theory is that all believers are held together by their devotion to the same Lord. But such is the nature of man that this common devotion can lead to opposed political loyalties. That is in fact the problem that confronts all those churches that have adherents of all races.

This struggle will be watched with sympathy and concern by people of all colours and creeds. Much may depend on its outcome.

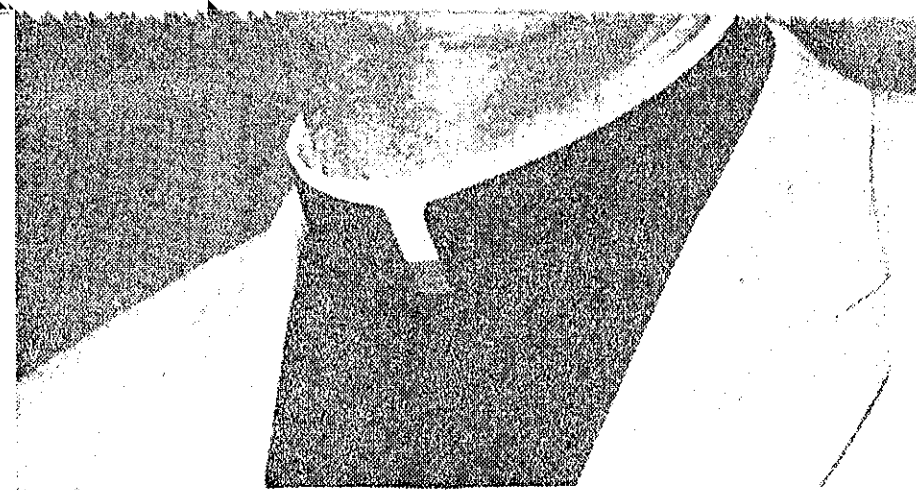


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Archbishop Hurley in the South African firing line

'They fling in the teeth of churchmen the death of 10 missionaries in Rhodesia in three months. They do not remember the death of 12 black detainees in South African jails in the last year.'

ARCHBISHOP HURLEY

'Far from your policies defending Christianity and Western civilisation, as you claim, they mock the law of God and make Communism attractive to the people.'

BISHOP DONAL LAMONT TO IAN SMITH

'Can you permit my brother priest to wear the uniform of men who shoot the children of my people? Why don't you tell the white boys in our church that it is sinful to take up arms to defend oppression?'

BLACK PRIEST TO ARCHBISHOP HURLEY

So said Archbishop Denis Hurley, the Catholic Archbishop of Durban, in an interview with the Sunday Tribune this week.

Catholic Bishop Donal Lamont put it a different way in a recent open letter to Prime Minister Ian Smith of Rhodesia: "Far from your policies defending Christianity and Western civilisation, as you claim, they mock the law of Christ and make Communism attractive to the people."

These words of Archbishop Hurley and Bishop Lamont encapsulate the essence of the Church-State conflict which is escalating in the remaining white-ruled countries in Southern Africa.

Wrong

Although they operate in different circumstances, in South Africa and Rhodesia, the two priests are broadcasting a very similar message: That white rule is oppressive of the majority, and is wrong. That the church — and individual Christians — have a duty to do something about it.

Donal Lamont, Denis Hurley and the Vatican are nevertheless lagging far behind in the popularity stakes — even among some of their own people.

The Governments of Rhodesia and South Africa have made it painfully clear they do not intend to allow the churches to wear the mantle of resistance movements.

And many white Christians — including Catholics — have bluntly repudiated the pro-black stance of the Church.

Added to this is the fact that many conservative Christians have been rock-

who form the majority — plus growing support from the youth and intellectuals in the white ranks.

Some missionaries point out that without such support the Catholic Church might just as well pull out of this part of Africa.

Articulate

The Church is faced with a kind of ecclesiastical Catch 22.

HEADS you back the status quo — and lose your blacks and your youth.

TAILS you do the reverse — and fall foul of the Government and your own white conservatives.

Lamont, the classical scholar with a history of confrontation with the Smith Government and a ten-year sentence on his head, has emerged as the focal point of the Church struggle in Rhodesia.

Hurley, most articulate of the South African hierarchy and the man who called for conscientious objectors before the Government invented a law to forbid it, is the same in South Africa.

When the Lamont appeal is heard in Rhodesia tomorrow, more is at stake than the liberty of a cleric.

The Smith Government is furious that the Catholic missions have — by fair means or foul — been helping the guerillas.

Mission

Bishop Lamont, long a thorn in the side of the Government, was told of guerilla visits to the Avila Mission Station near the Mozambique border. The bishop decided not to tell the authorities and suggested to the mission staff that they took no action.

But putting the bishop in jail is likely to be expensive in terms of public relations for Rhodesia.

People like the Pope and the President of the United States have indicated that they will be very upset if the venerable bishop goes behind bars.

The stand of Bishop Lamont and the church is simple: the white regime, in its being, its violence and its abuses, is terrorist in nature: the Smith regime is forcing the people towards Communism and terrorism.

And the implications of reporting the presence of guerillas is serious. It is easy for guerillas to drop in on many of the remote mission stations in the border areas — and difficult for the Security Forces to protect them.

Protection

Then, too, if the missions formally request protection, they risk alienating the local population by seeming to side with the authorities.

Now the years-old, church-state animosity has reached southwards, into South Africa itself.

In the past, with a few exceptions, the Church fathers in South Africa have been content to make only discreet criticisms of the system.

But now, within the last few weeks, the situation has radically changed.

Suddenly real action is being taken to change the face of Church institutions, to accommodate all population groups. This is against the laws of apartheid and the administrators of the Cape and Transvaal are investigating the legal aspect.

Now, too, the Church is making specific allegations about deaths in detention and police brutality during the recent disturbances.

Rattled

Clearly rattled by the bluntness of the allegations, the Commissioner of Police, General Prinsloo, is on record as saying that his men will be contacting the people involved. And they had better come up with

The Minister of Justice, Mr Jimmy Kruger, is personally investigating that one.

Dilemma

This week, in a statement to the Sunday Tribune Archbishop Hurley examined the dilemma of the church in Southern Africa, especially over the latest move.

He said: "To understand the conscientious objection issue you must understand the context. It is a context of black against white with hardly any grey in between."

"Blacks say: 'How can a white Christian serve in the South African Defence Force when the main object of the Defence Force is to keep us in subjection?'"

Archbishop Hurley said that blacks regarded apartheid as "naked oppression". Depending on their degree of awareness they either saw this clearly or felt it confusedly.

Blacks, he said, experienced the fact that they had no say in the manner in which they are governed; could not have ordinary work organisations to defend their right to a living wage; could not be sure of having a house and home near their work; and were declared unfit for citizenship on grounds of colour only, without question of ability or qualification.

Violence

Archbishop Hurley said that if they protested about this state of affairs they were suppressed with violence.

Few whites got themselves into a situation where they heard home truths straight from blacks — or where the home truths got through.

"Like all other human beings, including blacks, South African whites don't want to hear — until a moment of truth or an experience of conversion makes them receptive to the unwelcome news. Few pass through this agony. Religious conversion is painful enough. Social conversion is often sheer hell."

The archbishop went on: "It is no small thing for a white South African

And because most white saw only the quarrel. They saw a mous threat. Forism support. monistreg. phde with the very m. cientious of fling in churchmen missionaries in three mo. not rememb. 12 black South Africa last year, archbishop.

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Archbishop the situation cataclysmic The black m white mass, the other as threat, actual — "with a side in wondering ab hope of peace

"Among th white young all the horror the armed f those who h centuries of from their ov ple.

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D LETTERS

tyk, is die meeste „kenmerke" van Afrikaans voortsettings van een of ander dialek vorm of tendensie in 'n dialek wat in Nederland self deur beskawingsfaktore tegewerk is of verdwyn het. Daarnaas het die invloed van die talle vreemdelinge aan die Kaap 'n rol gespeel. Ook hier kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan bv. nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

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Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamlik groot hoeveelheid direkte gege-

Natal to back Catholic mixed race schools

By FLEUR DE VILLIERS

EIGHT Roman Catholic schools in Natal have opened their doors to children of all races.

And unlike the Cape and Transvaal, where all-race schools have been threatened with closure, they have been given a pledge of co-operation from the UP-controlled provincial administration.

Mr Roger Whitely, Natal's MEC in charge of education, said yesterday that Natal had no intention of snooping around private schools and starting a witchhunt.



ARCHBISHOP HURLEY
"Splendid attitude"

Archbishop Denis Hurley has praised the Natal Provincial Administration for its "wonderful, splendid attitude."

He said there would be no turning back on the Church's decision to integrate its schools throughout South Africa and South West Africa, regardless of the Government's attitude.

However, it had been decided to accept an invitation by the Administrator of the Cape, Dr L. A. P. A. Munnik, to discuss the issue with him.

Dr Munnik has said that the Cape Provincial Administration had started a feasibility study on the admission of blacks to five Anglican schools in the Western Cape.

A similar study of Catholic schools could also be undertaken, he said.

A spokesman for the Roman Catholics Bishops' Secretariat said this week that evidence of police brutality towards potential witnesses — came from many sources — and was clear and irrefutable.

He said the bishops would reveal the evidence only if witnesses were given a guarantee of protection.

The Minister of Justice, Mr Jimmy Kruger, said he could not accept that witnesses were being intimidated by the police.

Why didn't churches speak out? — Tutu

hier, soos die Nederlandse taalkundige J. L. Pauwels aantoon, met 'n oorgeerde verskynsel te make.

J. A. VERHAGE, „Duffige en gemeensame vorme in die sinsverband van ou Kaapse taal“, *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307-323.

J. A. VERHAGE, „Die herkoms van die verbinding *as wat na 'n komparatief en sy verbreding in Afrikaans*“ *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307-323.

the Government to provide alternative forms of non-military national service at its last synod.

It should have reiterated its stand in support of the Catholic Church.

Speaking on the Catholic Church's alignment with black consciousness, Bishop Tutu said he supported to the hilt both black consciousness and black theology.

Both were trying to waken a black person's sense of worth as a child of God.

Reconciliation can only happen between real persons, not non-persons. Black consciousness and black theology are suppressive of injustice and oppression and are for the true liberation of all.

If South Africa wants to survive it is important for black consciousness to succeed. Bishop Tutu said.

“It must be obvious to everyone he could not have been killed by a fall from a chair. The question then is who injured him?” he said.

The Catholics appeared to be all on their own which made them easy targets for Government action and Government reprisals.

If churches stood together for the sake of South Africa it would be more difficult for the Government to resist them.

By defending the right to conscientious objection the Catholic Church was trying to preserve an inalienable right of every Christian.

The Anglican Church had passed a similar resolution on conscientious objection requesting

JOHANNESBURG — The Right Rev Desmond Tutu, Anglican Bishop of Lesotho, has deplored the reluctance of other churches to support publicly the Catholic Church in its defence of conscientious objection and its allegation of police brutality.

“We all know there are many instances of police brutality. We have left it to the Catholics to say it themselves. Why didn't other churches speak out?”

“Children of 16 years were in solitary confinement. If that is not brutality, what is? I am speaking about people I know. I am speaking about my own niece,” Bishop Tutu said.

He referred also to reports of the Joseph Mdiuh case.

Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamlik groot hoeveelheid direkte gegee

wens van die Kaapse taal in die Argief in Kaapstad gevind is. Kort na die stigting van die GRA het die belangstelling in die herkoms en ontstaan van Afrikaans by taalgeleerdes begin posvat en aanleiding gegee tot die ponering van verskillende teorieë oor die ontstaan van Afrikaans. Th. Hahn se *Hottentots-teorie* van 1882 was die eerste poging tot 'n verklaring van die karakter van Afrikaans. Hoewel hy vasstel dat Afrikaans „phonetically teutonic“ is, d.w.s. sy Germaanse struktuur behou het, is dit volgens hom „psychologically an essential Hottentot idiom“. Maar hierdie vae stelling kan hy nie bewys nie. Kort ná hom kry ons die belangstelling van Nederlandse geleerdes soos M. de Vries en J. de Winkel, wat die *Frans-teorie* voorstaan. Volgens dié teorie sou Afrikaans onder die invloed van die Franse Hugenote ontstaan het, maar D. C. Hesseling het die teorie in 1897 al weerle. In 1885 wys Hugo Schuchardt, die beroemde Duitse geleerde en kenner van Kreoolse tale, op twee belangrike faktore wat by die wording van Afrikaans 'n rol kon gespeel het; hy dink aan die een kant aan Duitse invloed, aan die ander kant was hy die eerste wat in 1891, op grond van sy kennis van Indo-Portugees en Maleis-Portugees, op moontlike kreo-liseringfaktore in Afrikaans die aandag gevestig het. D. C. Hesseling het dié gedagtes in 1897 en 1899 verder gevoer, veral in sy beroemde werk *Het Afrikaansch* (1899) waarin hy sy *Maleis-Portugees-teorie* uiteengesit het. In teenstelling met die vorige teorieë was Hesseling s'n die eerste wat werklik wetenskaplik verantwoord was. Volgens Hesseling moes daar binne die eerste dertig jaar van die volkplanting 'n skielike botsing van tale aan die Kaap plaasgevind het, nl. 'n botsing tussen die 17de-eeuse Nederlands van die vryburgers, soldate en amptenare en die taal van die Oosterse slawe wat Maleis en 'n vorm van gebroke Portugees gepraat het, of 'n vermenging van albei („Maleis-Portugees“). In 1658 en daarna het 'n groot aantal slawe wat gebroke Portugees gepraat het, Kaap toe gekom; dit sou volgens Hesseling 'n skielike kommunikasieprobleem veroorsaak het wat tot 'n vinnige verandering van Nederlands gelei het. Die resultaat was 'n sterk vereenvoudigde taal met 'n reduksie in sy grammatika. Wanneer 'n kultureel taal in 'n bepaalde kontaksituasie deur 'n botsing met 'n sosial laerstaande taal binne 'n kort tydperk 'n drastiese reduksie, struktureverandering en vereenvoudiging ondergaan, praat 'n mens van kreolisering. Hesseling moet egter self erken dat die tipiese kenmerke van kreolisering in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreoolse taal te word.

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Checks on Catholic pupils

15/2/77
RSM

Mercury Correspondent

JOHANNESBURG—Catholic schools in Johannesburg and Pretoria have received letters from the Transvaal Education Department informing them of the regulations governing the admission of pupils to White schools.

Father Dominic Scholten, general secretary of the South African Catholic Bishops' Conference, said in Pretoria yesterday that Catholic schools in the Transvaal which had admitted non-White pupils had been visited by inspectors and given circular letters pointing out that schools registered as giving education to Whites could only admit Whites.

"The schools were also asked to give details of pupils attending, including the number of African or Indian pupils admitted," he said.

He denied a report that the Catholic schools had been given an ultimatum by the department that they get rid of their non-White pupils within a certain number of days.

"No ultimatum was issued and neither were the schools threatened with deregistration if they did not comply,"

Father Scholten said.

The schools approached were St. Catherine's Convent in Florida, Our Lady of Mercy School in Graig-hall Park and St. Angela's Convent and Loreto Convent in Pretoria.

At the beginning of February private schools in the Cape received a circular letter from the Director of Education, Mr. P. S. Meyer, asking for information about all pupils at these schools, including an indication of their race.

Cape Times 15/2/77

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No action before talks — Munnik

Own Correspondent

PORT ELIZABETH. — The Administrator of the Cape, Dr Munnik, will not do anything about Black pupils in White private schools until he has talks with a Roman Catholic Church delegation on February 22.

Shortly after it was reported last month that Holy Rosary Convent and St Dominic's Priory in Port Elizabeth had enrolled Black pupils, Dr Munnik threatened action against them.

He warned the two schools to ask the Black pupils to leave, otherwise he would consider withdrawing their registration and closing them forthwith.

Later at the opening of the academic year of the University of Port Elizabeth he said a high-level investigation had been ordered into the desirability of admitting Black pupils to White private schools.

In an interview yesterday Dr Munnik said the investigation was not yet completed. However, a meeting with a Roman Catholic Church delegation had been arranged for February 22.

The delegates will be Cardinal Owen McCann and Sister Marian, Regional superior of the Dominican Order which controls many private Catholic schools.

"Because of the proposed talks I do not intend taking any action before the time. Any action will depend on what emerges at the talks," Dr Munnik said.

Munnik holds back on mixed schools ruling

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Later he said a high-level investigation had been ordered.

Yesterday Dr Munnik

said the investigation was not yet completed.

"Because of the proposed talks I do not intend taking any action before the time. Any action will depend on what emerges at the talks," Dr Munnik said.

Last month Dr Munnik held talks with the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett.

In a joint statement after the talks it was announced Dr Munnik had undertaken to raise the admission of black pupils to white private schools at Cabinet level.

Fr Dominic Scholten General Secretary of the SA Catholic Bishop Conference said in Pretoria yesterday the Catholic schools in the Transvaal which had at

mitted black pupils had been visited by inspectors and given circular letters pointing out that schools registered as giving education to whites could only admit white pupils.

He denied a report that the Catholic schools had been given an ultimatum to get rid of their black pupils. — DDC.

alkundige J. L. Pauwels aantoon, met 'n meensame vorme in die sinsverband van vir geesteswetenskappe, jg. 5, nr. 3, 1965, van die verbinding as wat na 'n kompara-

een of ander dialekform of tendensie in 'n dialek wat in Nederland self deur beskawingsfaktore teëgewerk is of verduyn het. Daarnaas het die invloed van die talre vreedelinge aan die Kaap 'n rol gespeel. Ook hier kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan by nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

1. Teorieë oor die ontstaan van Afrikaans

Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamlik groot hoeveelheid direkte ge-

wens van die Kaapse taal in die Argief in Kaapstad gevind is. Kort na die stigting van die GRA het die belangstelling in die herkoms en ontstaan van Afrikaans by taalgelertes begin posvat en aanleiding gegee tot die ponering van verskillende teorieë oor die ontstaan van Afrikaans. Th. Hahn se *Horrentors-teorie* van 1882 was die eerste posering tot 'n verklaring van die karakter van Afrikaans. Hoewel hy vasstel dat Afrikaans „phonetically teutonic” is, d.w.s. sy Germaanse struktuur behou het, is dit volgens hom „psychologically an essential Hottentot idiom”. Maar hierdie vae stelling kan hy nie bewys nie. Kort ná hom kry ons die belangstelling van Nederlandse geleerdes soos M. de Vries en J. te Winkel, wat die *Frans-teorie* voorstaan. Volgens die teorie sou Afrikaans onder die invloed van die Franse Hugenoote ontstaan het, maar D. C. Hesseling het die teorie in 1897 al weerle. In 1885 wys Hugo Schuchardt, die beroemde Duitse geleerde en kenner van Kreeoolse tale, op twee belangrike faktore wat by die wording van Afrikaans 'n rol kon gespeel het; hy dink aan die een kant aan Duitse invloed: aan die ander kant was hy die eerste wat in 1891, op grond van sy kennis van Indo-Portugees en Maleis-Portugees, op moontlike kreoelingsfaktore in Afrikaans die aandag gevestig het. D. C. Hesseling het dié gedagtes in 1897 verder gevoer, veral in sy beroemde werk *Het Afrikaansch* (1899) waarin hy sy *Maleis-Portugees-teorie* uiteengesit het. In teenstelling met die vorige teorieë was Hesseling 'n die eerste wat werklik wetenskaplik verantwoord was. Volgens Hesseling moes daar binne die eerste dertig jaar van die volksplanting 'n skietlike botsing van tale aan die Kaap plaasgevind het, nl. 'n botsing tussen die 17de-eeuse Nederlands van die vryburgers, soldate en amptenare en die taal van die Oosterse slawe wat Maleis en 'n vorm van gebroke Portugees gepraat het, of 'n vermenging van albei („Maleis-Portugees”). In 1658 en daarna het 'n groot aantal slawe wat gebroke Portugees gepraat het, Kaap toe gekom; dit sou volgens Hesseling 'n skietlike kommunikasieprobleem veroorsaak het wat tot 'n vinnige verandering van Nederlands geleidelik het. Die resultaat was 'n sterk vereenvoudigde taal met 'n reduksie in sy grammatika. Wanneer 'n kultuurtaal in 'n bepaalde kontaksituasie deur 'n botsing met 'n sosiaal laerstaande taal binne 'n kort tydperk 'n drastiese reduksie, struktuurverandering en vereenvoudiging ondergaan, praat 'n mens van kreoelising. Hesseling moet egter self erken dat die tipiese kenmerke van kreoelising in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreeoolse taal te word.

Ongelukkig het Hesseling destyds nie oor die nodige direkte taalgegewens beskik nie; hy kon sy teorie feitlik net op sosio-historiese gegewens baseer wat bowendien nie volledig en korrek was nie. Daarom was ook sy teorie ontoereikend en eensydig; dit het 'n hipotese gebly wat hy nie kon bewys nie.

Catholic schools get ultimatum

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hier, soos die Nederlandse taalkundige J. L. Pauwels aantoon, met 'n oorgetefde verskynsel te make.

J. A. VERHAGE, „Dfuge en gemeensame vorme in die sinsverband van ou Kaapse taal“, *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307-323.

J. A. VERHAGE, „Die herkoms van die verbinding as wat na 'n komparatief en sy verbreding in Afrikaans“, *Tydskrif vir geesteswetenskappe*, jg. 7, nr. 1, 1967, pp. 328-342.

J. DU P. SCHOLTZ, *Taalhist. opstelle*, pp. 162-168.

J. L. PAUWELS, „De volgende van verbogen verbale vorme in het Nederlands“, in *Dietsse studies*, pp. 105-110.

9.5 Slotopmerkinge

In hierdie beknopte oorsig van die wording van die Afrikaanse taal kon net op die mees opvallende kenmerke van die woordeskaf, klank- en vormstelsel, en van die sinsbou gewys word. Talle van die fynere besonderhede van die Afrikaanse taalstruktuur kon uit die aard van die saak nie ter sprake kom nie; maar uit die verskynsels wat wel hoortrek is hier al duidelik dat Afrikaans 'n *genuë* ontstaan het

Religion Reporter

The Administrator of the Transvaal, Mr S G J van Niekerk, was today set on a confrontation course with the Catholic Church over its four mixed schools on the Reef and in Pretoria.

Mr van Niekerk said today that steps towards de-registering the schools would start this week if pupils of other races were not expelled.

But the Very Rev Father Dominic Scholten, secretary general of the Catholic Bishops' Conference, said: "We don't expect anything."

The bishops made it clear last week they were not going back on their open schools policy. Only a meeting between the Catholics and the administrator seemed to offer any hope today of immediately defusing the situation.

Father Scholten said an interview had been asked for but Mr van Niekerk said he had not yet received any request.

LETTERS

Mr van Niekerk confirmed that nearly two weeks ago letters were sent to the four Transvaal schools — St Catherine's School, Florida, St Angela's Ursuline Convent, Kensington, Our Lady of Mercy School, Craighall Park, and Loreto Convent, Pretoria.

The letters pointed out the schools were breaking the law and made it clear they had to stop admitting pupils who were not white.

They were given two weeks to reply and the deadline was sometime this week, said Mr van Niekerk.

If the schools did not reply or said they were continuing with the present policy, deregistration steps would be taken.

(Schools can operate legally only if they are registered with provincial authorities.)

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verandering en vereenvoudiging ring. Hesseling moet eger self erken u... kreolisering in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreeoolse taal te word. Ongelukkig het Hesseling destyds nie oor die nodige direkte taalgegewens beskik nie; hy kon sy teorie feitlik net op sosio-historiese gegewens baseer wat bowendien nie volledig en korrek was nie. Daarom was ook sy teorie ontoereikend en eensydig; dit het 'n hipotese gebly wat hy nie kon bewys nie.

Give race details, schools are asked

Staff Reporter

ROMAN Catholic schools in Johannesburg and Pretoria have received letters from the Transvaal Education Department telling them of the regulations governing the admission of pupils to White schools.

Father Dominic Scholten, general secretary of the SA Catholic Bishops Conference, said in Pretoria yesterday that Catholic schools in the Transvaal which had admitted Black pupils had been visited by inspectors.

They had also been given circular letters pointing out that schools registered as giving education to Whites could admit only White pupils.

"The schools were also asked to give details of pupils attending, including the number of Black or Indian pupils who had

been admitted," he said. He denied a report that the Catholic schools had been given an ultimatum to dismiss their Black pupils within a specified time.

"No ultimatum was issued nor were the schools threatened with deregistration if they did not comply," Father Scholten said.

The schools approached were St Catherine's Convent, Florida, Our Lady of Mercy School, Craighall Park; St Angela's Convent and the Loreto Convent, Pretoria.

Earlier this month, private schools in the Cape received a circular letter from the Director of Education, Mr P. S. Meyer, asking for detailed information about all pupils at these schools including an indication of their race.

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Province, RC to meet on schools

Religion Reporter

The Administrator of the Transvaal, Mr S G J van Niekerk, and a Roman Catholic Church delegation are to meet in Pretoria to discuss the mixed schools issue.

But Mr van Niekerk has said he has no authority to allow Transvaal schools to open to all races and he is ready to take steps to deregister schools already open.

He said today he had been asked for an interview with Archbishop George Daniel of Pretoria and a delegation of up to seven Catholic educationists.

He would grant the interview, but would indicate that his authority applied only within a certain field.

On opening schools to all races, he said: "I can discuss it but I can't agree to it."

AMENDMENT

Mr van Niekerk has said before that the country's constitution would have to be amended by the central government to allow provincial authorities to register mixed schools.

The constitution provides for provinces to organise white education.

"I do not think the Government will be prepared to amend the constitution," he told The Star yesterday.

There are moves for a meeting between the Catholic Church and the central government.

Bishop hits at deaths

Own Correspondent
CAPE TOWN — Imprisoning and interrogating people until they die and banning people and what they said, could not produce a worthwhile society in South Africa, the Anglican Archbishop of Cape Town, the Most Rev Bill

Burnett, said in a statement last night. "I believe the society we have created for ourselves is morally indefensible. This is very serious at a time when we are being asked to defend it," Archbishop Burnett said. He was reacting to fur-

ther deaths in detention and to the recent banning of a "message for 1977" from the ministers fraternal of Langa, Guguletu and Nyanga.

"If ministers of churches in African townships in Cape Town are conveying the truth to us about the deeply-felt grievances of their people, we should be prepared to pay attention to what they say and try to put right what is wrong."

"Urgently needed changes in our society

cannot come about in a healthy and orderly way if we will not allow those most affected to speak frankly to us about what seems to them to be oppressive.

"Because this is the situation in our country, many black people have concluded that the only language white people will hear is that of burning, rioting and killing and being killed. Nobody can want the continuation of this state of affairs."

Archbishop Burnett said everybody must surely be

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disturbed by the numerous deaths in detention. In the case of Mr Joseph Mdluli, it appeared the police reported he died as a result of falling over a chair, but medical evidence revealed a variety of injuries.

"If prisoners die as a result of injuries received during interrogation that is, at best, manslaughter. If they commit suicide, there must be reasons for their ending their lives in so desperate a fashion. This also is wholly unacceptable."

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Kaapstad gevind is. Kort stelling in die herkoms en in posvat en aanleiding gegee oor die ontstaan van in 1882 was die eerste pos-Afrikaans. Hoewel hy vas is, d.w.s. sy Germaanse is, is dit ook 'n essensieel psigologiese aspek. Kort kan hy nie bewys nie. Kort Nederlandse geleerdes soos is-teorie voorstaan. Volgens d van die Franse Hugenote teorie in 1897 al weerle. In Duitse geleerde en kenner ore wat by die wording van n die een kant aan Duitse in- e wat in 1891, op grond van ortugees, op moontlike kreo- jevestig het. D. C. Hesseling jevoer, veral in sy beroemde sy Maleis-Portugees-teorie rige teorieë was Hesseling s'n

In hierdie beknopte oorsig van die woorde kon net op die mees opvallende kenmerke en vormstelsel, en van die sinsbou gewy besonderhede van die Afrikaanse taalstruktuur die saak nie ter sprake kom nie; maar bespreek is, blyk al duidelik dat Afrikaanse taalstruktuur te laat ontwikkel. In dié ontwikkelingsproses het baie faktore tot die veranderinge op die gebied van die woordeskate, die fonologiese en morfologiese struktuur, en die sinsbou bygedra. Wanneer ons ons bronne versigtig bestudeer, sien ons dat nie die een of ander taal in die besonder of een spesifieke faktor vir die wording van Afrikaans verantwoordelik was nie, maar dat die Afrikaanse taal die produk is van baie eksterne en interne faktore. Besonder belangrik was die dialektiese skakerings van 17de-eeuse Nederlands; soos uit die oorsig blyk, is die meeste „kenmerke" van Afrikaans voortsettings van die een of ander dialekvorm of tendensie in 'n dialek wat in Nederland self deur beskawingsfaktore teëgewerk is of verdwyn het. Daarnaas het die invloed van die talle vreemdelinge aan die Kaap 'n rol gespeel. Ook hier kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan bv. nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

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hier, soos die Nederlandse taalkundige J. L. Pauwels aantoon, met 'n oorgeërfde verskynsel te make.

J. A. VERHAGE, „Ditjige en gemeensame vorme in die sinsverband van ou Kaapse taal”, *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307-323.

J. A. VERHAGE, „Die herkoms van die verbinding *as wat na 'n kompara-tief en sy verbreding in Afrikaans*”, *Tydskrif vir geesteswetenskappe*, jg. 7, nr. 1, 1967, pp. 328-342.

J. DU P. SCHOLTZ, *Taalhist. opstelle*, pp. 162-168.

J. L. PAUWELS, „De volgende van verbogen verbale vorme in het Neder-lands”, in *Dietsse studies*, pp. 105-110.

9.5 Slotopmerkings

In hierdie beknopte oorsig van die wording van die Afrikaanse taal kon net op die mees opvallende kenmerke van die woordeskakel, klank- en vormstelsel, en van die sinsbou gewys word. Talle van die fyn-er besonderhede van die Afrikaanse taalstruktuur kon uit die aard van die saak nie ter sprake kom nie; maar uit die verskynsels wat wel bespreek is, blyk al duidelik dat Afrikaans nie eensklaps ontstaan het nie. 'n Tydperk van minstens 200 jaar was nodig om die Afrikaanse taalstruktuur te laat ontwikkel. In dié ontwikkelingsproses het baie

Sybrand

to meet Catholic bishop

“Depaluc taalvorn verantwoordelik hou. Ons kan by-nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

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Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamlik groot hoeveelheid direkte ge-

THE Roman Catholic Church has requested an urgent meeting with the Administrator of the Transvaal, Mr Sybrand van Niekerk, to discuss the row over Blacks going to White schools. Mr Van Niekerk said yesterday, he had agreed to meet Archbishop George Daniel of Pretoria and a delegation of seven Catholic educationists. But he warned, “I can discuss it but I can't agree to it.” The Administrator has said he will withdraw the registration of four Catholic schools if they continue to teach Black children. Mr Van Niekerk has said South Africa's constitution would have to be amended to allow provincial authorities to register mixed schools. He has received replies from two of the four Transvaal schools affected. He would wait for all four schools to reply before his next step.

Die eerste wat werklik wetenskaplik verantwoord was. Volgens Hesse-oes daar binne die eerste dertig jaar van die volksplanting 'n e botsing van tale aan die Kaap plaasgevind het, nl. 'n botsing die 17de-eeuse Nederlands van die vryburgers, soldate en ampe- in die taal van die Ooserse slawe wat Maleis en 'n yorn van Portugees gepraat het, of 'n vermenging van 'n Maleis-Portugees gepraat het, of 'n groot aantal slawe wat gebrake is gepraat het, Kaap toe gekom; dit sou volgens Hesseling 'n kommunikasieprobleem veroorsaak het wat tot 'n vinnige ng van Nederlands geleidelik het. Die resultaat was 'n sterk vere- ide taal met 'n reduksie in sy grammatika. Wanneer 'n kule- 'n bepaalde kontaksituasie deur 'n botsing met 'n sosiaal laerstaande taal binne 'n kort tydperk 'n drastiese reduksie, struktuur- verandering en vereenvoudiging ondergaan, praat 'n mens van kreolisie- ring. Hesseling moet egter self erken dat die tipiese kenmerke van kreolisering in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreoolse taal te word.

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Priest sentenced

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J. A. VERHAGE, „Deftige en gemeensame v. on Kaapse taal”, *Tydskrif vir geskiedenis* pp. 307-323.

J. A. VERHAGE, „Die herkoms van die verbod en sy verspreiding in Afrikaans”, *Tyd. ig.* 7, nr. 1, 1967, pp. 323-342.

J. B. P. SCHOLTZ, *Taalhist. opstelle*, pp. 162.

J. L. PAUWELS, „De volgorde van verbogen v lands”, in *Dietsse studies*, pp. 105-110.

2.3 Slotopmerking

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CAPE TOWN — Former King William's Town priest, Rev David Russell, has appealed against a three-month jail sentence for refusing to divulge the names of eye-witnesses to alleged police acts.

The magistrate, Mr L. Smit, told Mr Russell he could not find a just excuse in law for Mr Russell withholding the names. Bail of R20 was granted.

The hearing was a sequel to the publication of a document entitled "The role of riot police in the burnings and killings at Nyanga, Christmas 1976."

Mr Russell is a member of the Ministers' fraternal which published it. The publication has been banned.

Mr Russell told the court he had divulged the names of certain eye-witnesses to the police, but he had refused to give the names of three eye-witnesses for fear of endangering them.

According to Mr Russell, one of the eye-witnesses, described in the pamphlet as Mr T, said the police stood by while migrant workers killed a man — DDC

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asse taal in die Argief in Kaapstad gevind is. Kort na die GRA het die belangstelling in die herkoms en kaans by taalgeleerdes begin posvat en aanleiding geving van verskillende teorieë oor die ontstaan van abn. H. H. van der Merwe van 1882 was die eerste poging van die karakter van Afrikaans. Hoewel hy was „phonetically teutonic” in diens, sy Germaanse taal, dit volgens hom „psychologically an essential”. Maar hierdie vae stelling kan hy nie bewys nie. Kort die belangstelling van Nederlandse geleerdes soos te Winkel, wat die *Franse-teorie* voorstaan. Volgens Kaans onder die invloed van die Franse Hugenote D. C. Hesselting het die teorie in 1897 al weerlê. In richardt, die beroemde Duitse geleerde en kenner op twee belangrike faktore wat by die wording van „gespeel het; hy dink aan die een kant aan Duitse invloed; aan die ander kant was hy die eerste wat in 1891, op grond van sy kennis van Indo-Portugees en Maleis-Portugees, op meentlike kreoliseringsfaktore in Afrikaans die aandag gewasig het. D. C. Hesselting het die gedagtes in 1897, en 1899 verder gevoer, veral in sy beroemde werk *Het Afrikaansch* (1899) waarin hy sy *Maleis-Portugees-teorie* uiteengesit het. In teenstelling met die vorige teorieë was Hesselting 'n die eerste wat werklik wetenskaplik verantwoord was. Volgens Hesselting moes daar binne die eerste dertig jaar van die volksplanting 'n skielike botsing van tale aan die Kaap plaasgevind het, nl. 'n botsing tussen die 17de-eeuse Nederlands van die vryburgers, soldate en amptenare en die taal van die Oosterse slawe wat Maleis en 'n vorm van gebroke Portugees gepraat het, of 'n vermenging van albei („Maleis-Portugees”). In 1658 en daarna het 'n groot aantal slawe wat gebroke Portugees gepraat het, Kaap toe gekom; dit sou volgens Hesselting 'n skielike kommunikasieprobleem veroorsaak het wat tot 'n winnige verandering van Nederlands gelei het. Die resultaat was 'n sterk vereenvoudigde taal met 'n reduksie in sy grammatika. Wanneer 'n kultuurtaal in 'n bepaalde kontaksituasie deur 'n botsing met 'n sosiaal laerstaande taal binne 'n kort tydperk 'n dramatiese reduksie, struktuurverandering en vereenvoudiging ondergaan, praat 'n mens van kreolisering. Hesselting moes egter self erken dat die tipiese kenmerke van kreolisering in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreoolse taal te word.

Ongelukkig het Hesselting destyds nie oor die nodige direkte taalgegewens beskik nie; hy kon sy teorie feitlik net op sosio-historiese gegewens baseer wat bowendien nie volledig en korrek was nie. Daarom was ook sy teorie ontoereikend en eenzijdig; dit het 'n hipotese gebly wat hy nie kon bewys nie.

hier, soos die Nederlandse taalkundige J. oorgeërfde verskynsel te make.

- J. A. VERHAGE, „Deftige en gemeensame v ou Kaapse taal”, *Tydskrif vir geesteswe* pp. 307-323.
- J. A. VERHAGE, „Die herkoms van die verbief en sy verbreiding in Afrikaans”, *Tyd.* jg. 7, nr. 1, 1967, pp. 328-342.
- J. DU P. SCHOLTZ, *Taalhist. opstelle*, pp. 162.
- J. L. PAUWELS, „De volgorde van verbogen v lands”, in *Dietse studies*, pp. 105-110.

9.5 Slotopmerking

In hierdie beknopte oorsig van die wording kon net op die mees opvallende kenmerke v en vormstelsel, en van die sinsbou gewys v besonderhede van die Afrikaanse taalstruktuur kon uit die aard van die saak nie ter sprake kom nie; maar uit die verskynsels wat wel bespreek is, blyk al duidelik dat Afrikaans nie eensklaps ontstaan het nie. 'n Tydperk van minstens 200 jaar was nodig om die Afrikaanse taalstruktuur te laat ontwikkel. In dié ontwikkelingsproses het baie faktore tot die veranderinge op die gebied van die woordeskat, die fonologiese en morfologiese struktuur, en die sinsbou bygedra. Wanneer ons ons bronne versigtig bestudeer, sien ons dat nie die een of ander taal in die besonder of een spesifieke faktor vir die wording van Afrikaans verantwoordelik was nie, maar dat die Afrikaanse taal die produk is van baie eksterne en interne faktore. Besonder belangrik was die dialektiese skakerings van 17de-eeuse Nederlands; soos uit die oorsig blyk, is die meeste „kenmerke” v Afrikaans voortsettings van die een of ander dialektvorm of tendensie in 'n dialekt wat in Nederland self deur beskawingsfaktore teëgewerk is of verdwyn het. Daarnaas het die invloed van die talle vreemdelinge aan die Kaap 'n rol gespeel. Ook hier kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan bv. nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

1. Teorieë oor die ontstaan van Afrikaans

Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamlik groot hoeveelheid direkte gege-

Priest sentenced

CAPE TOWN — Former King William's Town priest, Rev David Russell, has appealed against a three-month jail sentence for refusing to divulge the names of eye-witnesses to alleged police acts.

The magistrate, Mr L. Smit, told Mr Russell he could not find a just excuse in law for Mr Russell withholding the names. Bail of R20 was granted.

The hearing was a sequel to the publication of a document entitled: "The role of riot police in the burnings and killings at Nyanga, Christmas 1976."

Mr Russell is a member of the Ministers fraternal which published it. The publication has been banned.

Mr Russell told the court he had divulged the names of certain eye-witnesses to the police, but he had refused to give the names of three eye-witnesses for fear of endangering them.

According to Mr Russell, one of the eye-witnesses, described in the pamphlet as Mr T, said the police stood by while migrant workers killed a man. — DDC.

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Ongelukkig het Hesseling destyds nie oor die nodige direkte taalgegewens beskik nie; hy kon sy teorie feitlik net op sosio-historiese gegewens baseer wat bowendien nie volledig en korrek was nie. Daarom was ook sy teorie ontoereikend en eensydig; dit het 'n hipotese gebly wat hy nie kon bewys nie.

28/252

Police probe brutality allegations

Jan 19/2/77

hier, sons die Nederlandse taalmondigte J. L. Pauwels aantoon, met 'n oorgeërfde verskynsel te make.

J. A. VERHAGE, „Deftige en gemensame vorme in die sinsverband van ou Kaapse taal”, *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307-323.

J. A. VERHAGE, „Die herkoms van die verbinding as wat na 'n kompara-tief en sy verbreding in Afrikaans”, *Tydskrif vir geesteswetenskappe*, jg. 7, nr. 1, 1967, pp. 328-342.

J. L. PAUWELS, „De volgorde van verbogen verbale vorme in het Neder-landse in Duitse”, *Taalhist. opstelle*, pp. 162-168.

showed that 19 of South Africa's 27 bishops are foreign-born.

The Very Reverend Dominic Scholten, secretary general of the Bishops' Conference, said this was a relatively unimportant question. "All that matters is that they're committed to the country and its peoples."

Father Scholten himself has been in South Africa for 20 years.

"I've never felt myself a guest in this country. I speak Zulu, Sotho, Afrikaans and English fluently. You can safely say more than 20 bishops can speak an African language, which can't be said of white South Africans."

The Right Reverend Peter Butelezi, Bishop of Umtata, said foreign clergy had made contributions of the utmost value to South Africa at great sacrifice to themselves. They had pioneered schooling and educated many leading South Africans.

Religion Reporter Police are still investigating a Roman Catholic bishops' statement alleging police brutality in the recent disturbances.

The statement says the bishops are particularly perturbed by apparently reliable reports of brutality, including "seemingly systematic beatings and unjustifiable shootings during disturbances and cold-blooded torture of detained persons."

The chief deputy commissioner of police, Lieutenant General Kruger, confirmed that police had the document and were investigating its claims.

Meanwhile, the National Party MPC for Rissik, Mr J. Kruger, said in the Transvaal Provincial Council this week that many of South Africa's Roman Catholic leaders were "guests" in the country.

It was good manners to behave yourself in a guest's house, he said. Inquiries by The Star

kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan by-nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

1. Teorieë oor die ontstaan van Afrikaans

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wens van die Kaapse taal in die Argief in Kaapstad gevind is. Kort na die stigting van die GRA het die belangstelling in die herkoms en ontstaan van Afrikaans by taalgeleerdes begin posvat en aanleiding gegee tot die ponering van verskillende teorieë oor die ontstaan van Afrikaans. Th. Hahn se *Horrenors-teorie* van 1882 was die eerste pos-ging tot 'n verklaring van die karakter van Afrikaans. Hoewel hy vas-stel dat Afrikaans „phonetically teutonic” is, d.w.s. sy Germaanse struktuur behou het, is dit volgens hom „psychologically an essential Hottentot idiom”. Maar hierdie vae stelling kan hy nie bewys nie. Kort ná hom kry ons die belangstelling van Nederlandse geleerdes soos M. de Vries en J. te Winkel, wat die *Frans-teorie* voorstaan. Volgens sou Afrikaans onder die invloed van die Franse Hugenote it, maar D. C. Hesselning het die teorie in 1897 al weerlê. In Hugo Schuchardt, die beroemde Duitse geleerde en kenner ise tale, op twee belangrike faktore wat by die wording van in rol kon gespeel het; hy dink aan die een kant aan Duitse in-die ander kant was hy die eerste wat in 1891, op grond van an Indo-Portugees on Maleis-Portugees, op moontlike kreo-lore in Afrikaans die aandag gevestig het. D. C. Hesselning agtes in 1897 en 1899 verder gevoer, veral in sy beroemde *Afrikaansch* (1899) waarin hy sy *Maleis-Portugees-teorie* het. In teenstelling met die vorige teorieë was Hesselning s'n zat werklik wetenskaplik verantwoord was. Volgens Hesse-laar binne die eerste dertig jaar van die volkplanting 'n sing van tale aan die Kaap plaasgevind het, nl. 'n botsing 7de-eeuse Nederlands van die vryburgers, soldate en ampe-taal van die Oosterse slawe wat Maleis en 'n vorm van tugees gepraat het, of 'n vermenging van albei („Maleis- In 1658 en daarna het 'n groot aantal slawe wat getrokke praat het, Kaap toe gekom; dit sou volgens Hesselning 'n nminikasieprobleem veroorsaak het wat tot 'n vinnige van Nederlands geleel het. Die resultaat was 'n sterk ver-taal met 'n reduksie in sy grammatika. Wanneer 'n kula 1 bepaalde kontaksituasie deur 'n botsing met 'n sosial laerstaande taal binne 'n kort tydperk 'n drastiese reduksie, struktuur- verandering en vereenvoudiging ondergaan, praat 'n mens van kreo-lisering. Hesselning moet egter self erken dat die tipiese kenmerke van kreo-lisering in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad bly staan het om 'n Kreoolse taal te word.

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Dissident RC group hits at bishops

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Religion Reporter

A group of Roman Catholic priests and laymen have secretly founded a South African Catholic Defence League to attempt to force their bishops to "keep their fingers out of politics."

The move is a manifestation of a white backlash within the church against the recent decisions by the Catholic Bishops' Conference supporting conscientious objectors, recognising black consciousness and alleging apparent police brutalities.

The group aims at getting Catholics to boycott the Bishops' Lenten Appeal — which begins in nine days — to "bring the bishops to their senses," said Father Francis Morscher of Malelane in the Eastern Transvaal.

SPOKESMAN

Father Morscher, who is known for his outspoken letters in the Catholic Press campaigning against the Church's "involvement in politics," is a spokesman for the group.

"At this juncture, we cannot say much for fear of retaliation," he said. "It's still being kept more or less secret. The bishops are autocrats. They might excommunicate some people."

"Everything is going to pieces. It's an absolute shame. Only a small pressure group of black and Irish bishops are causing all this trouble."

Father Morscher said at least 300 of the Church's 300 priests and thousands of laymen were potential supporters of the league.

Catholic school move backed

JOHANNESBURG — The United Congregational Church of Southern Africa has come out in strong support of the Catholic Church's stand on mixed schools and conscientious objection.

Co-secretary Rev Joseph Wing said yesterday: "The Congregationalists are very much in favour of the principle of mixed schools. We fully agree with, and support the stand taken by the Catholic Church."

DDC

Archbishop hits at bannings, prison deaths

CAPE TOWN — Imprisoning and interrogating people until they die and banning people and what they say cannot produce a worthwhile society in South Africa, says the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett.

"I believe the society we have created for ourselves is morally indefensible. This is very serious at a time when we are being asked to defend it," he said in a statement reacting to further deaths in detention and to the recent banning of a "Message for 1977" from the ministers fraternal of Langa, Guguletu and Nyanga.

"If ministers of churches in African townships in Cape Town are conveying the truth to us about the deeply-felt grievances of their people, we should be prepared to pay attention to what they say and try to put right what is wrong.

"Urgently needed changes in our society cannot come about in a

healthy and orderly way if we will not allow those most affected to speak frankly to us about what seems to them to be oppressive.

"Because this is the situation in our country, many black people have concluded that the only language white people will hear is that of burning, rioting and killing and being killed. Nobody can want the continuation of this state of affairs.

"Everybody must surely be disturbed by the numerous deaths in detention. In the case of Mr Joseph Mdluli it appeared the police had reported that he died as a result of falling over a chair, but medical evidence had revealed a variety of injuries.

"If prisoners die as a result of injuries received during interrogation that is, at best, manslaughter. If they commit suicide, there must be reasons for their ending their lives in so desperate a fashion. This also is wholly unacceptable." — DDC.

Dissent in Catholic ranks

JOHANNESBURG — A group of Catholics, including priests and laymen, called the South African Catholic Defence League has been formed to oppose what they see as their bishops' "interference in political issues not within their competence."

Speaking from his parish home yesterday, the group's spokesman, Fr Francis Morscher, of Malelane, Eastern Transvaal, said the group started after church moves to integrate its schools and the call to support conscientious objectors and other major "socio-political" declarations by the recent delcarations by the recent Southern African Bishops Conference.

Fr Morscher refused to disclose the size of the group or identities of its members. — SAPA.

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RC group will oppose bishops

JOHANNESBURG — A group of Roman Catholics including priests and laymen called the South African Catholic Defence League has been formed to oppose what they see as their bishops' "interference in political issues not within their competence."

Speaking from his Molelane (Eastern Transvaal) parish home yesterday, the group's spokesman, Father Francis Morscher, said that the group started after Church moves to integrate its schools and the call to support conscientious objectors and other major "socio-political" declarations by the recent Southern African Bishops' Conference.

Father Morscher refused to disclose the size of the group or the identities of any of its members. "We are still pledged to secrecy," he said. "But all this will be revealed in due course."

The group aimed to make its opposition felt by organising Catholics to withhold support for certain of the bishops' financial appeals, including the Lenten Appeal, which starts in nine days' time.

Political issues

Father Morscher said that "some bishops" were "spoiling the name of our Catholic community in this country" by involving the Church in political issues which brought it into confrontation with the State.

These things were turning the Afrikaner against Catholics. "We are regarded as non-patriots, calling on Catholic youth to refuse border duty and so on. As a Catholic these days you sometimes feel ashamed to hold your head up in public."

The league's stand was not a racial one, he said. "It has no racial connotations."—(Sapa.)

Catholics to meet Govt on schools

Religion Reporter

The Catholic Church is to ask the Government to amend the constitution to enable pupils of all races to enter private schools.

This was said in a statement today by the Administrator of the Transvaal, Mr S G J van Niekerk, and a Catholic Church delegation which saw him for almost 90 minutes in his office in Pretoria.

In view of the Church's intention to approach the Central Government, said the statement, it was agreed not to issue a statement on today's negotiations, termed as "very cordial."

Mr van Niekerk previously made it clear that he believed he had no authority to open schools to all races.

Cardinal Owen McCann, Archbishop of Cape Town, will meet the Administrator of the Cape, Dr L A P A Munnik, tomorrow in what will probably be another meeting preceding discussion between the Church and the Minister of National Education, Dr Piet Koornhof.

ARCHBISHOP

Archbishop George Daniel of Pretoria, Brother J O'Neill Provincial (head of the Christian Brothers and chairman of the Education Council Association of Religious, Brother Jude, Provincial of the Marist Brothers, Sister Evangelist, President of the Association of Women Religious, Sister Gemma Lawlor, Provincial of the Ursuline Sisters, Mr K Mackenzie, of the Parent Teachers' Association, of St Catherine's School, Florida; and Mr John Erasmé, chairman of the Loreto Convent, Pretoria, were in today's delegation.

Blacks support mixed schools

the support

Religion Reporter

While controversy rages around the opening of "white" Catholic schools to other races, favourable reaction is pouring in, says the Church.

Support from black people for the Catholic bishops' decision to open schools has been "most encouraging," according to Father Dominic Scholten, secretary general of the Bishops' Conference.

Amid the fuss surrounding the issue at Government level, reaction from church people has tended to be obscured.

"Grassroots opinion is vitally important to us," he says. Every day there has been some reaction.

MEETINGS

Archbishop Denis Hurley of Durban has said "quite a few" black people have felt the opening of schools to have been a gesture of "substantial symbolic value," although he noted that some blacks felt it was irrelevant to the "liberation struggle."

Catholic readers and educationists meet Mr S G J van Niekerk, Administrator of the Transvaal, today about four mixed

Transvaal schools. Tomorrow a Catholic delegation in the Cape meets the Administrator of the Cape, Dr L A P A Munnik.

These are likely to be preliminaries to discussions with the Minister of National Education, Dr Piet Koorahof. The church hopes for a "peaceful solution," according to Father Scholten.

In Pretoria, the Northern Transvaal Regional Council of the Progressive Reform Party has said that if the church is forced to expel local black pupils, it should go all the way and also bar the children of black diplomats.

The Administrator, Mr van Niekerk, has said in the Provincial Council he appreciated the help of Catholic schools in teaching black diplomats' children. He admitted there would have been serious problems if they had had to be accommodated in provincial schools.

The Progref council said: "It is time the apartheid fraud of black diplomats being treated as honorary whites, while black citizens of the country are treated as untouchables, is exposed."

Catholics in compromise 'Freeze' in schools

22/2/77 JCV

Own Correspondent

Cape Town

The Administrator of the Cape, Dr L A P A Munnik, and Roman Catholic leaders today agreed to "freeze" the admission of blacks to Catholic schools pending talks between the church and the Minister of National Education, Dr Koornhof.

Dr Munnik and Cape Catholic leaders reached the agreement at a meeting here.

Black pupils have already been admitted to two Dominican schools in Cape Town and two in Port Elizabeth, as well as one school in Stellenbosch and three in Cape Town run by other Catholic orders.

Under the moratorium agreed to today, the Administrator will not act against these schools and the Catholics will not admit other pupils of colour to church schools.

Not clear

After similar talks yesterday between the Catholic Church and the Transvaal Administrator, Mr Sybrand van Niekerk, it was said no statement would be issued in view of the Catholic Church's intention to ask the Government to amend the constitution to enable the admission of pupils of all races to private schools.

So it is not clear if the Transvaal Provincial Administration is to postpone action against mixed Catholic schools.

After the two-hour meeting in Cape Town today a joint statement was issued by the Administrator and the Catholic Archbishop of Cape Town, Owen Cardinal McCann, who led the Catholic delegation.

Outcome

It said the following "resolution" had been adopted:

"The Roman Catholic Church agreed that the present situation regarding the admission of pupils other than whites to Catholic private schools be frozen pending the outcome of further discussions at Government level."

Besides Cardinal McCann the Catholic delegation comprised: Sister Marian, Mother Vicar (regional head) of the Dominican order; Sister Raymond, principal of Springfield Convent; Brother Jude, provincial (regional head) of Marist Brothers; and Mr C T Raice, a parent of a child at Springfield.

hier, soos die Nederlandse taalkundige J. L. Pauwels aantoon, met 'n oorgeëfde verskynsel te make.

J. A. VERHAGE, „Duffige en gemeensame vorme in die sinsverband van ou Kaapse taal”, *Tydskrif vir geesteswetenskappe*, jg. 5, nr. 3, 1965, pp. 307-323.

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9.5 Slotmerkinge

CHURCH SCHOOL ISSUE KEPT ON ICE

Mercury Correspondent

CAPE TOWN — The Roman Catholic Church has agreed to take no further action on the position in its schools while it discusses with the Government the admission of non-White pupils.

This was revealed in a joint statement yesterday by the Administrator of the Cape, Dr. L. A. P. A. Munnik, and Owen Cardinal McCann, Archbishop of Cape Town.

The statement read: „At a meeting February 22 between representatives of the Roman Catholic Church in the Cape Province and the Administrator of the Cape Province, the members of his Executive Committee and the officials of the Education Department the following resolution was adopted:

„The Roman Catholic Church has agreed that the present situation regarding the admission of pupils other than White to Catholic private schools be frozen pending the outcome of further discussions at Government level.

„The discussions were frank but cordial,” the statement said.

taal in die besonder of een spesifieke faktor vir die wording van Afrikaans verantwoordelik was nie, maar dat die Afrikaanse taal die produk is van baie eksterne en interne faktore. Besonder belangrik was die dialektiese skakerings van 17de-eeuse Nederlands; soos uit die oorsig blyk, is die meeste „kenmerke” van Afrikaans voortsittings van die een of ander dialekvorm of tendensie in 'n dialek wat in Nederland self deur beskawingsfaktore teëgewerk is of verdwyn het. Daarnaast het die invloed van die talie vreemde/inge aan die Kaap 'n rol gespeel. Ook hier kan ons net by uitsondering een groep sprekers isoleer en vir die wording van 'n bepaalde taalvorm verantwoordelik hou. Ons kan by nie aantoon in hoever die Franse of Duitse immigrante die Afrikaanse sinsbou direk beïnvloed het nie, of in hoever hulle die vereenvoudiging van die vormstelsel veroorsaak het nie.

1. Teorie oor die ontstaan van Afrikaans

Vroeër is daar wel aan die een of ander beslissende taalinvloed gedink. Dit was die geval voordat 'n taamlik groot hoeveelheid direkte geges

wens van die Kaapse taal in die Argief in Kaapstad gevind is. Kort na die stigting van die GRA het die belangstelling in die herkoms en ontstaan van Afrikaans by taalgeleerdes begin posvat en aanleiding gegee tot die ponering van verskillende teorieë oor die ontstaan van Afrikaans. Th. Hahn se *Hottentots-teorie* van 1882 was die eerste poging tot 'n verklaring van die karakter van Afrikaans. Hoewel hy vasstel dat Afrikaans „phonetically teutonic” is, d.w.s. sy Germaanse struktuur behou het, is dit volgens hom „psychologically an essential Hottentot idiom”. Maar hierdie vae stelling kan hy nie bewys nie. Kort ná hom kry ons die belangstelling van Nederlandse geleerdes soos M. de Vries en J. de Winkel, wat die *Frans-teorie* voorstaan. Volgens die teorie sou Afrikaans onder die invloed van die Franse Hugenote paar D. C. Hesseling het die teorie in 1897 al weerle. In Schuchardt, die beroemde Duitse geleerde en kenner te, op twee belangrike faktore wat by die wording van kon gespeel het: hy dink aan die een kant aan Duitse inder kant was hy die eerste wat in 1891, op grond van do-Portugees en Maleis-Portugees, op moontlike kreo-Afrikaans die aandag gevestig het. D. C. Hesseling in 1897 en 1899 verder gevoer, veral in sy beroemde *Wortelboek* (1899) waarin hy sy *Maleis-Portugees-teorie* uiteensetting met die volgende teorieë was Hesseling s'n klik wetenskaplik verantwoord was. Volgens Hesse-ime die eerste dertig jaar van die volkspanting 'n tussen die 17de-eeuse Nederlands van die vryburgers, soldate en amptenare: en die taal van die Oosterse slawe wat Maleis en 'n vorm van gebroke Portugees gepraat het, of 'n vermenging van albei („Maleis-Portugees”). In 1658 en daarna het 'n groot aantal slawe wat gebroke Portugees gepraat het, Kaap toe gekom; dit sou volgens Hesseling 'n skielike kommunikasieprobleem veroorsaak het wat tot 'n vinnige verandering van Nederlands gelei het. Die resultaat was 'n sterk vereenvoudigde taal met 'n reduksie in sy grammatika. Wanneer 'n kultureel taal in 'n bepaalde kontaksituasie deur 'n botsing met 'n sosiaal laerstaande taal binne 'n kort tydperk 'n drastiese reduksie, struktuurverandering en vereenvoudiging ondergaan, praat 'n mens van kreoïlisering. Hesseling moet egter self erken dat die tipiese kenmerke van kreoïlisering in Afrikaans ontbreek, daarom kom hy tot die konklusie dat Afrikaans beskou moet word as Nederlands wat halfpad by staan het om 'n Kreoolse taal te word.

Ongelukkig het Hesseling destyds nie oor die nodige direkte taal-gegewens beskik nie: hy kon sy teorie feitlik net op sosio-historiese gegewens baseer wat bowendien nie volledig en korrek was nie. Daarom was ook sy teorie ontoereikend en eensydig: dit het 'n hipotese gebly wat hy nie kon bewys nie.

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RC schools: No ARGUS 23/2/77 decision yet on any actions

The Argus Religious Affairs Correspondent

THE Cape Provincial Executive Committee has yet to decide whether to act against Roman Catholic private Schools which have admitted pupils of colour.

The Administrator of the Cape, Dr L. A. P. A. Munnik, told The Argus today that in making a decision, he and the Executive Committee would be influenced by the undertaking given yesterday by the Roman Catholic Church.

This read: 'The Roman Catholic Church has agreed that the present situation regarding the admission of pupils other than White to Catholic private schools be frozen pending the outcome of further discussions at Government level.'

The joint statement, issued by the Administrator and Owen Cardinal McCann, Roman Catholic Archbishop of Cape Town, added: 'The discussion was frank, but very cordial.'

DISCUSSION

Dr Munnik said today that in the discussion he had been unable to tell the Roman Catholic Church what he intended doing about the schools concerned because he still had to discuss the matter with his Executive Committee.

'I stated very clearly that we cannot condone the action of the Church up to the present, and we will discuss the matter in depth in the near future,' Dr Munnik said.

'But the undertaking by the Church to freeze the intake of non-White children obviously will be one of the things we will consider and which will influence our decisions.'

Catholics 'freeze' schools for talks

Staff Reporter

THE Roman Catholic Church has agreed to freeze the position in its schools while it discusses at Government level the admission of Black pupils.

This was revealed yesterday in a joint statement by the Administrator, Dr L A P A Munnik, and Owen Cardinal McCann, the Roman Catholic Archbishop of Cape Town.

The statement reads: "At a meeting on February 22 between representatives of the Roman Catholic Church in the Cape Province and the Administrator of the Cape Province, the members of his executive committee and the officials of the education department the following resolution was adopted:

"The Roman Catholic Church has agreed that the present situation regarding the admission of pupils other than White to Catholic private schools be frozen pending the outcome of further discussions at Government level.

"The discussion was frank, but very cordial," the statement said:

Threat to schools will 'arouse enmity'

Cape Times 28/2/47
Staff Reporter

THE Administrator's recent threat to close certain Roman Catholic schools that had admitted Black pupils would arouse the enmity of millions of Roman Catholics throughout the world, Mr G F Rautenbach (IUP, Walmer) told the Provincial Council on Friday.

Speaking in the second reading debate on the Part Appropriation Ordinance, Mr Rautenbach said that when the Administrator took office he said he would make the establishment of good race relations a priority.

But his recent threat to close certain schools was not conducive to good race relations.

"We have problems enough in this country without adding open confrontation between State and Church," he said.

Speaking in the same debate Mr G J Loots, MEC, later singled out three members of the Opposition - Mr Cyril Brett (UP, Cape Town Gardens), Mr I Goldberg (IUP, Newton Park) and Mr H Hirsch (PRP, Sea Point) - and asked them whether their communities would like to open their schools to all races.

When Mr Brett asked Mr Loots if he was referring to Jewish schools, Mr Loots said he was speaking about Herzli-

School in the Cape. Was Mr Brett willing to have Herzliá opened, Mr Loots asked, to which Mr Brett replied: "If the school committee requested that it be opened."

To a similar question, Mr Goldberg replied that he could not answer yes or no and Mr Hirsch replied: "Ja."

Catholic: State knew

11/3/73 AD 28

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JOHANNESBURG —
Black children were admitted to Catholic schools more than a year ago, — and it was known then by the Government, according to Fr Dominic Scholten

Fr Scholten, who is the church's spokesman on school integration, says the first black children were admitted in February last year.

"The Government knew about this and in the Cape the Provincial Administration was very understanding and gave no hint that we should withdraw the children. We were extremely encouraged by their quiet and pleasant way of dealing with the issue.

"The experience was so favourable that this year we admitted many more children. It is only now, with the publicity, that the issue has become so widely known."

Fr Scholten added that the opening of the schools to all races would be a positive contribution to solving the problems of the country.

The Government should act now to remedy the situation by legalising integration. The laws could easily be amended. —
SAPA

Pretoria RC call on army service

Pretoria Bureau

Pretoria Catholics have called on the State to allow conscientious objectors to do non-military forms of national service.

The call was made in a statement released last night at a meeting of the Justice and Peace Commission of the Pretoria archdiocese.

"In the matter of conscientious objection, we defend the right of every individual to follow his own conscience," the statement said.

The statement pointed out that other countries allowed alternative forms of non-military service.

SUGGESTIONS

Suggestions for non-combatant national service included social welfare, education and housing.

The statement said there were two kinds of conscientious objectors: the pacifist — a universal conscientious objector; and the person who believed a particular war was unjust — the selective conscientious objector.

● The Defence Force Act provides for those who belong to pacifist denominations to do non-combatant military service (Medical Corps, for instance). It makes no provision for the selective objector.

11/13/77

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Cape Times 11/13/77

Anglicans condemn Thomas's deportation

Staff Reporter

THE DEPORTATION of Professor Wolfgang H Thomas "was abuse of power which incited people to resort to violence in their struggle for liberation," the Board of Social Responsibility of the Anglican Diocese said this week.

In a statement released by Canon Charles Albertyn, acting chairman, the board said Professor Thomas was dedicated to serving truth and justice.

"Professor Wolfgang Thomas is a highly qualified economist and social researcher who has lived in South Africa for over 20 years.

"He cares for people and is dedicated to serving truth and justice.

"From our relationship with him in our common concerns we believe that throughout his involvement with the poor and oppressed, and in particular with the squatters, he has acted as a peace-maker.

"To deport such a person is to abuse power and incite people to resort to violence in their struggle for liberation.

"We deplore this act and call on the Government to reinstate Professor Thomas as a valued resident of South Africa."

US leaders
Cape Times
praise 17/3/77



Cardinal McCann

McCann

in letter

Staff Reporter

FORTY-TWO United States congressmen have signed a letter to Cardinal Owen McCann, Roman Catholic Archbishop of Cape Town, praising his stand on integrated Roman Catholic schools.

According to the United States Information Service the letter reads: "The unilateral integration of the Church's schools in the Cape Province, the defiance of the South African Government's reprehensible policy of apartheid . . . have demonstrated to the world the Catholic Church's resolve to advance the equality and freedom of all people in South Africa.

"Your courage . . . lends strength to the commitment of all of us who share your concern for human rights.

"We praise you and urge you to maintain the integrity of your determination to foster the human rights of the people of South Africa."

Among the signatories, both Democrat and Republican, were congressmen Charles Diggs, Andrew Maguire, a member of the House Committee on Interstate and Foreign Commerce who drafted the letter, and Peter Rodino, chairman of the House Judiciary Committee, who presided over ex-President Nixon's impeachment hearings.

A spokesman for the Cardinal said yesterday he had not yet received the letter.

[Handwritten scribbles]
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Security ARGUS 18/3/77 police search priest's home

THE REV DAVID RUSSELL, a Cape Town Anglican priest, said today three members of the Security Police questioned him and searched his home after arriving with a search warrant soon after 6.30 am.

Mr Russell, assistant priest at Holy Cross, Nyanga, was sentenced last month to three months' imprisonment for refusing to divulge the names of three witnesses to police acts during the Nyanga unrest at Christmas. An appeal to the Supreme Court is pending.

REPORT BANNED

Mr Russell is assistant secretary of the Ministers' Fraternal of Langa, Guguletu and Nyanga, which issued a document in January entitled Role of Riot Police in the Burnings and Killings at Nyanga, Christmas 1976, a document subsequently banned.

Mr Russell said the Security Police removed from his Woodstock home copies of the report. They said they were investigating a charge against certain members of the Ministers' Fraternal for producing undesirable literature, Mr Russell said.

ARCHBISHOP SLAMS SECURITY RAIDS

Tribune Correspondent

THE ANGLICAN Archbishop of Cape Town, the Most Rev Bill Burnett, has issued a statement condemning yesterday's Security Police raids on two Anglican churchmen.

Security Police with search warrants searched the Nyanga home, church and office of the Anglican Bishop Suffragan of Cape Town, the Rt Rev Patrick Matolengwe, and the Woodstock home of his assistant, the Rev David Russell.

Archbishop Burnett said: "Bishop Matolengwe and Father Russell are suffering the consequences of seeking to present the feelings of voiceless people.

"A simple sense of justice and compassion led

them to bring to light what it seems many of the inhabitants of Nyanga believe to have been a serious misuse of power by riot police.

"While we may imagine some of the difficulties experienced by the police in the confused situation in Nyanga in December, it is essential that the truth be sought and found if race relations are not to deteriorate further in the Western Cape.

"I honour and support members of the staff of my diocese who, in very trying circumstances, have tried to make white South Africans aware of the sense of outrage in the minds of many black people," he said.

Unholy row over pulpit politician

Why shouldn't we meddle in politics? ask clerics

20/1/72 STP
Hes

Tribune Reporter

FIFTY-SIX Catholic priests of all races in the Durban Archdiocese have expressed strong support for Archbishop Denis Hurley, whose political views have recently caused a stream of criticism.

The clergymen, headed by the Vicar General, Fr Charles Langlois, said yesterday they rejected the contention that the Church should not interfere in politics as if political behaviour was privileged behaviour and therefore above all Christian ethical consideration.

Their statement said: "Archbishop Hurley is a loyal South African who is concerned with the welfare of all the people of his country and we are proud to serve under his spiritual leadership.

"While avoiding party politics, the Church sees

itself as being concerned with the totality of human behaviour.

"We, therefore, firmly believe the church has not only the right, but the God-given task to guide and evaluate, according to the gospel of Jesus Christ, the moral behaviour of those who call themselves Christian."

On the question of conscientious objection the statement says: "Much of the confusion seems to arise from a misunderstanding of the statement of the Bishops' conference. The bishops simply ask that the right of the individual to decide for himself, and in terms of his own conscience, be respected.

"They then go on to urge the State to make provision for alternative forms of non-military national service as is done in other countries of the world.

"Such provisions are made in some way or other by about every non-Communist country in the world which has conscription, including Rhodesia.

"Nowhere in the bishops' statement does it pass moral judgment (or worse still, condemnation) on those who take up arms to defend South Africa.

"Neither does it maintain that Catholics should be actively dissuaded from doing so. No Catholic therefore would be denied the spiritual support and ministrations of a priest, no matter what his decision.

"The matter is as simple as that."

The statement goes on: "The Catholic Church has consistently and unequivocally repudiated and rejected Communism in its atheistic and materialistic form."

Call for inquiry

CAPE TOWN — Security Police raids on two leading Anglican churchmen last week were vigorously condemned in a statement issued at the weekend by the Archbishop of Cape Town, the Most Reverend Bill Burnett.

The archbishop also called for an inquiry into the unrest at Nyanga at the end of last year.

"While we may imagine some of the difficulties experienced by the police in the confused situation in Nyanga in December, it is essential that truth be sought and found if race relations are not to deteriorate further in the Western Cape," the statement says.

"To refuse to hear because it is distasteful to us, is not only foolish but dangerous." — DBC.

Call for inquiry

CAPE TOWN — Security Police raids on two leading Anglican churchmen last week were vigorously condemned in a statement issued at the weekend by the Archbishop of Cape Town, the Most Reverend Bill Burnett.

The archbishop also called for an inquiry into the unrest at Nyanga at the end of last year.

"While we may imagine some of the difficulties

RDM 25/3/77

Move on mixed schools

Staff Reporter

ALL Roman Catholic archbishops will see the Minister of Education Dr Piet Koornhof on the mixed schools issue in Cape Town on Monday.

"We put our views long ago on what we would like to achieve. We await Dr Koornhof's reaction but we are expecting a very positive approach," Father Dominic Scholten, general secretary of the Catholic Bishops Conference, said last night.

He will be a member of the Catholic delegation which will include Cardinal Owen McCann, Archbishop of Cape Town, Archbishop Joseph Fitzgerald, president of the conference, Archbishop Denis Hurley, chairman of the Catholic Schools Department, Archbishop George Daniel of Pretoria and two representatives from Catholic schools.

The schools issue blew up this year when some

Catholic schools opened their doors to all races. There were initial threats that the schools would be closed from the Administrators of the Cape and Transvaal, Dr L. A. P. A. Munnik and Mr Sybrand van Niekerk.

After Catholic delegations saw the Administrators, the situation in the Cape was frozen. The Transvaal delegation said the Church would ask the Government to amend constitution to allow Blacks

to enter White private schools.

Dr Koornhof said he was willing to discuss the matter and help find a solution.

Despite the withdrawal of R24 000 in subsidies from South West Africa/Namibia Catholic schools, which admit all races, the Church has remained adamant that it will not back down on the principle of admitting Blacks to Roman Catholic schools.

25/3/77
RDM

African services get the chop

28

25/4/77

ADM
25/4/77

Staff Reporter

DURBAN. — The Government has refused permission for two Methodist churches in Natal to hold services for Africans.

The Amanzimtoti and Athlone Park Methodist churches were informed of the move in a letter from the Port Natal Bantu Affairs Administration Board. It said the board was acting on instructions from the Secretary of the Department of Bantu Administration and Development.

The Secretary was said to have received one complaint from Mr W. Smith of Robin Hood Road, Amanzimtoti about the alleged noise.

Mr S. Bourquin, chief director of the board said yesterday he knew nothing of the refusal and planned to look into the matter. He had nothing against the services, said Mr Bourquin.

The Rev Timothy Attwell, associate minister of the two churches, said they were going ahead with mixed services.

"People can choose to go to services in either Zulu or English," he said.

Mr Ray Haslam, MPC and Mayor of Amanzimtoti, has approached the Department of Bantu Administration on behalf of the churches. He refused to comment in case he "jeopardised negotiations."

He said he had always had a good relationship with the board and the Secretary of Bantu Administration and Development.

Churches urge Republic boycott

DD 25/3/77

UNITED NATIONS — The World Council of Churches joined in the calls yesterday for a global arms embargo and economic sanctions against South Africa, and urged all international business to "close shop" there.

"A growing number of Christians now believe that the time has come to boycott South Africa economically," WCC spokesman Mr W. Thompson, told the Security Council.

He said South Africa's race policies challenged the meaning of creation and bordered on the denial of life itself.

On the one side nations are demanding that the West be pressed with resolutions ordering mandatory action against South Africa.

On the other is the American-led compromise offer to hit South Africa with a Western ultimatum to ditch apartheid, quit South West Africa and support sanctions against

Rhodesia.

Africans are unhappy with the declaration offer which one frontline ambassador called "high sounding but loosely worded. It begs too many questions."

One bargaining point is over what deadline might be put on the declaration. A September report back to the council had been proposed with the suggestion that if there was no movement from the South African Government by then punitive measures would be in order.

But June is also pushed on the grounds that anything later would give South Africa too much time to bolster a Tarnhalle Government in South West Africa.

Only China broke from the one-way onslaught to take its customary side-swipe at the Russians by warning Africa of super-power meddling and sabotage by the Russians who were bent on dividing and undermining to establish dominance over Southern Africa.

But he was no less hard on South Africa itself, which he called "a veritable hell."

"The nature of the racists will never change," Chinese Ambassador Lu Yu Li insisted. "Africans live even worse than a beast of burden. Black power must be attained and armed struggle was the only way."

Suria charged that South African-Israeli links were natural between a group of classical colonialists — one which called themselves the chosen race and the other which called itself the chosen people.

Botswana warned that South Africa's "arrogant minority" could not be expected to dismantle apartheid voluntarily.

"This cancer called for major surgery," the Ambassador said. — DDC

Catholics: no action

CAPE TOWN — Action against white Catholic private schools which had admitted black pupils would be delayed subject to the schools not admitting any more such pupils during the course of 1977 or in early 1978, it was announced here yesterday.

The announcement from the office of the Minister of National Education, Dr Koornhof, says:

"It was agreed that the matter of open schools would be referred to the Cabinet and action against schools in regard to children at present excluded by law would be delayed until the end of 1977, provided no further admissions of such children are made during the year or the beginning of 1978.

"It was also agreed that no further comment or statements would be made until the Cabinet decision is known." — SAPA

21/3/73
Anglicans
should
follow

AS ANGLICAN candidates in training for the ordained ministry, we are greatly encouraged by the Catholic bishops' stand in admitting blacks to their white schools in South Africa and South West Africa.

We wish Anglican leaders would follow their example, instead of continuing to talk with the Government — in effect opposing the direct action of conscience taken by their Catholic colleagues.

In this matter, we feel, the bishops have acted as Christians. For too long Christian leaders have opposed the evil of apartheid in words, but in their actions identified themselves with it. We are sure God will give help and strength to those who serve him in faith.

PETRUS HILUKILUAH
and IVOR SHAPIRO
Umtata

barrage

RDM 6/4/77

By GERALD REILLY

THE two leading Afrikaans churches have thrown out a demand to the Government which could turn its "military money" brainwave into a giant political headache.

The million-strong Nederduitse Gereformeerde Kerk and the Gereformeerde Kerk have both condemned the new Defence Force bonus bond scheme as a lottery—and want it abandoned.

The powerful General Moderature of the NG Kerk met in Pretoria yesterday and issued a statement later rejecting the bond

bonus scheme.

A State-Church clash on a level unknown in South African history seems almost unavoidable.

Both churches want to send delegations to see the Prime Minister, Mr Vorster, personally about the issue — and the Gereformeerde Kerk has already arranged a meeting for next Tuesday.

The NG Kerk General Moderature statement said that though the church appreciated the seriousness of South Africa's position at present and the Government's need for action to protect the country and its people, "we are strongly convinced it must do nothing which will damage our Christian conscience."

The Defence Force bond bonus scheme outlined in the Budget by the Minister of Finance differed little in principle from a State lottery, the statement said.

The Moderature realised the Government was trying to raise funds to expand the country's military preparedness with as little discomfort for taxpayers as possible.

"But we are convinced there are methods other than the bond scheme. They can and must be found."

At stake

The Moderature said it believed every citizen who realised the future of South Africa was at stake would be prepared to make greater financial sacrifices if the Government called for them.

Dr Koot Vorster, Assessor of the General Synod of the NG Kerk and brother of the Prime Minister, was not at yesterday's meeting of the Moderature. He is on sick leave.

But last week after the Budget he made it clear in a TV interview that he supports the Defence bond scheme.

Professor Peet Coetzee and Professor Pieter Buys will go to Cape Town to the Prime Minister over the bonds for the Gereformeerde Kerk.

Yesterday Prof Coetzee said he did not want to comment until he had seen Mr Vorster.

Yesterday, leaders of English-language churches all agreed the bond scheme was a lottery — but only the Methodist Church condemned it. The others said they took no firm moral stand on the principle of lotteries.

DAILY

Wednesday,
April 6, 1977

Churches open

DISPA

fire on army bonds

6/4/77 DJ

JOHANNESBURG — An unprecedented clash between the Government and two of the three Dutch Reformed Churches is now unavoidable over the issue of defence bonus bonds.

The general moderation of the Nederduits Gereformeerde Kerk made an urgent appeal to the Prime Minister to abandon the scheme.

This was announced after an all day meeting in Pretoria yesterday of the moderation of the NGK, the largest of the Afrikaans churches with more than a million members.

This means that two of the three Afrikaans churches are now totally opposed to the scheme which they have condemned as a lottery.

The other church, the Gereformeerde Kerk, decided earlier this week to send a deputation to Cape Town to plead with the Prime Minister to drop the scheme. They will meet Mr Vorster on Tuesday.

At yesterday's meeting of the NGK moderation it was also decided to seek an interview with Mr Vorster to emphasise the church's opposition to the bonds.

current difficult financial circumstances attempted to get the funds for expansion of the country's military preparedness with as little discomfort for the taxpayer as possible.

"But we are convinced there are methods other than the bond scheme. They can and must be found."

The moderation believed that every citizen who realised the future of South Africa was at stake would be prepared to make greater financial sacrifices if the Government called for them.

Dr Koot Vorster, assessor of the general synod of the church and brother of the Prime Minister, has supported the bonus bond scheme. He said on television it was not a lottery because nobody lost.

Supporting Dr Vorster's attitude is the chairman of the smallest of the Afrikaans churches, Prof J. B. Oberholzer, chairman of the general synod of the Hervormde Kerk.

Continued



in a statement after the meeting the moderation, which is the church's highest body when the general synod is not sitting, said it appreciated the seriousness of current circumstances and had the greatest respect for the action taken by the Government to protect the country and its people.

"We are strongly convinced the Government must do nothing which will damage our Christian conscience."

The defence bond scheme outlined in the Budget by the Minister of Finance differed little in principle and actuality from a State lottery, the statement said.

It stressed that on different occasions the church had, through synodal decision, taken a clear and strong standpoint against all forms of lotteries, as well as a State lottery.

"This Government, too, has until now resisted pressure from different sources to introduce a State lottery."

The moderation realised the Government in

The Dean of Cape Town, the Very Rev. E. L. King, said the Anglican Church had normally taken a fairly generous view with regard to lotteries and he said he doubted whether many Anglicans would "raise an eyebrow" over the controversy.

He thought the Government was unlikely to back down, having already launched the scheme.

"Anyway, the whole thing leaves me rather cold. There are many more important moral issues in this country today than pin tables and lotteries."

The Rev. C. Stephenson, president of the Methodist Conference, has said if the scheme involved a lucky draw, he would be against it.

He said his church did not believe a person should gain something which he had not done anything to earn.

Two of the country's consumer guardians have supported the lottery introduction.

"It's an imaginative way of getting money when we need it," Mrs Margaret Lessing, former chairman of the National Consumer Union and member of the South African Coordinating Consumer Council, said yesterday.

"Betting on horse racing is meant to be skill, but they lose money anyway. At least with the defence bonds you can't lose and could win thousands," she added.

Mr Eugene Roelofse, South African Council of Churches consumer ombudsman, said he had never found lotteries offensive.

"I think anyone who objects to people taking out lottery tickets on Friday, but not to their taking out racing tickets on Saturday has curious moral standards," he said. DDC.

Cape Times 12/4/77

Churchmen call for 'torture' probe

Own Correspondent

JOHANNESBURG. — Three leading churchmen have called for an independent inquiry into alleged police torture since the Christian Institute published details of 49 deaths in detention.

The dossier entitled "Torture in South Africa?" was released last week. It listed allegations of police brutality by 115 detainees, of whom 16 had subsequently died in custody.

Yesterday the Anglican Bishop of Lesotho, the Right Reverend Desmond Tutu, said: "I have met too many black people who have suffered at the hand of the police not to believe the report.

"What amazes me is that so many mention it in court and the courts hardly ever seem to take any notice."

For the sake of the good name of the country, he urged the authorities to respond to the "exceedingly distressing and devastating" report.

The Reverend Peter Storey,

superintendent of the Johannesburg central circuit of the Methodist Church said a judicial inquiry was the only way of dealing with such an indictment.

"We have enough to be ashamed of without adding torture to the list," he said.

The Most Reverend Denis Hurley, Roman Catholic

Archbishop of Durban, said it was gratifying to have "this kind of thing publicised". He said he welcomed every effort to bring the whole matter into the light of day.

The Catholic Church had recently expressed its distress at what appeared to be reliable reports of police brutality, he said.

Garage church services 'keep blacks on job'

East Rand Bureau

Church services in garages in white suburbs were being used as instruments by employers to keep servants at work on Sundays instead of allowing them a day off to attend church in black townships, the chairman of the East Rand Administration Board, Mr S J van der Merwe said today.

Mr v d Merwe pointed out that black clergymen had in the past complained that white employers refused to give servants time off on Sundays to attend services in townships because garage services were available in white suburbs.

Referring to legislation adopted in 1945 Mr van der Merwe said no one was allowed to conduct a church service for blacks in a white area without the permission of the Minister of Bantu Administration and Develop-

ment who would first approach a local authority for its point of view.

The minister was further empowered to put a stop to such services if they created a disturbance for white residents of the suburb.

Mr van der Merwe said blacks would then be guilty of an offence if they attended such services.

"It is therefore beter to obtain the necessary permission before conducting church services," said Mr van der Merwe.

The chairman said Erbab could only trace three cases where the necessary permission was obtained, but in each case garage services had to be stopped because of complaints lodged by white residents.

Mr van der Merwe said three factors would be taken into consideration when requests were received to conduct such ser-

vices. These were:

- White residents of the area would be asked to approve the request.

- A survey would be conducted to ascertain the number of servants in the area to see if such services would be justified.

- Transport services to townships would be investigated to find if such a request would be justified.

The Minister of Bantu Administration, Mr M C Botha, has been urgently asked to step into the row on church services on the East Rand.

The Rev Willie Cilliers, secretary of mission and evangelism in the (black) Ned Geref Kerk in Afrika, called on the Minister to issue a statement on the controversial decision by the East Rand Bantu Administration Board aimed at discouraging "as far as possible" special services for blacks.

Blacks' hopes in RC Church

28

Religion Reporter

The new, wide-ranging anti-racism programme adopted by Roman Catholic bishops "enshrines the hopes of the Black People's Convention and other patriotic bodies," says the BPC.

In a 21-point declaration of commitment released in February the Catholic Bishops' Conference bound itself to take the church away from South Africa's social and political system.

It also announced measures aimed at allowing the church's black majority more control.

In response the BPC has sent a letter to all churches quoting the Catholic bishops' statement that "the church's mission includes work for complete human liberation"

TABLED

The letter was tabled at the executive committee meeting of the United Congregational Church.

None of the bishops' 21 points "can be undermined and, in reiterating them in its requests, the BPC can spoil their importance," the letter said.

The BPC called on church bodies to give them and "other patriotic bodies" moral support in their "public calls against the inhuman and unethical political system for example the release of all political detainees. . . ."

The BPC also called on church bodies for practical support and the use of church facilities such as offices.

Councillor: Let churches decide

25/4/72 She/

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East Rand Bureau Church congregations should be free to decide whether to hold services for black people, an East Rand management committee chairman said today.

Mr M P Kotze, chairman of the Springs Town Council management committee, was commenting on the controversial issue of special services for black people in white areas of the East Rand.

A decision by the East Rand Administration Board to discourage the services has sparked a row on the Government's attitude to facilities for blacks in white areas, reports the religion reporter.

Dr Andries Treurnicht, Deputy Minister of Bantu Administration, is reportedly opposed to special services for blacks. Churchmen, including some from the Ned Geref Kerk, have protested at the East Rand decision and a church-State confrontation is possible.

The East Rand Board has said local authorities would be asked their opinions on applications for permits for special services.

Municipalities on the East Rand are generally vague about the issue but Mr Kotze said he personally thought it was up to church congregations, not

town councils, to decide what they wanted to do in their churches.

If, however, permission to organise services for blacks or mixed services depended on him, he would be happy to grant it as long as a minister and his congregation

wanted it.

Most management committee chairmen said if they were consulted "each case will be handled on its merits," or "it is up to the full council to decide."

There have apparently been few applications for services for blacks so far.

25/4/77 RDM
25/4/77

Black ministers will be urged to quit

28

Staff Reporter

AFRICAN church ministers are to be asked to withdraw from all Government-created educational institutions like school boards, school committees and from Radio Bantu religious services.

The national conference of the Inter-denominational African Ministers' As-

sociation of South Africa (Idamasa), to be held in Grahamstown in August, will be asked to make a stand against "Bantu Education along these lines."

This was resolved by the South-Western Transvaal branch of Idamasa this week, according to the regional president, the Reverend Ranthite wa Namu.

(3-5 to)

3/5/77 STAR 28

'Many alienated by Govt policy'

Religion Reporter

Methodist ministers working among coloured people say many South Africans are "being driven to desperate means" by the Government's attitude to the Theron Commission report.

In a statement published today, 16 ministers headed by the Rev Austen Massey, general secretary of the Methodist Christian

citizenship department, declared:

"The overwhelming majority of 'coloured' people in this land are today disillusioned and further alienated from 'white' South Africa than at any time in history.

"The Government's rejection of the major recommendations of the Theron Commission has contributed in a significant way to this."

The ministers, whose

statement was published in the Ecunews service, added: "As the Church of Jesus Christ we believe that the Government is doing violence to many South Africans."

They claimed the Government was telling the coloured people they would never attain full citizenship. This, they said, heightened the level of confrontation between black and white and showed the Government to be "the greatest security risk" in the country today.

The ministers said the Theron Commission was a "moderate and even conservative commission" and called on the Prime Minister to reconsider its recommendations.

"The fact that the basic rights of citizenship have been denied to the 'coloured community' . . . can in no way be ameliorated by the acceptance of other recommendations in the socio-economic and educational fields."

RC bishops respond to conflict

Religion Reporter

Southern Africa's Roman Catholic bishops, including archbishops from Mozambique and Angola, have joined forces in an important effort to cope with the effects of conflict in the region.

Bishops from three white-ruled states and five black states have reached across the political divide in Southern Africa to set up a joint co-ordinating body. One of its most vital immediate projects is the planning of future action on refugees.

The "continuation committee" set up by an inter-territorial assembly of bishops in Swaziland is made up of Archbishop Joseph Fitzgerald of Johannesburg, Archbishop A L Morapeli of Lesotho, Archbishop A dos Santos of Mozambique, Bishop A M Zwane of Swaziland and Bishop F Viti of Angola.

SIGNIFICANT

The committee's formation is seen as a significant response by the Catholic Church to the challenges arising from the growing conflict throughout Southern Africa.

In a statement released by Father Smangaliso Mkhathshwa, secretary of the new committee, the Swaziland assembly recommended that the committee become a permanent body.

The assembly, held last week, was only the second of its kind. But similar meetings are expected to become more frequent because of the fluidity of the Southern African situation, says the Very Rev. Dominic Scholten, secretary general of the South-

ern African Catholic Bishops' Conference.

The assembly was attended by 18 bishops from Angola, Botswana, Lesotho, Mozambique, Rhodesia, South Africa, SWA/Namibia and Swaziland.

Full details have not been released but the statement said serious attention was given to ideological developments, es-

pecially marxism and racial discrimination, to socio-political development in the eight countries, economic systems, "liberation movements," and the refugee problem.

The assembly asked the continuation committee to make plans for future refugee problems and get the spiritual and material assistance needed from lo-

cal and international agencies.

The assembly also recommended that every possible means be used to eradicate the migratory labour system. Many migrant labourers are from Lesotho and Mozambique, where there are many Catholics.

Father Scholten says the importance of co-

operation in Southern Africa as shown in the assembly lies in the "real reconciliatory role" it can play.

"The Church is heavily represented in these countries. In many fields it can achieve much more than governments in controversial situations where deadlocks are reached, because the Church is not

so heavily politically involved.

"Its task is to solve human problems first and foremost. These meetings prevent the Church from becoming a political agent. There are representatives from all sides and in the first instance pastoral solutions, and not so much political solutions, are sought."

STAR 4/5/77

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Bishops slam 'violence'

Religion Reporter

Leading bishops of the Catholic Church in Africa, including Archbishop Joseph Fitzgerald, of Johannesburg, have made a strong attack on "the new spell of outrageous violence" across the continent.

The bishops — Archbishop Fitzgerald and cardinals from east and west Africa — have also, in their own words "said loud and clear" that a "recolonisation" is on the way in Africa. They have urged that in response to this there be "a categorical no" to colonialism and im-

perialism of whatever source or form."

The bishops were clearly referring to big-power involvement in Africa in their criticisms, but did not name any states.

STATEMENT

Their views were expressed in a statement issued by the standing committee of the Symposium of Episcopal Conferences of Africa and Madagascar, which has just met in Accra, Ghana.

Archbishop Fitzgerald, a member of the committee and president of the Southern African Bishops'

Conference, said in a personal statement issued in Pretoria on his return:

"While many encouraging developments were noticed throughout Africa, a new and fairly widespread wave of violence over the continent as a whole, accompanied by flagrant violations of the most basic of fundamental rights, gave cause for much grave concern."

In an attached joint statement, he and Cardinal Paul Zoungrana of Upper Volta, Cardinal Maurice Otunga of Nairobi, and Cardinal Hyacinthe Thiandoum of Dakar spoke out

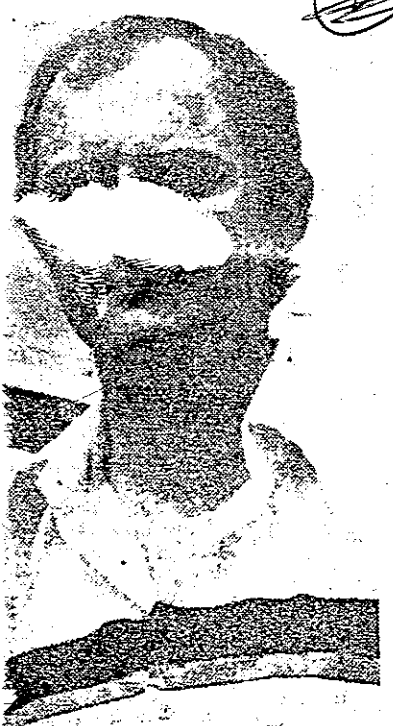
on the "violation of an rights in Africa as Christian conscience."

They also noted "some Africans, lured by riches and power, are easy prey to a nefarious form of colonialism."

—Methodist Church defies Govt. ban on blacks—

STAR 15/5/77 28

WE WON'T OBEY...



Rev Tim Attwell ... services will go on

THE Methodist Church is continuing to hold services for blacks at two churches at Amanzimtoti despite a Government ruling that the services should stop because they are in a white area.

And the church has warned through its newspaper that any attempt to stop the free worship of people of any race in its churches will simply be disobeyed.

The Government ban on the services follows a complaint by a local white

By TERRY McELLIGOTT

resident. Other residents in the area have dissociated themselves from the complaint.

The Rev Timothy Attwell confirmed this week that the ban had been imposed on the Amanzimtoti and Athlone Park churches, of which he is associate minister.

The news came in a letter from the Port Natal Bantu Affairs Administration Board, but the board said it was acting on instructions from the Secretary of the Department of Bantu Administration and Development.

“The church services are continuing, but I would like to point out that, although they are conducted in Zulu by black ministers, whites are very welcome to attend,” said Mr Attwell. “The services are not exclusively for blacks.”

“If enough whites attended, we would provide an interpreter so they could follow the whole service.”

Meanwhile, the Mayor of

Amanzimtoti, Mr Ray Haslam, a Provincial councillor and leading Methodist, is negotiating at top level to seek an amicable agreement. He has pointed out that there is no other convenient place of worship for many blacks in the area.

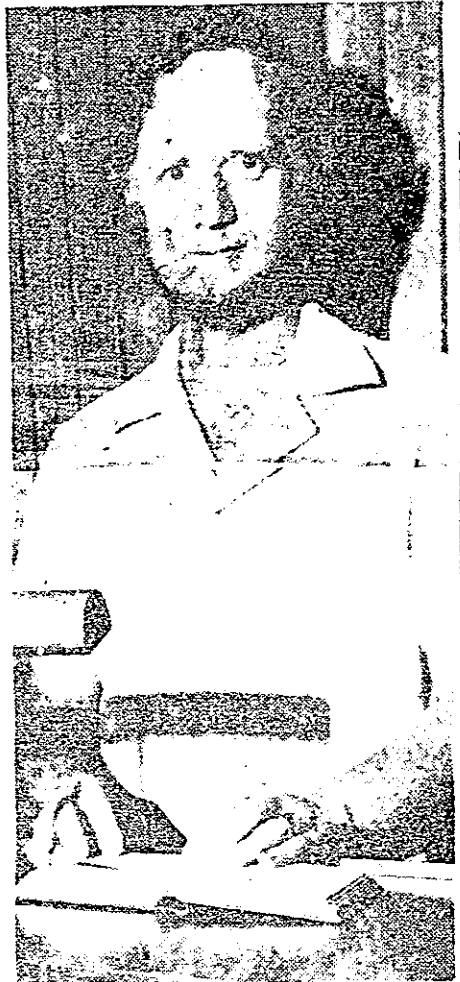
The Secretary of the department received one complaint from a resident who lives close to the church and does not like blacks walking past his front gate on their way to church.

The man who complained was not available for further comment this week. But the Rev Brian Coventry, the associate

minister of the affected church, said: “Several other people in the immediate neighbourhood contacted us to give the assurance that they were in no way associated with the complaint and that they had no objection at all to the services.”

“Very often, servants cannot get out to the location to attend churches there. There are no bus services on Sunday afternoon and it is expensive for them to go by taxis.”

Dimension, the Methodist Church mouthpiece, said this week: “Freedom of religion is a dangerous thing to tamper with, whether at high Government level or by some petty official.”



The Rev Brian Coventry ... assurances of support



Blacks listen to a sermon at Amanzimtoti Methodist Church

Churches reject Turnhalle solution

28

The Star Bureau

LONDON — The four main churches of SWA/Namibia have totally rejected the Turnhalle solution in the territory and have called for a United Nations-supervised transition of power to the black majority.

A memorandum signed by the leaders of the United Evangelical Lutheran Church, the Catholic Church, the Anglican Church and the Evangelical Lutheran Ovambokavango Church has been circulated among delegates to the United Nations conference on SWA/Namibia, now in progress in Maputo and has been released here by the Swapo information office.

"The support and sympathy towards Swapo seems to be increasing and hatred towards South Africa also, because of the activities of the army and the police against civilians," the churchmen say in the memorandum.

FORCE

They state that the Turnhalle talks have failed and allege that illegal methods were used to force people to vote for the Turnhalle delegates.

They call for "a radical and practical change in the policies of the Western nations to lead to an independent and neutral Namibia."

The churchmen suggest that a Turnhalle-inspired government could be maintained only with the might of the South African forces and they say this will be an open invitation to opponents to "unseat such a government with the aid of another foreign power."

They call for a free, United Nations-supervised general election with all SWA/Namibian political prisoners released and political exiles allowed to return.

STAR 21/5/77

Surprise claim in 'clerics' rumpus

21/5/77 T.V.

Religion Reporter

THE ROW over alleged "political clerics" at St Mary's Anglican Cathedral has taken a new turn.

The honorary editor of the parish magazine, Mr Colin Campbell, has called into question the authenticity of some signatures on a joint letter protesting about an editorial he wrote in March.

And some parishioners have come out in support of his editorial, which said there was a danger that the cathedral's "fine reputation will become besmirched by political clerics."

The rector of St Mary's, the Very Rev Simeon Nkoane, expressed unhappiness with the comment and 26 parishioners dissociated themselves from it in the joint letter.

This month Mr Campbell published the letter with a footnote saying "the authenticity of some signatures is in doubt."

He published three other letters criticising his editorial and four praising it.

At the end of the letters columns the assistant editor, Miss Belinda Crisp, closed the correspondence, quoting Biblical texts including: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Mr Campbell also this month printed a statement in which he said the national Press coverage of the issue — "clearly sought by certain parishioners" — had damaged life at the cathedral.

"The impression in a number of outsiders' minds that St Mary's is a bickering congregation is one which will not easily be laid," he said. He deplored "the back-handed manner in which a petition was drawn up and made public."

BCP builds church

KING WILLIAM'S TOWN — Black Community Programmes has built the Anglican church at Zinyoka, 10 km from here. The new building project, costing more than R6 000, has just been completed.

The pastor in charge, Dimbaza-based Rev Wilson Ntloa, said the building would be formally opened after he had conferred with the Bishop.

BCP decided on erecting the church building on a suggestion to the board of directors by Dr Mamphela Ramphele, who has since been banned and banished to Tzaneen in the Northern Transvaal.

Rev Ntloa said yesterday: BCP is one of those organisations which must be encouraged in the type of community development work they do." — DDR.

wish to make a few remarks with reference to our conduct towards the Caffres as neighbours, to show that they have been systematically maltreated.

Rev. Stephen Kay.

21 March 1837.

317. Will you proceed to state them?— Although such near neighbours, a narrow ridge of hills, or a river, being the only line of separation, I hardly need inform the Committee, that for a full quarter of a century they were absolutely outlawed. The law of non-intercourse, more or less rigidly kept up from 1798 to 1823, was undoubtedly a prolific source of evil and constant provocation. The state in which we first found the Caffre tribes being strikingly analogous to that of the man in the gospel who had fallen amongst thieves, rendered them objects of Christian sympathy and commiseration, and Divine Providence undoubtedly laid them at our doors to be "healed," not to be slain. From time immemorial, as everybody knows, they had been the objects of lawless attack from the old Dutch colonists, who, as stated by one of the witnesses, placed themselves upon their lands and gradually overspread their country, plundering and even shooting them, if at all obstructive of their course. Nor did these horrid barbarities receive any very serious check for some time after the establishment of our government in the country, as appears but too plainly from Earl Macartney's proclamation of 14th July 1798.

28

A system of non-intercourse was then established between the natives and the colonists, the Great Fish River being proclaimed as the boundary, and Gaika

renders this chi that "n treaty, variance non. All the during right by and weight be expe inducin maligni white n quently the cas thing a and in by one perity irreclai

Hurley talks tomorrow

Tribune Reporter

St. John

THE CATHOLIC Archbishop of Durban, the Most Rev. Denis Hurley, will be one of the speakers at a special service in the City Hall tomorrow night for all people held in detention.

outrage at the practice of incommunicado detention without trial and at the numerous reports of torture alleged to have taken place during such detention.

Prayers and readings will be given by Muslim, Jewish, Hindu and Christian leaders.

"Thinking people are all the more alarmed when a sober document gathering these Press reports under one cover, the Christian Institute's "Torture in South Africa", is banned.

Mr Paddy Kearney, co-organiser of the inter-denominational Diakonia organisation, said yesterday: "A number of concerned people have contacted us to express their deep disgust and sense of

"Tomorrow's service will provide an opportunity for the public generally to identify themselves with these feelings."

fre side. With torily requiring olonists." This Kongo, then at / which we now

There are a number of people who are being held in detention without trial and at the same time being tortured. It is a disgraceful and inhuman system which should be abolished. The public should be made aware of the facts and should demand that the government should take steps to put an end to this practice. The Christian Institute has published a book on this subject which is well worth reading. It is entitled "Torture in South Africa" and is a very sober and convincing document. It is a pity that it has been banned.

Cons all over were, tl had occurred the greater part of a century; and now they are driven at the point of the bayonet, leaving behind them their aged chief, murdered by a party of soldiers and the ruins of their dwellings a besom of destruction.

The manner and spirit in which this business was performed will best appear from the following statement of Robert Harcourt, lieutenant in the Cape army, who was stationed at the Cape of Good Hope, and whose veracity, I will venture to assert, being intimately acquainted with him, is altogether undoubted. On "Sunday," says that gentleman, "January 12th, 1812, about noon, Commandant Stollz went out to look for Slambi (Islamby); but saw nothing of him; they were a few Caffres, men and women, the most of whom they shot. Some of the Caffres were seen at a distance, one of whom came to the camp with a message from Slambi, requesting permission to remain until the harvest was over; that then he (if his father would not) would go over the Great Fish River quietly. This messenger would not give any information respecting Slambi, but said he did not know where he was. However, after having been put in irons, and fastened to a wheel, with a riem (leathern thong) about his neck, he said that if

Silent vigil at St Mary's

Star
16/6/77

The 24-hour vigil at St Mary's Anglican Cathedral, Johannesburg, began early today with a Requiem Mass for the dead — at which no sermon was preached.

The decision by the Anglican Bishop of Johannesburg, the Right Rev Timothy Bavin, to convert the special "June 16" programme into a silent vigil followed threats by the Minister of Justice, Mr Kruger, to stop the proceedings.

About 70 people attended the first mass today, at which Bishop Bavin lit a candle representing "Hope and prayer for truth and freedom" which will burn for 24 hours.

Bishop Bavin and the Dean, the Very Rev Simeon Nkoane, said Mr Kruger had said only they could speak during the vigil today. They refused to preach if others could not.

NOT BANNED

The churchmen believed all other clergymen and laymen were banned from speaking, but Mr Kruger said in Cape Town last night only laymen could not speak.

The minister said police would keep a constant watch on St Mary's and if any laymen tried to speak, police would act immediately. Laymen "by their very background" would be likely to make political speeches and he regarded the vigil, held close to the Johannesburg station, as "potentially inflammatory."

Sunday Tribune
26th June 1977

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SWAZI RADIO BAN

By MARILYNNE HOLLOWAY

THE Council of Churches is urgently seeking radio time for its religious programmes following Swazi Radio's shock decision to pull out of its broadcasting contract.

The countries involved are believed to be Botswana and Lesotho, but the SACC is not talking while the delicate negotiations go on.

A senior spokesman for the SACC involved in the production of the programmes said he was "horrified" at Swazi Radio's decision.

The thrice-weekly broadcasts on medium and short wave, beamed to South Africa, were due to start the week before last. But the station withdrew from its contract because of what Swazi Radio director Mr Issie Kirsh, a South African businessman based in Johannesburg, referred

to as the "political overtones" of the programmes.

Mr Kirsh said: "We are an entertainment medium only. We do not express any political viewpoint and pulled out of the contract as was our right."

The proposed programmes originated from an idea by the former General Secretary of the SACC, Mr John Rees, that there should be a radio ministry which would expose and condemn injustice and oppression in South Africa.

They were intended as an alternative to the religious programmes of the SABC, according to the SACC's Division of Radio and Television Director Father Basil van Rensburg, because the SABC did not allow the gospel of social justice to be preached.

The programmes are produced by a multi-racial

and interdenominational team in Cape Town and were broadcast for a year by Radio Voice of the Gospel in Ethiopia until that station was nationalised in March. South African listenership was expected to leap with the commencement of broadcasts by Swazi Radio.

The SACC spokesman said he was shocked that "a chance of relevant meaningful religious broadcasts to South Africa has been lost."

"The present religious programmes on Swazi Radio are even weaker than those of the SABC."

"Eager friars who grip at the microphone are falling into a trap by broadcasting on these programmes. They are similar to the priests who collect widow's mites and print useless tracts."

"It seems the only religious programmes Swazi Radio will accept are the hymn singing, Gospel reading type. In other words irrelevant ones which are acceptable because they upset nobody."

He said Swazi Radio was controlled by South African business interests. The Swaziland Government was not involved and was not behind the refusal to broadcast.

The spokesman denied that the programmes were "political". They were concerned with people and society as a whole.

Topics on programmes already broadcasts from Ethiopia include education, alcoholism in Soweto, life in squatter camps and how people can protect themselves in hire purchase contracts. Music and literature are included in the programmes.

SACC
loses
spot
for
'Gospel
of
social
justice'

3. Write brief

Permits first, 31 black Christians told

27/6/77
LDM
28

By LYNN STEVENSON

THE general secretary of the black Nederduitse Gereformeerde Kerk in Afrika and 30 young black Christians were stopped from attending a meeting at a white NGK church in Pretoria at the last minute on Friday because they did not have permits.

Young members of the white Hartbeesspruit NGK congregation had, with the permission of their church council, invited Ds Sam Buti to address them on "the role of the church in our time".

He had asked 30 young black church members to accompany him. They were about to leave his church in Alexandra when the Hartbeesspruit rector, Ds André Smuts, phoned to say the Bantu Affairs Commissioner's office had told him the meeting could not take place unless permits were obtained, since it was not a religious service.

Ds Buti said yesterday: "Why should we carry on meeting white people if this sort of thing happens?"

"It is as if a white church is a little bit of heaven.

"If a permit has to be obtained for me to address a meeting in a church, I shall never again accept such an invitation — there must be freedom of worship and religion," Ds Buti said.

The Hartbeesspruit rector, Ds Smuts said the Bantu Department was hindering the NGK in carrying out recent resolutions to meet young black church members at every opportunity.

Every week black NGKA ministers met white NGK ministers and never before had permits been necessary. The church would have to look into the matter, he said.

He supported an NGK synod decision that every church should be free to invite black people to its services.

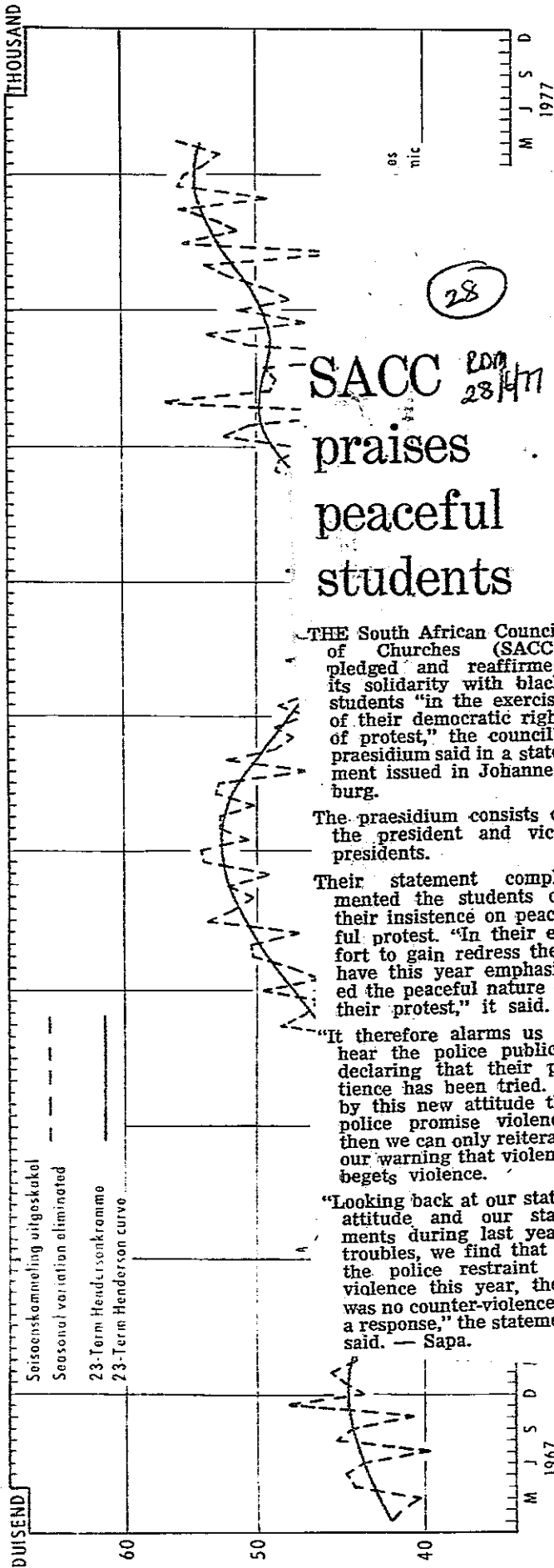
"To demand a permit for such a meeting makes a mockery of everything that we hear every day from our pulpits, our political platforms and newspapers," he said.

The Rev Peter Storey, superintendent of the Johannesburg Methodist Church central circuit said the issue was absurd, and that he would never apply for a permit for blacks to attend meetings at churches in white areas.

Mr Willem Cruywagen, deputy Minister of Bantu Affairs, said yesterday he did not know whether permits were necessary for such meetings.

CIVIL SUMMONSES ISSUED - NUMBER

SIVIELE DAGVAARDINGS UITGEREIK - GETAL



SACC praises peaceful students

THE South African Council of Churches (SACC) pledged and reaffirmed its solidarity with black students "in the exercise of their democratic right of protest," the council's praesidium said in a statement issued in Johannesburg.

The praesidium consists of the president and vice-presidents.

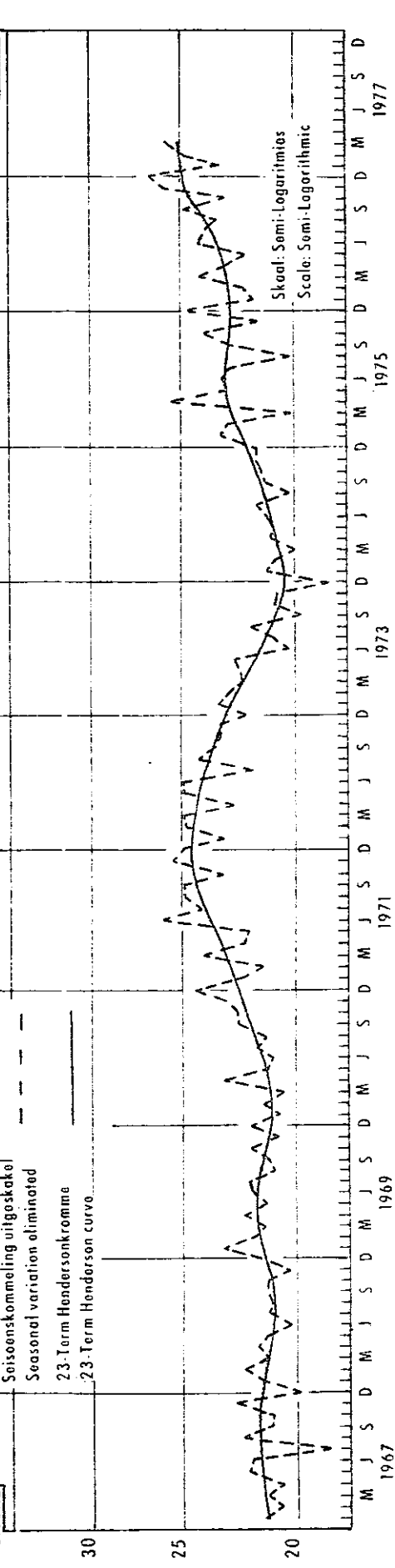
Their statement complimented the students on their insistence on peaceful protest. "In their effort to gain redress they have this year emphasized the peaceful nature of their protest," it said.

"It therefore alarms us to hear the police publicly declaring that their patience has been tried. If by this new attitude the police promise violence, then we can only reiterate our warning that violence begets violence.

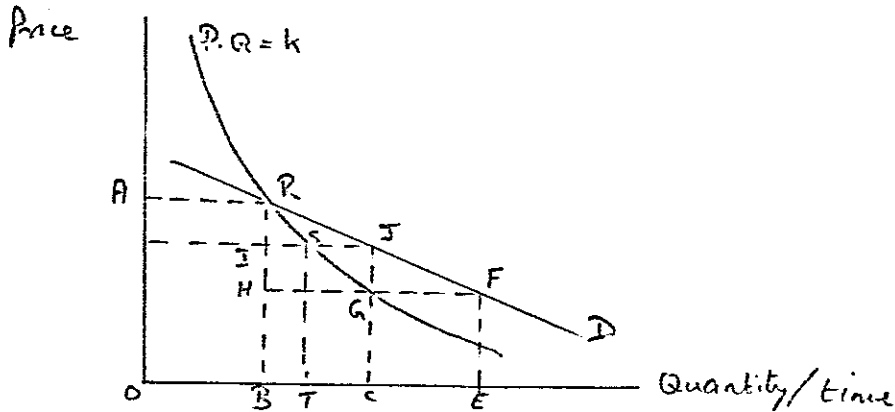
"Looking back at our stated attitude and our statements during last year's troubles, we find that by the police restraint on violence this year, there was no counter-violence as a response," the statement said. — Sapa.

CIVIL SUMMONSES ISSUED - NUMBER

SIVIELE DAGVAARDINGS UITGEREIK - GETAL



38. Consider the following diagram :



DD is the demand schedule for some agricultural good. PQ = K is a rectangular hyperbole of unit elasticity.

Suppose the government aims to stabilise incomes at a value = K.

If in a certain year there was particularly good weather and output was OC rather than the expected level OB then, in order to stabilise farmers' incomes of K the government would have to -

1. Buy up HG
2. Buy up JS
3. Sell GF =
4. Sell JS =
5. Sell BC w

Council of Churches stands by employee

30/6/77 2001 (28)

Staff Reporter

THE South African Council of Churches' executive yesterday expressed their confidence in an employee who was detained on Friday after being placed under house arrest for five years in April.

Mrs Nosidima Pityana started working for the

SACC's Dependents' Conference in Port Elizabeth on April 1.

In their statement, the SACC executive claim that from the time Mrs Pityana was banned and placed under house arrest five days later, she was subjected to continual harassment by the security police.

39. Given the diagram if it started

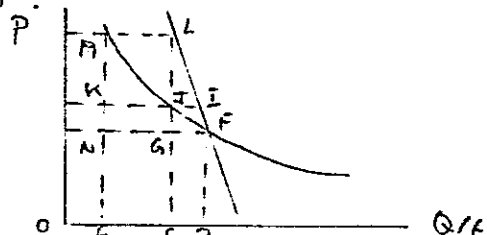
1. The government
2. The government dependin
3. The government
4. It is theoretically
5. None of the above.

equal to vast surpluses. stabilise incomes.

ten year period e self financing. be self financing surpluses were

40. In the diagram below (where PQ = K is a rectangular hyperbole and DD is the demand schedule for wheat) income stabilisation in a bad year, where output was OC instead of the expected OB, would require the government to :

1. Sell JI wheat.
2. Sell LM = EC wheat.
3. Buy LM = EC wheat.
4. Buy GF = CB wheat.
5. Sell GF = CB wheat.



41. Given the diagram shown above (Q.40) one can see that over a ten year period, if it started with no stocks -

1. The government scheme would certainly not be self-financing.
2. The government would inevitably run out of wheat.
3. The government's scheme might or might not be self-financing depending on crop fluctuations during the year.
4. The scheme whilst stabilising incomes would make prices paid by consumers more unstable.
5. None of the above.

CHURCH + STATE

3 JULY '78 - 17 DEC' 78

Synod may debate WCC motions

PORT ELIZABETH — Two controversial proposals on the World Council of Churches' aid to liberation organisations, which were squashed at the Anglican Synod in Grahamstown this week, might come before the Synod again today.

The Bishop of Port Elizabeth, the Rt Rev Bruce Evans, moved yesterday morning that a measure of support for the WCC's Programme to Combat Racism be placed on the agenda again.

Mr L. M. Mathabathe, of Johannesburg, moved to have another motion, calling for withdrawal from the WCC, also to be reinstated.

Both measures fell away on Thursday without coming to vote when the synod decided to move on to other business.

Several speakers had already addressed the synod on the question of support for the Programme to Combat Racism's aid to liberation movements, but debate was cut short before voting.

The second motion censuring the WCC was proposed by Lt Gen W. R. van der Riet, who called on the Anglican Church to withdraw its membership from the WCC on the grounds of the body's moral and financial support for Swapo and the Patriotic Front.

No sooner had he put the proposal than the Bishop of Johannesburg, the Right Rev Timothy Bavin, moved that the synod proceed to the next item on the agenda.

This was approved with a large majority — effectively eliminating any debate on the issue.

It seems likely that both measures will come up today although the time factor will be crucial. The synod is due to complete its business by 11 am tomorrow and today's agenda is very full.

Delegates, who were angry and disappointed that the synod had avoided taking a stand on the WCC, welcomed the new move yesterday. — DDC.

DR. A.P. LAAT KERK, STAAT GROM

Rapport 3/7/77

28

Deur Tim Krynauw

ELFDE bepaling waaroor die NG Kerk twintig jaar gelede k met die Eerste Minister, dr. Hendrik Verwoerd, gebots het, nou om weer af te stuur op 'n sterk standpunt-inname van teenoor Staat.

annings tussen die twee spruit regstreeks uit dr. Andries Treurnicht se ver- van dieselfde Naturelle-(Stadsgebiede) Konsolidasiewet nr. 25 van 1945.

like program. Die program vra onder meer dat daar met swart christene geraadpleeg en kerklik verkeer word."

Hy sê albei kante sou liever konfrontasie vermy, maar „die besluite van die Kerk is duidelik, en staan op pote omdat dit heenwys na duidelike uitsprake in die Skrif, die belydenis en uitsprake van ons Sinodes."

Prof David Bosch, aan die hoof van Unisa se teologiese departement, skryf in Beeld as die Adjunk-minister inderdaad volgens die wet die mag het om so 'n byeenkoms af te gelas, maak so 'n wet 'n bespotting vandie artikel in die grondwet van die Republiek waarvolgens Suid-Afrika 'n „Christelike" staat sou wees. Gemengde byeenkomste op sportgebied, in die akademiese wêreld en op talle ander terreine vind daagliks plaas, „maar wanneer Christene wil byeenkom, is skielik 'n permit nodig".

Verlede week se voorval in die gemeente Hartbeespruit, Pretoria, toe 'n samekoms van jong lidmate van die gemeente en van ds. Sam Buti se gemeente in Alexandra op die nippertjie afgelas is, het daartoe bygedra dat die NG Kerk se Kommissie vir Skakeling met die Owerheid dringend onderhoude aangevra het met dr. Treurnicht en ook met min. M. C. Botha.

In kerkkringe word selfs gesê dat die saak tot by die Eerste Minister gevoer sal word, as dit nodig is.

Ds. D. P. M. Beukes, Moderator van die Algemene Sinode van die NG Kerk, vertrou dat 'n oplossing vir die spanningsmoment gevind sal word. Hy sê gister aan RAPPORT hy is dankbaar 'n ontmoeting met die Ministers kon in goeie gees gereël word en hy aanvaar dr. Treurnicht se verklaring vandeeweek dat hy die Kerk graag wil help.

Ds. Eddie Bruwer, Noord-Transvaalse Sendingssekretaris van die NG Kerk, som nietemin 'n wye gevoel van kommer in die Kerk op wanneer hy sê: „Daar is, vir die Kerk net een van twee uitweë: of die wet moet verander word of die Kerk moet gehoorsaamheid aan sy eie belydenis hoër stel as die wet, en doorgewoon voortgaan met sy kerk-

Hy sê sulke arbitrêre beslissings maak ook 'n bespotting van wat min. R. F. Botha en ander gesê het oor „wegweeg van diskriminasie". In die huidige omstandighede is dit reeds „'n Godswonder dat hier nog 'n groepie swart jong mense was wat bereid was om met wit mede-Christene saam te gesels. Maar natuurlik — byna vergeet ek! — Dit is mos juis wat dr. Treurnicht begeer: Dat daar, indien moontlik, geen kontak tussen swart en wit Christene moet wees nie. Die polarisasie moet dus maar voortduur en vererger — met al sy gevolge".

Prof. Bosch sê hy is bly die Kommissie vir Skakeling met die Owerheid gaan die saak met dr. Treurnicht openneem. Hy hoop „die Kerk gaan aan hierdie aangeleentheid dieselfde itensiewe — en openbare! — aandag gee as aan die Weermagsobligasies. Die wese van die Kerk self is hier op die spel".

Die aangevraagde onder-

houd met dr. Treurnicht sal plaasvind sodra die Adjunk die Kerk se antwoord op sy memorandum bestudeer het. Veral die sg „Kerk-artikel" en al die aspekte en probleme in verband met kerklike en evangelisasiewerk van die Kerk in blanke gebiede sal ter sprake wees.

In kerkkringe word daar nou baie gepraat oor dr. Treurnicht se vertolking van bestaande wetgewing; verskeie voorbeelde word dan genoem waar die Adjunk-Minister „arbitrêr" sou opgetree het.

Benewens die jongste voorval met Hartebeesspruit word verwys na die weiering van 'n kerkgebou vir lidmate van die N.G. Kerk in Afrika by Kameeldrif en Lyttelton; en daar word met onsteltnis verwys na die onlangse instruksie deur amptenare van die Oos-Randse Bantoe-Administrasieraad dat dienste vir swart mense in blanke gebiede „ontmoedig" moet word.

Bron van die meeste frustrasie is dat dr. Treurnicht volgens kerklike segsmanne sou opgetree het sonder inagneming van die beperkende maatreëls wat in verband met sy optrede in die wet ingebou is.

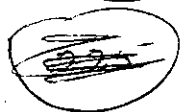
Gedurende die konfrontasie met dr. Verwoerd, twintig jaar gelede, het die NG Kerk juis daarin geslaag om die Eerste Minister daarvan te oortuig dat sekere beperkinge op 'n Minister geplaas moet word voordat hy in gevalle van dié aard kan ingryp. Hy moet die bestuur van die plaaslike stadsgebied en ook die betrokke kerklike instansie in die saak ken voor hy so 'n byeenkoms kan belet.

„Dit lyk of die Minister bereid is om arbitrêr in te gryp as daar by hom klagtes aanhangig gemaak word oor die een of ander byeenkoms." het 'n gesiene Pretoriase predikant aan RAPPORT gesê.

Lees ook berig op bl. elf.

Church in talks on ^{DD}5/2/77 SWA?

28



WINDHOEK -- The South African Foreign Minister, Mr Pik Botha, may soon hold talks with influential South West African church leaders in Windhoek about a political solution for the territory.

This significant move was confirmed yesterday by Dr Lukas de Vries, president of the United Evangelic Lutheran Church in South West Africa.

The churchmen will not go to the meeting empty handed and Dr De Vries has already formulated proposals to "bridge the gap" between the Western-backed South African plans and Swapo demands.

Swapo, which has rejected a South African appointed Administrator-General, wants the United Nations Council for Namibia to rule the country in the interim period before elections.

Dr De Vries said yesterday that the churches could play an active role in reconciling the opposing parties for a peaceful solution in the territory.

The stumbling block, however, was the presence of South African troops in South West Africa he said.

The initiative for the meeting between Mr Botha and the churches -- the Anglican, Catholic and United Evangelical Lutheran Churches -- came from Mr Jannie de Wet, Commissioner General of the Indigenous People of South West Africa. -- DDC.

Mercury Africa
Bureau
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CHURCHES, (28) PIK MAY MEET ON SWA PLAN

— the Anglican, Catholic and United Evangelical Lutheran churches — came from Mr. Jannie de Wet, Commissioner-General of the Indigenous People of SWA.

Influential

Dr. de Vries said that church leaders were waiting to hear from Mr. de Wet again, but that talks with the Foreign Minister were definitely in the air.

The churches, which represent almost 80 percent of the SWA population, are regarded as highly influential particularly among the Ovambos, from whom Swapo draws most of its support.

Dr. de Vries said that his plan, which contained many elements of the proposals worked out between the five Western Powers and the South African Government, would probably be accepted by Swapo.

Dr. de Vries' plan provides for the establishment of a neutral 12-man head committee, consisting of six South African appointed representatives and six members

from the UN Security Council.

The UN team he suggests, should include representatives from the five Western Powers and, preferably, the president of the Organisation of African Unity.

This head body — operating either from South Africa, or preferably Gaborone, Botswana — could then appoint two "co-administrators" to take charge of the administration and preparations for elections in the territory.

Supervise

The task of the co-administrators would be to re-organise the administration, scrap discrimination, and prepare and supervise the elections for a constituent assembly.

After this assembly had worked out a constitution further elections could be held for an independent government.

Dr. de Vries said, however, that it was imperative that South African soldiers be replaced in phases by a UN peace-keeping force after the co-administrators took office.

RDM 13/7/72

I didn't know it was banned, says priest

Staff Reporter

THE Rev Father Arnold Dominicus Scholten said in the Pretoria Regional Court yesterday that the Government Gazette, to which he was a subscriber, often took seven to eight days after publication to reach him.

He was giving evidence in the trial in which he is facing charges of possessing and distributing banned literature. He pleaded not guilty.

"I was not aware that the literature was banned at the time I sent the copies off," Father Scholten said.

Police allegedly found a copy of "South Africa — a police state," in Father Scholten's office on April 21. He also allegedly tried to send a banned copy of "The Voice" (April/May issue) to an address in Belgium and three copies of "Torture in South Afri-



FATHER SCHOLTEN
... "not aware"

ca" to addresses in the Netherlands.

Father Scholten, a Dominican priest and the general secretary of the Southern African Bishops' conference, told the court he sent a copy of "The Voice" to a student of philosophy at the University of Lou-

vain in Belgium.

One copy of "Torture in South Africa" was sent to the assistant head of the Dominican group in Holland, another to a project-development group and a third was sent to the secretary-general of a group propagating Christian mission activities all over the world.

Asked whether the Church should involve itself in politics, Father Scholten replied: "The Church should not involve itself with party politics, but should concern itself with the situation of people.

"If the moral code, as the Church sees it, is violated by politicians, the Church should react by trying to put its finger on the wounds and by taking up its role as a reconciler," he said.

The hearing continues.

Trial of priest delayed

RAM 15/7/77
28

Staff Reporter

THE TRIAL of the Reverend Arnold Scholten — accused of breaking the Publications Act — was yesterday postponed to August 22 for judgment.

Father Scholten, the secretary-general of the Southern African Roman Catholic Bishops' Conference is charged with one count of possessing banned documents and two counts of distributing them.

He has pleaded not guilty in the Pretoria Regional Court to all counts.

Defence advocate Mr D Williamson yesterday argued that Mr Scholten had a right to possess the documents because they were of a religious nature.

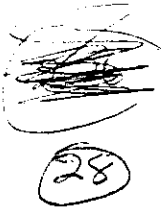
He submitted that the priest had not been given reasonable time to ascertain the documents were banned.

Mr Williamson said that one of the publications referred to in the charges had been sent to one person only.

"This cannot be classified as distribution," Mr Williamson argued.

H. Mercury 16/7/77

Anglican priest fined for theft



SALISBURY — Father Alexander Liddle (33), priest - in - charge of the Anglican St. Elizabeth's Church in Salisbury's White suburb of Belvedere was fined 800 dollars (R1067) in the Regional Court for theft here yesterday.

He had pleaded guilty to stealing a diamond from Countess Renata solaro de Monasterolo, of

Milton Park. He had done so, he said, to recoup himself for his expenditure on charity after the countess had failed to keep her promise to provide money for this purpose.

The Magistrate, Mr. M. V. Koch, replying to a plea by Mr. C. S. Grossman, representing Father Liddle, that the passing of sentence

should be postponed, said he did not think this would be proper.

On the other hand, while Father Liddle had breached the trust reposed in him when the countess gave him her jewels to safeguard, the arrangement was of a personal nature and a deterrent sentence was not called for.

At the same time, he

could not agree that the public now believed that clergymen were above the law, as suggested by the prosecutor, Mr. D. J. M. Sankey, because of the leniency shown to missionaries who had been involved with terrorists.

"Neither do I think that if I do not send the accused to prison this belief will be height-

ened," Mr. Koch said.

There was no doubt that Father Liddle had suffered considerably already. It had been said that he tried to commit suicide.

The alternative to the fine was three months' imprisonment.

Mr. Koch imposed a sentence of 12 months imprisonment, conditionally suspended for three years. — (Sapa.)

D.D. 16/7/77.

Priest fined for gem theft

SALISBURY — Fr Alexander Liddle, 38, priest-in-charge of St Elizabeth's Anglican Church in Salisbury's suburb of Belvedere, was fined R1 067 for theft here yesterday.

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At the same time, he could not agree that the public now believed that clergymen were above the law, as suggested by the prosecutor, Mr D. J. Sankey, because of the leniency shown to mis-

sionaries who had been involved with terrorists.

"Nor do I think that if I do not send the accused to prison this belief will be heightened," Mr Koch said.

There was no doubt that Fr Liddle had suffered considerably already. It had been said that he tried to commit suicide. "It is a pity that he did not confess his crime earlier and save himself a great deal of stress and anguish," the magistrate said.

No great harm had been done to the countess or to society and it would be unduly harsh to send Fr Liddle to prison. — SAPA.

D.D. 16/7/77

Anglicans to probe mixed services

(28)

EAST LONDON — The Grahamstown diocese synod of the Anglican Church decided yesterday to investigate the possibility of multiracial confirmation and baptism classes and services.

It recommended that the archdeaconry councils of the six divisions in the diocese look into the matter and into other ways of expressing the church's unity.

A spokesman said it was felt that the church claimed to have a solution to South Africa's problems, but was not showing South Africa it meant what it said.

The synod also asked the Right Rev K. C. Oram, Bishop of Grahamstown, to approach the Bishop's synod on following the Catholic and Greek Orthodox churches in allowing baptised children to take communion before being confirmed.

It was felt too many children rushed into confirmation at too early an age, and that they should become part of the church

first and only be confirmed once they felt real commitment.

"Children of 13 are not allowed to sign legal contracts, and we felt they should not make a religious agreement either," a spokesman said.

The synod backed the system of tithing, or giving 10 per cent of taxable income to the church.

It asked Bishop Oram to write a letter to each parish in the diocese recommending this system for clergy and layman alike.

This follows an appeal by the Bishop in his charge to the synod, saying the diocese did not have enough money to level the stipends for all parishes, for erecting new church buildings, or for giving as much to charities as it would like.

The synod created three new parishes by passing pastoral charges on Sada, Dimbaza and Sterkspruit in the Herschel district.

Sada was previously a mission district, but the other two were created yesterday. — DDR

D.D. 18/7/77 (25)

Church plea: probe jail death

EAST LONDON — The Grahamstown diocese synod of the Anglican Church has called on the Minister of Justice to set up a judicial inquiry by a Supreme Court judge into the circumstances of the death of one of their youth workers.

He is Mr Phakamile Mabija, 27, who was to have appeared in a Kimberley court on July 8 on charges under the Riotous Assemblies Act.

Mr Phakamile fell to his death from the sixth floor of a police station at Kimberley.

The press secretary of the synod, Father J. Davis, yesterday said the synod of the Diocese of Grahamstown heard with consternation of the death of Mr Phakamile Mabija, who was a youth worker attached to the Diocese.

"After so many similar deaths of prisoners and detainees while undergoing interrogation, synod asks the Minister of Justice to set up a judicial inquiry by a judge of the Supreme Court into the circumstances of his death."

The synod also recommended that white congregations could be

ministered to by black clergy, in terms of a recent resolution passed by the Anglican Synod of the Diocese of Grahamstown.

He said the synod also gave its support to the scheme for equalising clergy stipends

throughout the Church the Province, pledg itself to raise at le R32 000 per annum for next five years.

The 33rd session of Diocesan synod Grahamstown end yesterday. — DDR

Apartheid: churches

join fight

STAR 9/18/77

Own Correspondent

WELLINGTON — New Zealand Roman Catholic, Presbyterian, Baptist and Methodist leaders have signed a combined statement of support of the Government's action over apartheid in sport.

The Gleneagles Agreement from the recent Commonwealth Leaders' Conference has turned the New Zealand churches from criticism of Government policy on international sport to one of support, the statement said.

The national heads of the four churches in the statement sent to the Prime Minister, Mr Rob Muldoon, said:

"The Gleneagles Statement has brought a new realism and determination into the struggle against racism.

"We look forward to the day when our sportsmen will be able to play together freely and openly.

"We look forward to the announcement of the steps which will be taken to implement the Gleneagles Agreement."

● The Anglican Church, the most powerful one in New Zealand, has expressed no view on the Gleneagles Agreement.

Priest will not be allowed back

STAR 20/8/77

28

Religion Reporter

Father Aelred Anthony Stubbs, a Johannesburg Anglican clergyman with close contacts in the black consciousness movement, has been accused of involvement in "subversive activities."

The charge came from a South African Embassy spokesman in London with an announcement that the Minister of the Interior, Dr Mulder, had withdrawn Father Stubbs' South African visa exemp-

tion privileges.

This means that the clergyman, who has worked in South Africa for 18 years, will have to apply for a visa to return to the country from Britain, where he was visiting his dying mother.

An embassy spokesman in London said withdrawal of the exemption implied he would be refused re-entry.

WIDE MINISTRY

Father Stubbs of the Community of the Resurrection in Rosettenville is director of the Department of Theological Education in the Johannesburg diocese, and was the principal of an Anglican Theological college in Alice.

Bishop Timothy Bavin said today he regretted that Dr Mulder had not consulted him as Father Stubbs' employer.

"He had a wide ministry not only among mem-

bers of the black consciousness movement, but among banned and detained people. This had my full knowledge and blessing. These people have to have the ministry of the Church."

HOSTILITY

Bishop Bavin said Father Stubbs' "prophetic ministry" was an uncomfortable one.

The South African Embassy spokesman said: "The activities of the Reverend Anthony Stubbs are of a nature that they may promote hostility between the various population groups in the Republic of South Africa.

"He is known to act as a link with persons and organisations outside the country interested in promoting internal confrontation calculated to lead to the overthrow of the present order in the Republic."

BRUINES IS WELKOM IN NG KERK

Van Ons Koopstadse Redaksie

DIE KERKRAAD van die NG gemeente Drieankerbaai het vandeeweek eenparig besluit om bekend te maak dat bruinmense welkom is om sy kerkdienste en ander gemeentelike byeenkomste by te woon.

Die leraar van die gemeente, ds. Piet du Toit, het gister aan RAP-PORT gesê dat 'n paar bruinmense reeds sy dienste bywoon, maar hulle voel ontuis omdat hulle nie weet of hulle welkom is nie.

Vandeeweek het 'n diaken toe voorgestel dat dit by wyse van afkondiging in die kerk en ook

in die gemeentebrief bekend gemaak word dat bruinmense ook welkom is. Die kerkraad het die voorstel eenparig aanvaar.

Oor die kwessie van gesamentlike aanbidding was daar al 'n Sinodebesluit wat dit aan kerkrade oorgelaat het om self daaroor te besluit, maar min kerkrade het nog daarop gereageer, sê ds. Du Toit.

Die uitnodiging word veral gerig aan huisbediendes in die omgewing wat tot 50c aan busgeld moet betaal om by hulle naaste NG kerk uit te kom.

Die NG gemeente Drieankerbaai sluit ook die omliggende woongebiede in, o.m. Seepunt, Kampsbaai en Clifton.

28

THE ILLEGAL FLOCK

Churchmen poised for unholy row over squatters ^{4/8/77}

By TONY SPENCER-SMITH

ONE OF the biggest Church versus State clashes in South Africa's history is building up in the Cape Peninsula over squatters.

Anglicans and Catholics have said they are prepared to stand by their squatters regardless of the legalities.

They say they must do this because they stand for family life, and must do all they can to prevent families being broken up.

More than 20 Anglican and Catholic churches, including St George's Cathedral in the heart of Cape Town, are housing more than 1 000 African squatters left homeless by the demolition of the Modderdam Road and Werkgenot camps.

The churches are liable to be prosecuted under the Prevention of Illegal Squatting Act. Police have visited all the churches and the mini tent towns put up on their property.

On Friday police sent dockets to the Attorney-General of the Cape, Mr E.O.K. Harwood who refused to say anything about possible prosecutions.

On Friday Cape Divisional Council workers

pulled down and removed 36 tents housing more than 200 squatters at the Catholic St Monica's Hall in Elsies River, a Coloured area.

St Monica's had been given one hour to demolish the tents themselves.

Brother Martin, a Franciscan prior who is in charge of St Monica's, told the Divisional Council of officials he could not accept the notice because the

Roman Catholic Archbishop of Cape Town, Owen Cardinal McCann, had personally given the squatters permission to live there.

He was unable to contact the Archbishop, and council officials posted the notice on the door of the hall and moved in as soon as the hour was up.

In addition to the churches which are housing squatters in Coloured and white areas, a large number of white and Coloured people are housing some 1 700 squatters in their own homes.

Mr Rommel Roberts, coordinator of the Cape Flats Committee for

Interim Accommodation, said 3 000 African squatters were being housed in white and Coloured areas in the Peninsula. The homes of about 10 000 people had already been demolished, and the vast majority had remained in the Peninsula because they had nowhere else to go.

Earlier in the week the Anglican Dean of Cape Town, the Very Rev E. L. King visited the Mayor of Cape Town, Mr John Tyres, to discuss the squatter problem.

Dean King — who is in charge of St George's Cathedral — said he had found the Mayor totally unsympathetic.

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In terms of the 1976 amendment the Act now makes it not only an offence

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RDM 9/4/77

28

Wrab quizzes clergy about mixed prayers

By MELANIE YAP

WEST RAND Administration Board inspectors have been questioning clergymen in Johannesburg's northern suburbs on mixed church services and the provision of separate toilet facilities for blacks and whites.

Four ministers in Parkview, Parktown and Forest Town said yesterday they were visited this week by Wrab inspectors who asked whether blacks attended the same services as whites and whether permission for mixed services had been obtained.

The clergymen fear restrictions on the composition of congregations — but emphasised they would not ask permission for people to gather for worship.

The Reverend Arnold Hurst of St George's Anglican Church in Parktown said: "I was very irritated and suspicious.

"The inspector told me he had been to 15 churches in the area and wanted to know whether I had 'Bantu' worshipping in the church.

"I told him we had only people.

"He then said: 'So you have no 'Bantu', and I repeated: 'Only people.'

"He asked me to write this down which I did and he left with the note," Rev Hurst said.

A Methodist minister, the Reverend Malcolm Cooper of St Francis in the Forest, Forest Town, said he had gained the impression the inspector's visit was part of a survey.

"I said our church was open to all who wished to worship. We don't need permission to share together," he said.

The Reverend Brian Williams of the St Francis Anglican Church in Parkview said he had been questioned on the provision of separate facilities and had been asked whether he had Government consent to hold mixed services.

"I told him we did have blacks at services and that we provided facilities for our congregation.

"The inspector also asked where the 'bantu' worshippers came from and I pointed out they were all domestic workers in the area," Reverend Williams said.

The Reverend Alan Maker of St Columba's Presbyterian Church in Parkview said his staff had been questioned in a similar way.

"Our feeling is that they are trying to interfere with church services and we would like to know why they are doing this questioning — it makes one feel very uneasy," he said.

Wrab's public relations officer, Mr Jan Bosman, yesterday confirmed that inspectors had visited churches this week.

The visits were merely routine checks by inspectors to ascertain how many blacks attended church services, Mr Bosman said.

Cathedral surrounded...

28



Police wait as women pray

More than 400 women who prayed and sang hymns at a domestic workers' service in Johannesburg yesterday were met by scores of policemen as they left St. Mary's Cathedral.

The women represented 25 "Centres of Concern" on the Reef and Pretoria.

During the service they were asked to leave the church in groups of 10.

Uniformed, plain clothes and riot policemen with dogs surrounded the cathedral between Hoek, De Villiers, Plein and Wanderers streets.

The Very Reverend Simeon Nkoane, Dean of Johannesburg, hurried out of the cathedral to talk to senior police officers.

After friendly greetings Dean Nkoane said: "We're only going to have a tea party. I'm sorry I did not know you were interested in our service, or I would have invited you."

"But we need you to escort us safely to the Central Methodist Church in Pritchard Street."

The police agreed.

The annual service was organised by the Domestic Workers' and Employers' Project.

The Dean of Johannesburg, the Very Rev Simeon Nkoane talks to police outside the cathedral.

Call to consider one man one vote

Staff Reporter

THE Synod at the weekend voted to encourage people of the parishes to consider the issue of one man one vote for South Africa's future as raised in an editorial of South African Outlook in May this year.

The Synod believed that an important part of the Church's calling was to seek to build a community which reflected Christian values.

"We believe as citizens of this country we have a duty to play a responsible role in working for the long-term peace and well-being of our country," a Synod resolution said.

The editorial in the May issue of The South African Outlook said it was a vital role of churches to engage in the politics of prophecy by setting out general goals for a more just society.

"'One man one vote' will not of course solve all our problems but we believe that without a fully democratic base we cannot begin to move in the right direction," the editorial said.

In another resolution, the Synod decided to call on the government to lift the ban on two documents produced by the Minister's Fraternal of Langa, Guguletu and Nyanga at the beginning of the year.

The Synod expressed its belief that the documents were prepared and issued by "Christian ministers who were genuinely concerned for the well-being of our society and for the removal of injustices and oppression".

Following last year's Christmas unrest in Nyanga, the interdenominational body of clergymen in the black townships issued the documents, "The Role of the Riot Police in the Bannings and Killings, Nyanga, Christmas 1976" and "Torture in South Africa?".

These were banned and later several clergymen were convicted of distributing and producing "undesirable" literature.

Integrated schools

28

'A chance'

ARQuS 17/10/77

THERE was a continuing call on the Government to make up its mind on allowing church schools to open their doors to all, and 'there is still a chance we may get what we've asked for,' the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, said in Cape Town last night.

Archbishop Burnett said that if by exercising patience Government approval was obtained, Anglican Church schools in Cape Town would be open to all races.

Archbishop Burnett told the Cape Town Diocesan Synod of the Anglican Church that he had started negotiations with the Government about integrating Anglican Church schools earlier this year.

'I rejoice that all the councils of private schools in association with the Church of the Province of South Africa (Anglican Church) in Cape Town firmly pursue the goal of integration,' he said.

NO FORMULA YET

'A sub-committee representing our schools, with representatives of the State, have tried to hammer out a way forward. I've been in fre-

Compiled by The Argus Religious Affairs Correspondent

quent communication with the Minister of Education (Dr P. G. J. Koornhof) on this matter.

'We've not yet found an acceptable agreed formula to open the way to what both the church and the private schools associated with us so much desire.

SHELVED

'But I'm pursuing the matter with the Minister of Education. It receives my constant and urgent attention.'

Archbishop Burnett added he believed it would be to the advantage of pupils, the church and the State for the Government to grant the request

for the opening of private church schools to all, regardless of race.

A motion calling for Anglican schools to open their doors at the start of 1978 was shelved last night when Archbishop Burnett said: 'There's some indication in Government circles that there's a desire for change.'

To suggestions that church schools should be opened to all even without Government consent, Archbishop Burnett said:

'The dilemma is whether to blow it all sky-high now, or whether you wait for something satisfactory.

'The result of opening a school without permission can be serious. But if one blows it up, one may have lost the opportunity of getting approval.'

'STILL A CHANCE'

Indicating that the negotiations were of such a nature he did not wish to disclose all the details, he appealed for continued negotiations.

'There's still a chance we may get what we've asked for.'

Torture allegations distress Synod

Staff Reporter

CT. 19/10/77.

28

MEMBERS of the Diocesan Synod of the Anglican Church in Cape Town were "distressed at the numerous allegations of torture by South African security police victims," it was disclosed at the weekend.

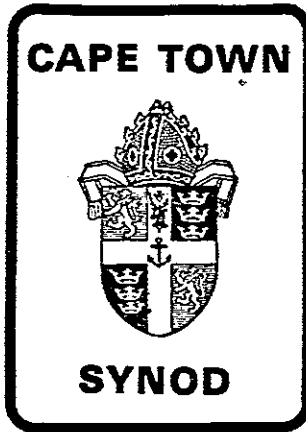
The Synod expressed the belief that it was important for all allegations of ill-treatment and torture to be faithfully recorded, verified as fully as possible, and brought to official and public attention.

In a motion passed without dissent the Synod called for the abolition of detention without trial, and of all legislation which made ill-treatment and torture possible.

"This Synod is most distressed by the numerous allegations of torture made by the victims in the hands of the South African security police.

"This Synod is deeply disturbed and appalled by the number of deaths of detainees like Joseph Mdluli, Phakamile Mabija, Mathew Mabelane, Elija Loza and Steven Biko.

"Imprisoning and interrogating people until they



die would be thoroughly demonic and cannot produce a society which is worth living in," members said.

In his president's charge at the Synod, the Archbishop of Cape Town, the Most Reverend Bill Burnett, said: "Being detained in prison

incommunicado and without being charged for periods either short or long can only be justified in times of extreme crisis."

He had earlier requested the Prime Minister to see him and discuss the death in detention of a church leader, Mr Phakamile Mabija, and other related matters but without success.

"The case of Mr Mabija is one among far too many and it would be a mistake, I believe, to confine oneself to particular cases because this man is a church worker or that man a notable leader of his people, like Mr Steve Biko.

"It is the lawless law of detention incommunicado without being charged with an offence that is offence," Archbishop Burnett said in his charge.

Argus 25/10/77

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Church call on votes

The Argus Religious
Affairs Correspondent

THE president of the Methodist Conference of Southern Africa, the Rev Abel Hendricks, has called on white Methodists to vote against the National Party on November 30.

Speaking at his induction as president of the Methodist Conference, Mr Hendricks did not refer to the Government or National Party by name, but referred to 'those who crucify our people.'

Mr Hendricks, who heads the Cape Flats Mission of the Methodist Church and has become titular head of the more than 2-million Methodists for the second time in three years, said he — as

a coloured man — was 'one of the outcast South Africans.'

He had been deeply shocked at the events of the past week in South Africa.

'In the short term these repressive actions may bring a sense of power and security, but they will come back to haunt us. I say to the Government: you have taken a dreadful step — turn back before it is too late.'

He said he wished to address himself to those who had the vote — a right he enjoyed in the church but which he was denied in his own country.

'Every white voter will in a sense carry the destinies of five other, voteless people into the polling booth.'

'As one of the five other voteless and rightless persons, I have no option but to appeal to you as members of this

one family in Christ — remember the Methodist emphasis on the universal love of God.

'This Methodist conference has repeatedly found itself declaring the sinfulness and dangers of apartheid. A true Methodist will use every opportunity to do the same.'

Prejudice could not be removed overnight, but a start had to be made.

'By the same token, while no law will bring brotherhood in South Africa, we can at least rid ourselves of those who crucify our people. You who do have the vote can take a giant step towards that in a matter of moments on November 30,' said Mr Hendricks.

The Methodist Church yesterday also authorised a commission to discuss changing the status of its military chaplains.

The commission's mandate was extended to include an investigation of

how all men involved in military conflict could be ministered to after delegates told the conference that emphasis had been on 'the white boys,' and those 'on the other side of the border,' also had to be considered.

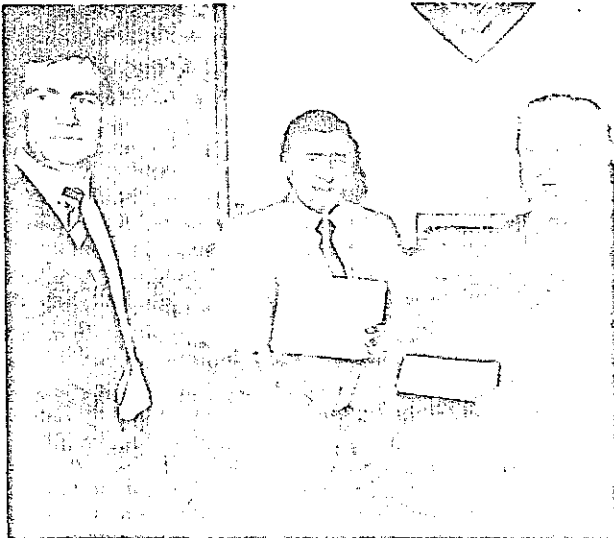
(News by Brian Stuart, 122 St George's Street, Cape Town.)

Urban blacks: NGK to advise

2. 2. 25/10/77

PRETORIA. — The Ned Geref Kerk's commission for liaison with the government has accepted an invitation to make recommendations to the cabinet committee appointed in connection with the position of black people in white areas, the commission announced yesterday.

Railwaymen buy bonds



A railwaymen's benefit association, the Oranje Benefit Society, yesterday invested R100 000 in defence bonds. Brigadier L H Robertson, OC Western Province Command, received the cheque on behalf of the Defence Force from the society's chairman, Mr C P Windell. The vice-chairman of the society, Mr L B van Konynenberg is on the left. This is the society's second investment in defence bonds.

The commission said as a result of, among other things, the action of the government banning last week, it had an interview with the Minister of Bantu Administration and Development, Mr M C Botha.

"The minister assured the commission that steps by the government during the past week were taken in the interest of the country's security and to open the way for the government to proceed with positive steps in the interests of the blacks.

"The minister accepted in principle the request by the church that the proposed community councils, as well as other forms of management organizations for the black man in white areas must be the product of negotiated and by them accepted agreements insofar as this is possible."

As far as the introduction of community councils was concerned, the minister had assured the delegation that the Community Councils Act had come about after lengthy and intensive liaison with the black community, and that the councils would be the beginning of an evolutionary road of development.

The minister had also given the assurance that the powers of the councils would be wider than those of ordinary local authorities because certain matters such as education, administration of justice and community protection were also included in the act, and that further functions could be transferred to the councils in due course as they made progress. — Sapa

Vote against Govt policy — church paper

By ROY DEVENISH

WHITE Methodists in South Africa have been called upon to use their vote in the General Election to express a clear rejection of the main pillars of Government policy.

In an editorial in the latest issue of *Dimension*, newspaper of the Methodist Church, the paper says that in effect the whites going to the polls on November 30 will really each be casting a vote on behalf of five voteless people.

The editorial says South Africa has been governed for 29 years by one party and during this time the Methodist Church has found it necessary to consistently oppose both the philosophy and the legislation which has issued from Parliament, as they have affected race relations and civil liberties.

The editorial names the Group Areas Act, the Immorality Act, population registration, job reservation, most security legislation including the Terror-

ism Act and Bantu education as some of "the cornerstones of apartheid and all the erosions of human rights".

"In its opposition the church has acted with dignity, and its judgments have not been made lightly. It has the advantage of daily contact with the feelings of the voteless who make up Methodism's (and South Africa's) majority and it has also sought to bring the word of Scripture to bear upon its statements."

The editorial adds that the warnings have been either ignored or replied to with doctrinaire answers and the consequences were upon South Africa in the form of polarisation, confrontation, world rejection and war.

"Against this background it is a mere exercise in logic to conclude that if our enfranchised Methodists are to take the concerns of their church seriously, their vote will express a clear rejection

of the main pillars of Government policy," the editorial concludes.

Although the newspaper's views are not necessarily those of the Methodist Church, the president of the Methodist Conference now being held in Benoni, Rev Abel Hendricks, made similar remarks during his official induction last week.

In the same issue, a reader, Mr J M van der Westhuizen, from Maritzburg, writes that he expects (church) leaders to condemn unfair practices and legislation, but also to abstain from condemning political parties as such.

The writer referred to an article in the May issue of *Dimension* in which Rev Hendricks condemned the cooperation between the National Party in the Johannesburg City Council and said he wanted to see the then Progressive Reform Party in charge.

(Report by Roy Devenish, 11 Leerand Centre, 29 Prince's Avenue, Benoni.)

Church wants 'nonracial properties'

Religion Reporter

A Methodist Church committee is to approach the Prime Minister, Mr Vorster, to try to get its properties registered nonracially.

Methodist 'ethnicity' criticised

Religion Reporter

Black Methodists yesterday appealed to church members to ignore the ethnic backgrounds of ministers they invited to work in their areas.

"We've always opposed the Government policy of 'divide and rule,'" the Rev J P Mangole told the annual Methodist conference. But, he said, the church's ministers were appointed on ethnic lines.

The conference resolved in Benoni that church circuits should be encouraged to invite ministers to work for them "without emphasis on ethnic considerations."

Mr Mangole said the problem was often "with us as ministers." They often worried about their children having language problems in areas away from their original homes.

This was told to the church's annual conference by the Rev Stephen Roux, secretary of the Methodist trust property department.

The appeal for non-racial registration arises from restrictions preventing blacks owning property in white areas.

Until now the Methodist conference has had a white majority — although most Methodists are black—and the deeds authorities have treated the church as a "white" body, Mr Roux explained in an interview.

But a new constitution is expected to change the situation in coming years.

OTHERS

Other churches are also interested in being recognised as nonracial for property ownership purposes.

The conference yesterday scrapped the idea of sending a letter to the State President. Earlier a proposed letter was sent for redrafting when delegates said it was not worded strongly enough.

When the letter returned for approval — drafted to be more critical on political issues — a delegate said it was "inappropriate" for a head of state.

Delegates voted to drop the letter and abandon the practice of writing to heads of state in future.

(28)

We are not pulling out, say Catholics

Star 28/10/77

Religion Reporter

A South African Catholic spokesman denied today a suggestion from London that Catholic religious orders are considering pulling out of the country.

The suggestion was made by Monsignor Bruce Kent, national chaplain in Britain of Pax Christi, the international Catholic peace movement, reports The Star's London Bureau.

Local Catholic sources said there was "no inkling" of any move by members of orders to leave the country. Nor did they know of any official consideration by any order of leaving.

"Apart from a rare individual there is no question whatsoever of members of orders leaving," said Father Dominic Scholten, secretary general of the Catholic Bishops' Conference in Pretoria.

Monsignor Kent, after an eight-week visit to South Africa, said some orders now felt there was little that could be done about the unjust social structures.

He said guerilla war in South Africa was inevitable. Some missionary orders might soon decide to pull out, but he refused to name them.

"I know there are considerations from some orders that pulling out is now the only way. South Africa is now in a state of war."

Spokesmen for orders said they had not considered leaving.

Father Albert Nolan, OP, head of the Dominican Fathers, said some members of orders, asked in private conversations whether they would stay, might express doubts.

But he knew of no official moves and the Dominicans, one-third of whom were South Africans, were deeply rooted in the country.

Father Scholten added: "There are always people expressing concern about the situation here but the situation is worse in Rhodesia and only a few individuals have left there."

Mixed City ^{C.T.} meeting allowed

28

Staff Reporter

PERMISSION to hold a multiracial public gathering in Greenmarket Square today has been granted by the Chief Magistrate of Cape Town.

A church organization, Assembly of God, has been granted permission to hold a rally which will include black singers and speakers.

The only gatherings excluded according to a notice published in the Government Gazette by the Minister of Justice, Mr Jimmy Kruger, are those of a bone fide sporting nature, indoor meetings, or gatherings expressly authorized by him or the magistrate in the district concerned.

The church meeting which will be held at 3pm will be advertised by a "walk about". Members of the church will walk around Cape Town in the morning displaying posters of a religious nature.

Speakers will talk on the reconciling effect the Gospel has in the South Africa.

An organizer, the Rev C Mitchell, said organizers were afraid political bodies might try to join the "walk about".

"Our posters will have special stamps on them. The police have said they will be in force watching what happens, our ushers and stewards will be on the look out," Mr Mitchell said.

Speakers will include Trevor Goddard, a former Springbok cricket captain, Pierre Spies, an athletics Springbok, Mr I Maswanganyi, the past chaplain of King Sobuza of Swaziland, and Mr Nicholas Bhengu, head of the international Back to God crusades.

SHOCK MOVE ON
RELIGIOUS FRONTLINE
SPARKS OFF CONTROVERSY

Take God to the guerrillas say top DRC men

*S. Tribune
6/11/77*

28

By TERRY McELLIGOTT

TOP DUTCH Reformed Church spokesmen have backed in principle moves by three major churches to minister to guerrilla forces taking part in border warfare.

So far the South African Defence Force's director of public relations, Brigadier Cyrus Smith, will only say: "Our policy is not to comment until we receive an official approach from the churches concerned."

The three churches — the Anglican, Catholic and Methodist — are also worried about being closely identified with the South African forces because of adverse reaction among their many black members.

The Methodist Church is sending a deputation to the SADF's Chaplain General to discuss the possibility of its chaplains wearing civilian clothes.

Statement

The Anglican Archbishop of Cape Town, the Most Rev. Bill Burnett, said this week the church's bishops had drawn up a joint statement which said: "We recall that the great majority of membership in the Church of the Province (Anglican) is black and that many black people find it virtually impossible to be identified with the army.

"At the same time we recognise the need to minister to all men. The church must minister pastorally both to men in the Defence Force and to those opposing it. This the Church is attempting to do."

The issue will be reviewed at the Anglican Synod of Bishops which starts at Mariannhill near Durban on Friday.

The Catholic Church in South Africa wants the maximum contact with its members "on both sides" and the minimum identification with the forces for which these members fight, says Archbishop George Daniel of Pretoria.

Problem

The problem is how to minister to men fighting against South Africa.

The Methodist Church, at its annual conference in Benoni last week, authorised a commission to consider ministering to church members in the guerrilla forces and to discuss changing the status of its military chaplains.

The moderator of the Nederduitse Gereformeerde Kerk in Natal, Dr Johannes Jordaan, said: "Christ told us to proclaim the Gospel to all men, so if there is a possibility of proclaiming it to the enemy it must — in theory — be done. But how to put it into practice is a very difficult thing."

Walk out, Catholics told

RDM 3/11/77

28

Staff Reporter

THE Catholic Defence League has called on Roman Catholics to walk out of church if priests' sermons become "political."

The league which has disagreed with decisions taken by the Catholic bishops in the past, produces a newsletter called "Candidus".

An article in the October issue says: "We do not plan to start an extensive correspondence as we have neither the time nor the opportunity. Our task will be to alert Catholics and persuade them to ask questions.

"If, for example, the sermon is political, go to the

priest afterwards and put your criticism forward politely. If that does not help, walk out in a dignified way the next time."

The bilingual newsletter, which bears no signature, then suggests that the chairman of the Southern African Catholic Bishops' Conference, the Most Reverend Joseph Fitzgerald, should have been asked why he did not wait for the results of the inquiry before he "joined the choir of liberal protestors over Steve Biko's death."

He should also have been asked why he had remained silent when Detective Sergeant Leonard Nkosi was "gunned down in his

sleep with an automatic weapon."

Accompanying the news letter is a blue sheet, stamped with a Pretoria address and entitled "What do you know about South Africa?"

Such questions as: "Do you know — the first whites settled in South Africa in 1652. 30 years later the various large tribes immigrated from East and Central Africa?" appear on the leaflet.

Archbishop Fitzgerald was not available for comment yesterday. It is understood the bishops will issue an important statement relating to the newsletter, tomorrow.

Prof tells of the racists in pews

Mercury Reporter

THERE was a hard core of racists in church congregations and curious things were happening among Christians in South Africa, Professor L. Schlemmer, of the University of Natal, said yesterday.

Prof. Schlemmer, who heads the Centre for Applied Social Science at the university, was addressing a symposium attended by some 30 clergymen in Durban yesterday.

He was speaking on the guidance ministers of religion could give their parishioners on election issues.

He said "moderately committed Christians were found to be highly racist in their attitude while sincere Christians were not racist." Atheists were also not racists.

Prof. Schlemmer spoke on current trends in White political thinking and warned ministers not to preach "moralising sermons which put peoples' backs up" because the listener inevitably found a counter argument to justify his own view.

The results of surveys carried out by Prof Schlemmer showed that since 1974 there had been a marked swing to the National and Progressive Parties and that it was evident from these surveys that "a clear pattern has emerged indicating that the National Party and the Progressive Federal Party each have about one third of the votes."

He said the swing to the National Party by English speakers was more pronounced in Natal than in any other province. According to Prof. Schlemmer upper middle-class voters were likely to vote for the PFP, middle-class voters would choose the NRP while the NP would draw support from all sections of the electorate.

Rapport 4/12/77

KOM KYK

Hollandse Gereformeerdes wil ,indringende gesprek' voer

Deur Ons Korrespondent

UTRECHT
DIE moderamen van die Gereformeerde Sinode van Nederland het besluit om 'n uitnodiging deur die NG Kerk se Breë Moderatuur te aanvaar en 'n afvaardiging van ses mense na Suid-Afrika te stuur.

Die afvaardiging besoek die Republiek in Januarie. Gedurende hul verblyf van twee weke sal hulle ook met die jonger NG Kerke, die Gereformeerde Kerk en die SA Raad van Kerke kontak maak. 'n Besoek aan dr. Beyers Naudé word ook beoog.

Voordat die uitnodiging aanvaar is, het die Nederlanders eers goedkeuring gevra van onder andere die SA Raad van Kerke en dr. Allan Boesak, invloedryke jong predikant van die NG sendingkerk wat onlangs in Kampen afstudeer het. Dr.

Boesak se reaksie was glo dat hulle kan kom — solank hul 'n „goeie boodskap” met hulle saambring.

Die algemene sinode van die Nederlandse Gereformeerde kerke het verlede jaar, ná 'n ultimatum van die NG Kerk, sy amptelike steun aan die anti-rassismefonds van die Wêreldraad van Kerke teruggetrek. Die fonde skenk o.m. geld aan

„vryheidsvegters” in Suider-Afrika. 'n Onlangse poging om die besluit ongedaan te maak, het misluk.

Die sinodevoorsitter, ds. C. Mak, het hom ten tyde van die aankondiging egter gedistansieer van die onlangse besoek van 'n afvaardiging van die Gereformeerde Bond aan Suid-Afrika. Die afvaardiging

het tot die teleurstelling van vele linksgesinde Gereformeerdes 'n verslag uitgebring wat positief is teenoor blanke Suid-Afrika.

Een van ds. Mak se besware teen die Gereformeerde Bond is dat hy nie krities genoeg teenoor apartheid staan nie. Op 'n vraag het hy egter toegegee dat hy sy onlangse inligting oor die Suid-Afrikaanse beleid slegs van die pers kry.

Die NG Kerk se uitnodiging is juis gerig nadat die Gereformeerde moderamen op 'n „indringende gesprek” oor rasseverhoudinge en onderlinge bande aangedring het.

Die hemel is ver weg...

Groeiende swart kerke begaand oor behoeftes van hierdie wêreld

NET bietjie meer as 'n jaar gelede is ek genooi om in Umtata se swart woonbuurt 'n vergadering van swart predikante toe te spreek. Hoewel hulle almal van die sogenaemde „historiese” kerke was (met geskiedkundige wortels in die buiteland) was ons saam om die program van teologiese opleiding te bespreek wat ek aan die begin was met leiers van die onafhanklike Afrika-kerke (African Independent Churches).

Terwyl ek praat, het die gehoor afsydiger geword en uiteindelik het een man opgestaan om te sê: „Hierdie mense moenie opgelei word nie, hulle moet bekeer word.”

Wanneer ek, soos dikwels gebeur, by 'n AIC-erediens preek, begin ek gewoonlik deur myself bekend te stel. Ek sê ek bekwaam my vir die Christelike bediening in Amerika, waar Christus se kerk in 'n ernstige

toestand van verval is. Ek onderskei tussen die „boodskap van die Woord”, wat Westerse Christene ten koste van die „boodskap van die gees” oorbeklemtoon het.

Mense knik instemmend as ek sê dat ek nou in Afrika is om my kennis van Gods woord te deel met die mense van die onafhanklike kerke wat vir my kan leer in verband met Gods gees. Wie is hierdie kerke

bevolking van Suid-Afrika is. Die kerke met uitsluitend swart predikante en lidmate, strek oor die ganse spektrum van kerklike styl.

Sommige denominasies is nie groter as 'n gemeente van dertig mense nie, met 'n styl van aanbidding wat geheel en al vreemd is vir die gemiddelde wit Christen.

Ander groepe kan so groot wees soos die Zion Christian Church met

Deur

DAVID MESENBRING,
jong Amerikaanse Lutheraan
wat vanjaar in SA in diens
van die swart „independente”
kerke gewerk het

en waarom die beroering oor of hulle Christelik is of nie?

In sy klassieke studie van 1948 het Bengt Sundkler van die AIC geskryf: die sinkretistiese sekte word die brug waarvoor Afrikane teruggevoer word na die heidendom.

Byna dertig jaar lank het skrywers Sundkler se tema herhaal en dit het nou 'n prominente so nie oorheersende siening van die onafhanklike kerke geword. Maar as 'n oordeel is dit ewe misleidend as wat dit mank gaan aan objektiwiteit.

Eers heel onlangs het 'n deeglike studie van die beweging uiteindelik in druk verskyn: Martin West se Bantu Bishops and Prophets.

Hierdie sosiale antropoloog aan die Universiteit van Kaapstad ken-skets die beweging as een wat onderskei tussen die Bybelse boodskap van die Christelike godsdiens en die sendelinge wat die boodskap gebring het.

West glo klaarblyklik dat die onafhanklike kerke 'n poging verteenwoordig om die Christelike godsdiens te bevry van die kulturele toolsels wat die sendelinge saamgebring het.

omtrent 'n kwartmiljoen aanhangers. Sommige kerke is, wat organisasie en liturgie betref, baie op die lees geskoei van die historiese kerke waaruit hulle ontstaan het. Ander dienste is radikaal anders.

Vir my was dit tipies om twintig, dertig volwassenes en kinders aan te tref in 'n klein kamer of motorhuis. Daar is dikwels 'n trom om die lewendige handgeklap en die dreunsang te begelei. Op baie voorleesings uit die Bybel sal kort preke uit die vuis

Christelike kerk was nog altyd sy funksie as 'n gemeente.

En dit is die onafhanklike kerke in die sterkste moontlike sin van die woord. 'n Gemeente van 'n stuk of 25 volwassenes tree op soos 'n uitgebreide (extended) familie vir swartmense wat by die veranderinge van 'n stadsbestaan probeer aanpas. Die hegte gemeente-struktuur, die deel van mekaar se inkomstebronne, die steun in 'n tyd van emosionele behoefte. Dis almal maniere waarop die gemeente 'n hegte familie-eenheid word om sy lidmate te sterk vir die moeilikhede wat 'n stedelike woonbuurtbestaan vir hulle meebring.

In hierdie sin kom die AIC baie ooreen met die maatskaplike en ekonomiese patroon van die vroegste Christelike Kerk.

Die AIC illustreer 'n dubbele klem, op genesing en op gemeenskap. Die twee faktore saam bied 'n kragtige weerlegging van die klasiese apartheidsideologie. Daar is wetenskaplike gegewens oor Soweto-kerke wat aandui dat die gedeelde ervaring van genesing te word 'n gemeenskap verenig op 'n wyse wat „voldoende is om oor ander bande van taal, verwantskap, woonbuurt en agtergrond heen te sny.” (West, bl. 129.) Met ander woorde, die AIC verteenwoordig hegte swart gemeenskappe wat die grens van 'n individu se etnisiteit te

paalde stel maatstawwe van vorm of inhoud nie. Ons moet eerder vra watter simbole hulle gebruik om op daardie vrae te antwoord wat universeel was in die geskiedenis van die mensheid.

Die AIC is nie soseer Christene vanweë wie hulle sê Christus was nie ('n vraag waarom daar selfs binne die geskiedkundige kerk heftig gestry kan word), maar omdat hulle 'n mate van begrip van Christus betrek by die eeu-oue vrae omtrent die sin van die lewe.

Nou dat ek die beweging verdedig het, moet ek ook erken dat daar gewettigde kritiek is. Die splitsvermeerdering van die beweging word dikwels aangedui as sy grootste swakheid, en tereg.

Hoewel die „historiese” kerke self nie wat dit betref 'n ideale toonbeeld hier is nie, is dit waar dat dit in die AIC baie erger gaan.

Een oortuigende verklaring vir die verskynsel lê in die geleentheid vir leierskap wat die kerke bied. Dis waar dat swartmense nie veel ander geleentheid vir sinvolle leierskap het nie. So kom dit dat 'n persoon in die versoeeking kom om eie natuurlike leierskaphoedanighede te gebruik deur 'n eie kerk te stig.

Ek glo in die beginsel dat mag korrumpeer /verderf. Power corrupts. En so kom dit dat ons moet onderskei tussen sommige van die leiers en die groot gros van hul volgelinge. Hierdie is mense wat vir die grootste deel 'n lang geskiedenis van magtelosheid gehad het, selfs in hul eie swart gemeenskappe. As hulle die een of ander magsbasis vir hulleself gevestig het, raak sommige vinnig meegevoer. Dit is veral waar ten opsigte van Soweto, waar sommige wit kerkgroepe as 'n soort van sendingprojek geld en invloed aan 'n paar AIC-leiers gebied het.

Niemand weet beter as ek hoe waar die aantying is dat kwaksalwers aan die werk is in die geleedere van die AIC-leiers. Maar hoe korrup sommige van die

Hoekom groei die onafhanklike swart kerke so?

● **Is dié lidmate werklik Christene?**

● **Hoekom verkies wit huisvroue hierdie mense?**

● **Hoe staan wit beloftes van die hiernamaals teenoor die behoeftes van hierdie wêreld?**

Vir die wat minder teologies ingestel is, is die AIC bekend deur die helderleurige uniforms van blou en wit of groen en wit wat elke Sondagmiddag in die strate van SA stede te sien is. As 'n mens op 'n plaas woon, herken jy hulle aan die tromme wat elke Saterdag nag deur dag toe dreun.

Lede van die onafhanklike kerke is uitgesproke en trots oor 'n geskiedenis wat byna honderd jaar terug strek. Hulle sê goed opgeleide swart predikante van die historiese kerke het eenvoudig net moeg geword van wit leierskap wat: a) rassisties was; en b) gesag gekry het waar dit klaarblyklik minder ervare was.

Senior swart predikante (van wie sommige in die buiteland opgelei is) is dikwels onder die toesig geplaas van 'n wit knaap van 20 wat reguit uit die kweekskool na hulle gestuur is.

Vandag behels die beweging tussen 3 000 en 4 000 kerke, met 'n ledetal wat omtrent 'n kwart van die algehele swart

volg. Miskien word 'n geloofsbelydenis en die Onse Vader gebruik en omtrent elke diens sluit af met die een of ander ritueel van genesing.

Genesing is 'n basiese bestanddeel in omtrent enige onafhanklike kerk. Dis die rede hoekom iemand hom by 'n bepaalde kerk aansluit. Die suksesvolste kerke het 'n Profeet wat geloofsgenesing doen. Hierdie Profeet, gewoonlik 'n vrou, is gedurende die week beskikbaar vir private konsultasie. Gedurende die diens sal sy en die Bis-kop of hoof-predikant hande lê op lede van die gemeente en spesiale heilige water aan hulle voorsien om te drink. Sowel hierdie „direkte” en „indirekte” soorte genesing is belangrik vir die AIC-opset.

Selfs 'n kerkverband wat nie baie groot is nie, sal sy lidmate onderverdeel in klein gemeentes.

Hierdie beweging het fenomenale groei ervaar eenvoudig omdat dit in diep gevoelde menslike behoeftes voorsien.

Die wese van die

bowe gaan.

Hulle dien as bewys dat die Christelike geloof 'n krag is wat sterk genoeg is om etniese verskille tot gemeenskaplike harmonie te omskep. Verre daarvan daan dat hulle vernietig word, word individuele kulturele erfenisse verryk met 'n nuwe lewenskragtigheid as gevolg van hierdie wisselwerking.

Lidmate van „historiese” kerke vra my dikwels of die AIC-mense werklik Christene is. Dis ongetwyfeld vanweë die radikaal verskillende lewenstyle van die verskillende soorte kerke. Maar die vraag lyk vals. Elke verskillende Christelike gemeenskap in elke verskillende tyd-stip van die geskiedenis het sy eie besondere klem gehad. Selfs die Rooms-Katolieke Kerk wat so lank dieselfde liturgie gehad het het nou verander.

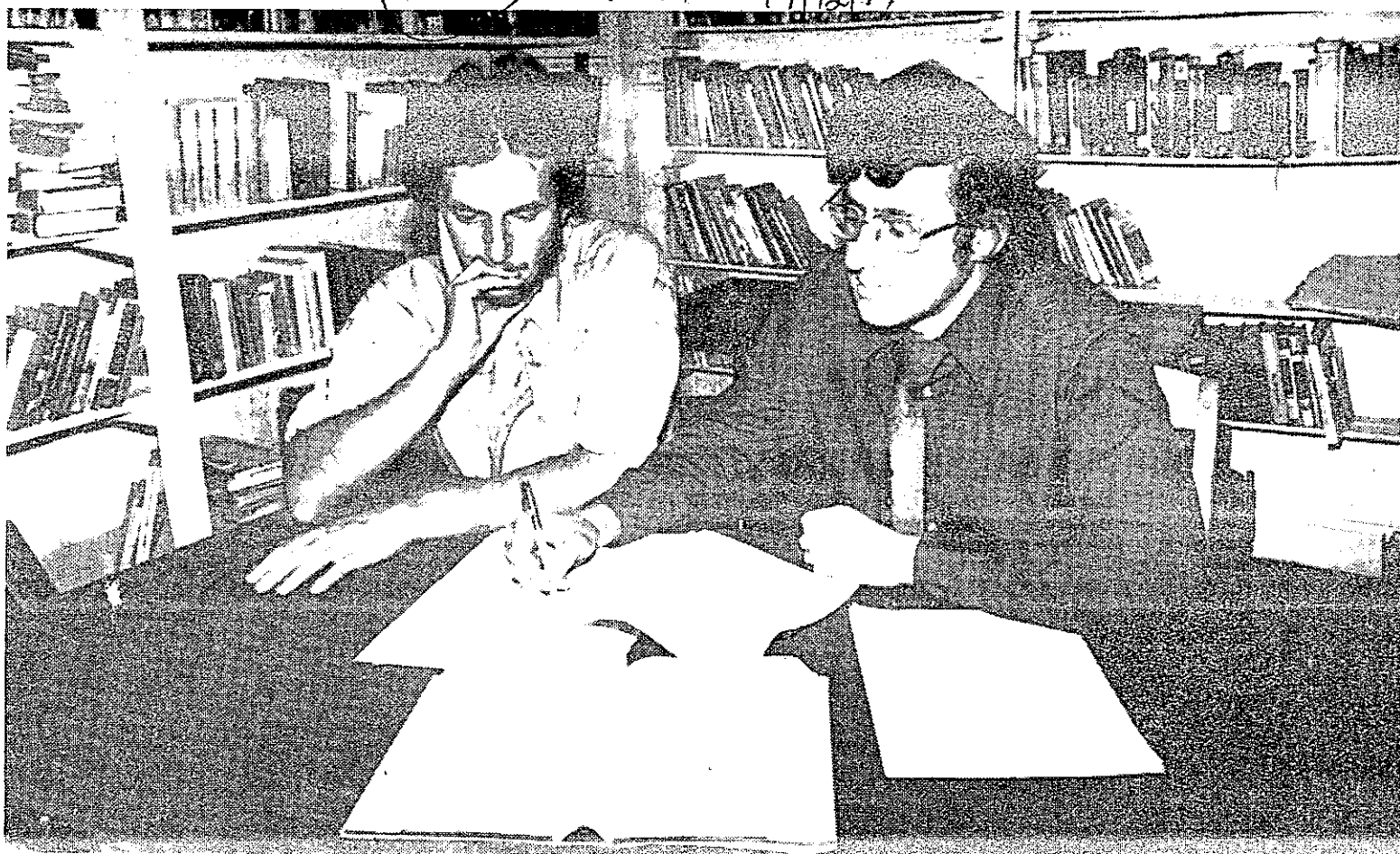
Wat leer betref, is die geloof van die kerk in voortdurende evolusie. Ons kan dus nie iemand se Christelikheid beoordeel volgens enige be-

leiers ook al is, so groot is die integriteit van die gewone liede van hierdie groot beweging.

Ek hoor huisvroue in Johannesburg se noordelike voorstede het 'n sterk voorkeur vir AIC-lidmate as huisbediendes. Die Zionite, veral, geniet wye agting vir hul persoonlike integriteit. 'n Diepe geestelikhied en 'n sin van sterk, sedelike toewyding aan die Christelike geloof kenmerk die lewens van hierdie mense.

Of ons bymekaar kom in 'n motorhuis in Sowto of 'n rondawel op die Transkeise platteland, ek tref altyd Christene aan wat hul Bybel ken en die hele week lank daarvolgens lewe. Hul geloof kom my as lewend voor terwyl blankes en die swartes van die historiese kerke my nie roer nie.

Sedert Sundkler worstel wit navorsers om die fenomenale groei van die kerke te begryp. Juis nou dat die ledetalle van die „historiese” kerke aan die afneem is onder swartes, groei hierdie



Tony Russell, left, and fellow Loft worker, John Child work on aspects of the Koinonia declaration in Germiston.

By CHRIS FREIMOND
THE Koinonia declaration, published last month by Calvinists from Germiston and Potchefstroom, seemed to mark the start of a dynamic new Christian consciousness in South Africa, one of the proposers, Mr Tony Russell, said this week.

Mr Russell, who heads a Germiston-based reformational study group known as The Loft, believes the declaration has created a basis on which to build a bridge between black and white consciousness in this country.

The need for such a bridge had never been greater, he said. Since the election last month the two opposing consciousnesses had consolidated and become more polarised.

"I see the consciousness that has arisen from the declaration as the only true consciousness that will bring God's shalom (peace) to this country.

"It is a consciousness of Biblical tough-mindedness meant not only for the intellectual but also for the peasant. It is consciousness with sandals on.

"It aims at reconciliation and not confrontation. As I see it black and white

Bid to stop SA's racial polarisation

consciousnesses fall into the trap of being too-confrontation orientated through the consolidation of self interests," he said.

Because the Koinonia declaration was neither racially nor ideologically motivated it was able to stand like a David between two opposing Goliaths.

"Its source being of God demands that it be faithful to His Word alone.

"The declaration was purposely issued shortly

before the election to provide Biblical pointers for policy evaluation, though it stood for no particular political party.

"Although it had the initial function of awakening Christians to some of God's demands for just politics on the eve of the election, it now stands as an historical fact that is impossible to overlook in any further debate on South African consciousness.

"The way is now open

White consciousness had shifted from its Biblical base to development within white Nationalist parameters, he said.

"Calvinism in South Africa has unfortunately been seduced into a powerless position within white politics thus making it a caricature of true Calvinism.

"I see as a major obstacle in developing the new consciousness the tremendous pressure that could emanate from those groups that use theology to justify their civil religion.

"While black consciousness, like its white counterpart, is racially exclusive, it appears as far more of a gut reaction by the blacks each of whom is the embodiment of the consciousness. It has yet to take on a firm theological form.

"Because of this, black consciousness is extremely fluid and difficult to reason with.

"We already have strong backing from highly respected and influential people and our task is now to call on the great mass of Christians to be faithful to their beliefs and to Christ's words: 'Come follow me'," he said.

Concern over lack of religion in politics

Staff Reporter

THE Koinonia Declaration was drawn up by Christians of a reformational (Calvinistic) conviction.

The declaration stemmed from multi-racial discussions held at the Koinonia conference centre in Johannesburg.

The conference found that the real significance of Calvinism in South Africa was not always given adequate expression, often being confused with other ideologies, especially in politics.

The participants were also concerned about the fact that there were no political parties in South Africa that gave expression to the implication of Biblical beliefs, or which tried to implement them in day-to-day politics.

The declaration called on the Government to:

- Abolish statutory prohibitions which impede free dealings between people of different races.
- Grant equal political and economic opportunities to all races.
- Give all racial groups a chance to voice their opinions about the proposed constitutional changes.
- Scrap the Immorality Act.
- Revise the Prohibition of Political Interference Act.
- Honour freedom of speech and of the Press more scrupulously.
- Inform the public more fully about security matters such as the recent bannings and detentions.
- Allow detainees greater privileges.
- Institute all possible judicial means to avoid another Biko case.
- Introduce a Bill of Rights.

Church ^{STAR}
workers ^{20/12/77}
⁰²⁸
~~workers~~
must leave

The Government has refused permission for two highly regarded German church workers to continue working in South Africa.

The Rev W Lauer and Miss Elizabeth Fry worked for the Evangelical Lutheran Church in Southern Africa (Elcsa) in Newcastle, Natal, and in the Pretoria area respectively.

The EcuNews Service reports that the church's general secretary, Mr I G Khutsoane, said that the church was "shocked at this arbitrary action by the Government."

The church said Mr Lauer and his wife received a letter from the Department of the Interior, dated December 2, saying their residence permits would not be extended after December 31.

Miss Fry also received a letter saying her temporary residence permit had been extended to December 31.

In effect, reported EcuNews, this meant she had to be out of the country by the end of the year. She had been asked by Elcsa to stay for another three years.

Transkei ban on top S.A. church

Metax Mercury 13/1/78.

UMTATA — The Methodist Church of South Africa is to be banned in Transkei and the Methodist Church of Transkei will be formed in its place because certain clergy in the church were opposed to the independence of Transkei, the Prime Minister Chief Kaiser Matanzima announced here yesterday.

Speaking at a Press conference, Chief Matanzima said he had read in the Methodist Church newsletter, The Dimension, that a conference of that church, held in Benoni last October, had decided to discontinue sending messages of goodwill and loyalty to the State President of South Africa because it would involve sending similar messages to the Transkei President.

This would, according to the newsletter, militate against the views of the Methodist clergy who were opposed to, and did not recognise, the independence of Transkei.

In a statement released during the Press conference, Chief Matanzima said the Transkei Cabinet had resolved to pass a law through Parliament banning the Methodist Church of South Africa in Transkei.

An Act would also be passed to establish the Methodist Church of Transkei which would have circuits in Transkei and in South African work centres where Transkeians were employed.

Interfering

"The decision the Government has taken only concerns the Methodist Church of South Africa and will have no bearing whatsoever on the other churches in Transkei.

"The Government has no intention whatsoever to interfere with the religious activities of its subjects, but has a duty to protect the integrity and dignity of the Head of State, government and the people of Transkei," Chief Matanzima said.

It was clear, he said, that the Methodist Church of South Africa was taking instructions from the World Council of Churches, which had openly declared its opposition to the recognition of Transkei.

Messages

The newsletter also said the practice of sending messages of goodwill to the South African President was being discontinued because of difficulties arising out of the complex political situation in southern Africa.

Chief Matanzima said members of the Methodist Church of South Africa would be expelled from Transkei. The church had its biggest following among Transkeians throughout South Africa.

Reacting to the proposed banning, a leading British Methodist said in London the move was a "comic opera development," within the overall tragedy of South Africa.

The Rev. Dr. Colin Morris, General Secretary of the British Methodist Churches' overseas division, said in a statement: "It is highly appropriate that a phoney state like the Transkei should try to establish a phoney church.

Church leaders in Natal said yesterday that a "State take-over of the Church was almost unprecedented in recent times."

Durban's Catholic Archbishop Denis Hurley said that if the Transkei Government tried to enforce the measure it "would evoke a lot of opposition not only from Methodists."

The Reverend Ken Hallowes, Bishop Suffragan of Natal, also promised the support of the Anglican Church.

Laasen de Aguiar, R. M. S.

1977
Course of Study : BA/Perf
Dip.S&D
Year of Study : 3
Candidate

"We will do everything we can to lend support. We will stand by them. It is horrifying when the State interferes in church matters like this.

But he added that it has been "silly" of the Methodist Church to make the statement which had provoked the banning.

The chairman of the Methodist Natal Coastal District, the Reverend Dr. D. C. Veysie, said he was "very sorry to hear about this," but would not comment further until the church's ruling body had made a decision.

The Reverend Cyril Wilkins, secretary of the Methodist Conference — the church's ruling body — said last night that the church had not had time to formulate a reaction to the Transkei Government's move.

He said the church had heard only last week that the article in the newsletter had "caused displeasure" in Umtata.

There were over 160 000 Methodists in Transkei at the last census in 1976, a church spokesman said.

Methodists to seek talks on Kei split

8/13/78

28

The Rev Abel Hendricks, head of the Methodist Church in Southern Africa, said in Cape Town today he will seek an interview with the Prime Minister of Transkei, Chief Kaiser Matanzima, on Transkei's stated intention to ban the church.

His decision to press for legislation enabling the establishment of a separate Methodist Church of Transkei was prompted by complaints by Transkei Methodists that the church was insulting the dignity of the Head of State.

Mr Hendricks called an emergency meeting of the chairman of the 11 districts of the Methodist Church to be held in Johannesburg on Monday morning to discuss the issue.

"Because I believe it is a major issue affecting the church in southern Africa we must put our heads together and make some response," he said.

"Regretfully, up to this point there has been no official consultation or communication between the Transkei Government and myself. I am seeking an interview with the Prime Minister of the Transkei as soon as possible after Monday's meeting."

The takeover of hundreds of thousands, possibly millions, of rands worth of church property by a Government-created Methodist Church of Transkei is involved.

The SA Council of Churches today called on Transkei to reconsider its decision.

Mr John Rees, acting general secretary of the SACC, rejected the reasons for the action given by Transkei.

Chief Matanzima had indicated his displeasure with a report that some clergy at the church's last annual conference were unhappy about the possibility of recognising Transkei.

"It must be a long time since a head of state has dissolved a church," said the Reverend Peter Storey in Johannesburg.

"The church is bigger than any state," he added.

"PHONY STATE"

The decision has been attacked by Dr Colin Morris, general secretary of the overseas division of the British Methodist Church.

"It is appropriate that a phony state like Transkei should try to establish a phony church," he said.

Chief Matanzima said from Umtata today the decision would be fully supported by the mass of Methodist members in the territory.

ARGUS 13/1/78

Church's bid to see Matanzima



The Rev Abel Hendricks

The Argus Religious Affairs Correspondent

THE Methodist Church is seeking an urgent interview with Chief Kaiser Matanzima, on his decision to ban the Methodist Church of Southern Africa.

Chief Matanzima said in Umtata he intended to ask for legislation to establish a separate Transkei Methodist Church.

He said his decision was prompted by complaints by Transkei Methodists that the church was 'insulting the dignity of the Head of State.'

In Cape Town today the Rev Abel Hendricks, president of the Methodist Conference of Southern Africa, said he was seeking an interview with Chief Matanzima.

In the meantime he has called an emergency meeting of the 11 districts of the Methodist Church, to be held in Johannesburg on Monday morning to discuss the issue, he said in Cape Town today.

Major issue

Mr Hendricks, who is President of the Methodist Conference of Southern Africa, said he had invited the chairman of the Clarkebury District (Transkei) of the Methodist Church, the Rev Ferrier Fikeni of Mount Frere, and the secretary of the district, the Rev Thomas Mbabane of Umtata, to the meeting.

'Because I believe it is a major issue affecting the church in Southern Africa, we must put our heads together and make some response,' he said.

'Regretfully, up to this point there has been no official consultation or communication between the Transkei Government and myself. I am seeking an interview with Chief Matanzima as soon as possible after Monday's meeting.'

Takeover

Mr John Rees, acting general secretary of the South African Council of Churches, said today: 'We are shocked by the announcement yesterday that Transkei intends to ban the Methodist Church of South Africa.'

The takeover of possibly millions of rands worth of church property by a Government-created Metho-

(Continued on Page 3, col 4)

Masses will back ban, says chief

The Argus Correspondent

DURBAN. — Paramount Chief Kaiser Matanzima, Prime Minister of Transkei, claimed that the shock decision to ban the Transkei circuit of the Methodist Church of South Africa would be fully supported by the mass of Methodist members in the territory.

Speaking from Umtata, Chief Matanzima said his decision to press for legislation enabling the establishment of a separate Methodist Church for Transkei was prompted by complaints by Transkei Methodists that the church was insulting the dignity of the head of State.

Yesterday he cited the recent decision of the Methodist Church conference not to send a message of goodwill to the Transkei head of State as grounds for his action.

Chief Matanzima emphasised today that the Methodist Church, as such, had not been banned but enabling legislation would be pushed through Parliament so that a separate Transkei Methodist Church could be established.

WORSHIP WARNING

Methodist members in Transkei who wished to continue their ties with the South African church would have to worship at churches outside Transkei, he warned.

'The decision of the Church was clearly political. If they want to be in politics, then they will be treated as if they were in politics,' he said.

The Rev Cyril Wilkins, secretary of the Methodist Church in South Africa, said that the decision not to send greetings was purely incidental to the main debate of the assembly. It was a pity the Prime Minister had taken it personally.

(Dem., So.)	72
1.U.)	39

Methodist crisis meeting over ban

Kaiser bans Methodist Church

28



UMTATA — In a shock move yesterday the Prime Minister of Transkei, Chief Kaiser Matanzima, banned the Methodist Church of Southern Africa in Transkei.

The Methodist Church of Transkei will be formed in its place.

Chief Matanzima, who is a staunch Methodist and a lay preacher, said the reason for the move was because certain clergy in the church were opposed to the independence of Transkei.

Speaking at a press conference, Chief Matanzima said he had read in the Methodist Church newsletter, *The Dimension*, that a conference of the church in Benoni last October, had decided to discontinue sending messages of goodwill and loyalty to the State President of South Africa because it would involve sending similar messages to the Transkei President.

This would militate against the views of the

Methodist clergy who were opposed to and did not recognise the independence of Transkei according to the newsletter.

In a statement released during the press conference, Chief Matanzima said the Transkei Cabinet had resolved to pass a law through Parliament banning the Methodist Church of South Africa in Transkei. An Act would also be passed to establish the Methodist Church of Transkei which would have circuits in Transkei and in South African work centres where Transkeians were employed.

"The decision the Government has taken only concerns the Methodist Church of Southern Africa and will

have no bearing whatsoever on the other churches in Transkei.

"The Government will summon a meeting next month of all superintendents of the said church in Transkei for a discussion of the ways and means of taking over the assets and liabilities of the church in Transkei, and taking control by drawing up a constitution for the church.

"The Government has no intentions whatsoever of interfering with the religious activities of its subjects, but has a duty to protect the integrity and dignity of the Head of State, Government and the people of Transkei," Chief Matanzima said.

It was clear, he said, that the Methodist Church of Southern Africa was

taking instructions from the World Council of Churches which had openly declared its opposition to the recognition of Transkei.

Chief Matanzima said members of the Methodist Church in Southern Africa would be expelled from Transkei.

He appealed to Methodists in Transkei to be calm and continue their services as if nothing had happened.

A former president of the Methodist Church of Southern Africa, Dr Alex Boraine, the Progressive Reform Party MP for Pinelands, said: "I think it is nothing short of a tragedy that Chief Matanzima should have acted so drastically to have banned the church in Transkei.

"Whatever the reasons advanced for his actions, it is regrettable in the extreme that the Prime Minister could not have discussed this with the leadership of the Methodist Church before acting so finally."

In London, the general-secretary of the British Methodist Churches, overseas division, the Rev. Dr Colin Morris, said the banning was a "comic opera development" within the overall tragedy of South Africa.

He said in a statement: "It is highly appropriate that a phoney state like Transkei should try to establish a phoney church.

"History proves that no state can either destroy a church nor create one." — DDC-SAPA.

Get out of church blacks are told

Star 13/1/78

West Rand Bureau

Mourners were "terribly upset" when a group of blacks attending the funeral service of their "old master" at the Nederduits Hervormde Kerk in Krugersdorp, were asked to leave the church yesterday.

The service, for Mr B Wheeler, an elderly farmer of Tarlton, who died on Tuesday after a lengthy illness continued after the "ambarrassing incident."

The Reverend G C van Staden, who conducted the service in the church, said he did not wish to discuss the matter.

A close friend who does not want to be named said that Mr Van Staden had already started the prayer service when he looked around the church.

"The group of about 15 blacks was sitting quietly at one side of the church and doing no harm to anyone."

"The minister then left the pulpit and signalled to one of Mr Wheeler's sons and they went together to a room in the back of the church.

"They returned and another son of Mr Wheeler was called, there was whispering.

"Soon afterwards, one of the old black men who had a Bible was called

aside and then he whispered to the other blacks and they all filed out of the church."

The friend said, "it was terribly upsetting as they were workers from Mr Wheeler's farm."

A mourner said other mourners were obviously shocked and embarrassed and some said afterwards that they were disgusted by the incident.

Another mourner said that the action clashed with the teachings of the Christian religion and the Bible and deplored the incident.

A family friend said that the black mourners had been with the family for years and wanted to pay their last respects to their "old master" to whom they were devoted.

Slave states

Free states and territories

Open to settlement by principle of popular compromise 1850

Open to settlement by principle of popular compromise Kansas-Nebraska Act, 1854

Boraine condemns move

DR ALEC BORAINE, MP for Pinelands and a former president of the Methodist Conference of Southern Africa, said last night the ban was "tragic". "One of the strengths of the church is that it crosses boundaries - the Methodist Church of Southern Africa includes Mozambique - providing reconciliation across all forms of racialism and tribalism."

He saw it as a negative step and felt it sad that Chief Matanzima had acted so drastically, rather than discussing the matter with the church's leadership. The Methodist Church headquarters in London yesterday reacted strongly to reports from South Africa that Chief Kaizer Matanzima wants to set up an independently structured Methodist Church in

Transkei. Dr Colin Morris, general secretary of the overseas division of the British Methodist Church said: "It is entirely appropriate that a phoney state like the Transkei should try to establish a phoney church. "This is just the latest scenario in the comic opera developing within the overall tragedy of South Africa," he added.

Matanzima plans Methodist ban

UMTATA. - The Methodist Church of South Africa is to be banned in Transkei and the Methodist Church of Transkei will be formed in its place because certain clergy in the church were opposed to the independence of Transkei, the Prime Minister, Chief Kaizer Matanzima, announced yesterday.

Speaking at a press conference, Chief Matanzima said he had read in the Methodist Church newsletter, The Dimension, that a conference of that church, held in Benoni during last October, had decided to discontinue sending messages of goodwill and loyalty to the State President of South Africa because it would involve sending similar messages to the Transkei President.

This would, according to the newsletter, militate against the views of the Methodist clergy who were opposed to and did not recognize the independence of Transkei.

In a statement released during the press conference, Chief Matanzima said the Transkei cabinet had resolved to pass a law through Parliament banning the Methodist Church of South Africa in Transkei.

An act would also be

passed to establish the Methodist Church of Transkei which would have circuits in Transkei and in South African work centres where Transkeians were employed.

"The decision the government has taken, only concerns the Methodist Church of South Africa.

"The government will summon a meeting next month of all superintendents of the said church in Transkei for a discussion of the ways and means of taking over the assets and liabilities of the church in Transkei, and taking control by drawing up a constitution for the church.

"The government has no intention whatsoever to interfere with the religious activities of its subjects, but has a duty to protect the integrity and dignity of the head of state, government and the people of Transkei," Chief Matanzima said.

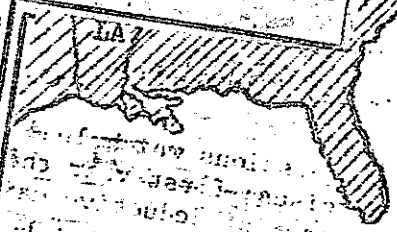
He said the recognition of the churches was enshrined in the Transkei Constitution Act.

This had been provided for in the preamble to the Act.

It was clear, he said, that the Methodist Church of South Africa was taking instructions from the World Council of Churches which had openly declared its opposition to the recognition of Transkei.

Chief Matanzima said members of the Methodist Church in South Africa would be expelled from Transkei.

The church had its biggest following among Transkeians throughout South Africa. He appealed to Methodists in Transkei to be calm and continue their services as if nothing had happened.



Lincoln
Douglas (Dem., No.)
Breckinridge (Dem., So.)
Bell (Con.U.)

12
1,383
72
848
39
593

Transkei

ban on

top S.A.

church

Metac Mercury 13/1/78

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Interfering

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The Reverend Ken Hallows, Bishop Suffragan of Natal, also promised the support of the Anglican Church.

"We will do everything we can to lend support. We will stand by them. It is horrifying when the State interferes in church matters like this.

But he added that it has been "silly" of the Methodist Church to make the statement which had provoked the banning.

The chairman of the Methodist Natal Coastal District, the Reverend Dr. D. C. Veysie, said he was "very sorry to hear about this," but would not comment further until the church's ruling body had made a decision.

The Reverend Cyril Wilkins, secretary of the Methodist Conference — the church's ruling body — said last night that the church had not had time to formulate a reaction to the Transkei Government's move.

He said the church had heard only last week that the article in the newsletter had "caused displeasure" in Umtata.

There were over 160 000 Methodists in Transkei at the last census in 1976, a church spokesman said.

1977
Course of Study : BA/Perf
Year of Study : Dip.S&D
Candicate : 3
Lassen de Aguiar, R. Mire

Church head to see Kaiser?

JOHANNESBURG — The president of the Methodist Conference, the Rev Abel Hendricks, plans to see the Transkei Prime Minister, Chief Kaiser Matanzima, in an attempt to dissuade him from "nationalising" the Methodist Church in Transkei.

"I have set the wheels in motion to seek a personal interview with the Prime Minister of Transkei," Mr Hendricks said yesterday.

It was one of two moves planned by Mr Hendricks to avert a threat by Chief Matanzima to ban the Southern African Methodist Church from Transkei and replace it with a Transkei Methodist Church.

The second was to hold a special chairman's meeting of the Methodist Church in Southern Africa in Johannesburg on Monday to discuss the threat.

Among those invited to the special meeting are two Transkeians — the Rev Ferreier, chairman of the Clarkebury Synod which serves in Transkei, and the Rev Thomas Mbabane, secretary of the synod.

Mr Hendricks said: "We will have to work out the implications of the threat and make some sort of response. But so far all we have to go on are press reports."

The threat was sparked by a Methodist conference decision not to send messages of goodwill to Southern African heads of state, which Chief Matanzima interpreted as being prompted by the desire to avoid sending one to the Transkei President.

Mr Hendricks denied his church had discontinued this custom because it did not recognise Transkei.

He said the custom was dropped "because things are getting more and more involved as more and more states are created."

Mr Hendricks also denied that the Methodist

Church was opposed to Transkeian independence. "In our church no decision or vote was ever taken and no survey of opinions ever conducted on Transkeian independence."

He said any misunderstanding between his church and the Transkei Government could have been cleared if it had contacted him.

"But we did not even receive an official notification of Chief Matanzima's intentions. All we know is what we have learnt from the news-media."

The Methodist Church is easily the largest church in Transkei, where one in every four inhabitants is a Methodist. The church has been in Transkei for more than 150 years.

With about 70 ministers of religion operating in Transkei, the Methodist Church has substantial assets in Transkei — particularly in the field of education.

Chief Matanzima has threatened to confiscate its assets and hand them over to the proposed Methodist Church in Transkei and to expel any clergymen who refuse to join the proposed new church.

The clash with the Methodist Church comes less than three years after a confrontation with the Anglican Church in Transkei.

In March, 1975, Chief Matanzima threatened to expropriate St Bede's Theological College in Umtata unless it evicted the Federal Seminary from its premises. — DDC

Methodist leader moves to avoid ban in Transkei

THE METHODIST CHURCH of Southern Africa will hold an emergency meeting in Johannesburg on Monday to discuss the threat to ban it from Transkei and replace it with a Transkei Methodist Church.

This is one of two moves planned by the President of the Methodist Conference of Southern Africa, the Rev Abel Hendricks, to dissuade the Transkei Government from acting against it.

The other move is an attempt by Mr Hendricks to see the Transkei Prime Minister, Paramount Chief Kaiser Matanzima.

"I have set the wheels in motion to seek a personal interview with the Prime Minister of Transkei," Mr Hendricks said yesterday.

The chairmen of the 11 church districts in Southern Africa have been asked to attend Monday's emergency meeting. The chairman of a Methodist Church district is the equivalent of an Anglican bishop.

Among those invited to the meeting are two Transkeians. The Rev Ferrier Fikeni, chairman of the Clarkebury

Synod which serves Transkei, and the Rev Thomas Mbabane, secretary of the synod.

Mr Hendricks said: "We will have to work out the implications of the threat and to make some sort of response. But so far all we have to go on are press reports."

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substantial assets there, particularly in the field of education.

Chief Matanzima has threatened to confiscate its assets and hand them over to the proposed Methodist Church in Transkei and to expel any clergymen who refuse to join the proposed new church.

Mr Hendricks denied last night that his church had discontinued the custom of sending letters of goodwill to heads of Southern African states because it did not recognize Transkei.

Mr Hendricks said the custom was dropped "because things are getting more and more involved as more and more states are created".

It was not intended as a form of non-recognition of Transkei.

"It is a pity that Chief Matanzima takes it personally."

16/1/78

28

1978

Church denies that Chief Matanzima was 'singled out'

(Mercury) Reporter

THE Transkei's Prime Minister, Chief Kaiser Matanzima, was not "singled out" by the decision of the Methodist Church of South Africa to stop sending messages of goodwill to Heads of State in southern Africa, a leading member of the Church said in Durban yesterday.

The Rev. Arthur Attwell, superintendent of the central circuit of Durban's Methodist Church was commenting on Chief Matanzima's intention to ban the Church in Transkei.

He attended a conference in Benoni last year at which it had been decided to discontinue sending greetings annually to all southern African Heads of State.

Mr. Attwell said Chief Matanzima had made the announcement based on a report in the Methodist Church newspaper, Dimension.

The report stated, "The State President of South Africa would no longer be receiving the loyalty greeting because it would involve sending similar messages to the Transkei President."

Affront

Mr. Attwell said the Transkei President may have been mentioned from the floor at the conference, but he said Chief Matanzima "was not singled out by the conference when the decision was taken.

"He has interpreted the report as being a personal affront, yet no other Head of State has reacted similarly," he said.

Asked why the Methodist Church had discontinued the courtesy, Mr. Attwell said the conference had decided the practice had become an "anachronism" because of the proliferation of States in southern Africa.

He also rejected Chief Matanzima's claim that the Methodist Church was taking instructions from the World Council of Churches.

CHIEF TO SEE METHODISTS

JOHANNESBURG — The Transkei Prime Minister, Paramount Chief Kaiser Matanzima, agreed to meet a three-man delegation of the Methodist Conference to discuss his threat to "nationalise" the Methodist Church in Transkei, the church announced here yesterday after an emergency meeting.

"We have already been in conversation with the Prime Minister of Transkei," a statement released after the day-long meeting said. "He is arranging for us to meet his Cabinet Ministers and thereafter will be willing to receive us."

The Methodist delegation would consist of the president of the Methodist Conference, the Reverend Abel Hendricks, the conference secretary, the Rev. F. H. T. Fikeni and a past-president, the Rev. S. G. Pitts.

Mr. Fikeni is chairman of the Clarkebury District which incorporates most of

Transkei. He was one of two Transkeian clergymen to attend the conference yesterday.

The other was the Rev. Thomas Mbabeni, secretary of the Clarkebury Synod, from Umtata.

Although some of the speakers at the conference debate had declared their unwillingness to recognise Transkei independence, the

independence of Transkei was not the issue before the conference, the statement said.

Rejecting allegations by Chief Matanzima that the Methodist Church took instructions from the World Council of Churches, the statement added: "The Methodist Church of South Africa is completely autonomous." — (Sapa.)

Matanzima agrees to talks with Methodists

The Argus Religion Correspondent

THE Prime Minister of Transkei, Paramount Chief Kaiser Matanzima, has agreed to talks between the Methodist Church and his Government in Umtata tomorrow on his proposal to establish a separate Transkei Methodist Church.

The Rev Abel Hendricks, president of the Methodist Conference of Southern Africa, said in Cape Town today the talks with members of the Transkei Cabinet were due to start at 2.30 pm tomorrow.

'We stressed, and the Prime Minister obviously appreciated, the urgency of the matter,' Mr Hendricks said.

In a statement after Monday's emergency meeting of Methodist district chairmen, the church said the decision of the 1977 Methodist Conference not to send a message of greeting to the President of Transkei had 'been unfortunately regarded as an affront.'

The statement added: 'The growing complexity of the political situation in the nation served by this church has made it more and more difficult for the conference to send letters of greeting in their traditional form. The conference, therefore decided to discontinue the practice of sending these letters.'

The Methodist Church of Southern Africa includes South Africa, South West Africa, Transkei, Lesotho, Swaziland, Mozambique and Botswana.

'We strongly reject suggestions that the Methodist Church of Southern Africa takes instructions from the World Council of Churches or any other body,' the statement said.

'This church is completely autonomous, making its own decisions in the light of its understanding of the will of God as revealed through Holy Scripture.'

(28)

Dutch split with NGK nears

Tribune Reporter

CHURCH-STATE TIES DEPRESS FACT-FINDING DELEGATION FROM HOLLAND

THE six-man Dutch church delegation that has been in South Africa for two weeks talking to religious leaders has left for Holland convinced that South Africa's racial situation is not improving and that the country has entered a particularly dangerous phase politically.

The visit has also done nothing to improve the ties between the Dutch church and the South African NGK.

It is now being suggested in church circles in Holland that these ties should be finally broken.

A senior delegation member, Dominee Cas

Mak, said in an interview: "We shall have to ask ourselves if we can maintain contacts with a church that keeps saying that apartheid does not conflict with the Gospel."

And another delegate, Professor Herman Ridderbos, said: "The attitude of the South African NGK is making it increasingly difficult to justify our links with the South African church in Holland."

The delegation will be reporting back to its synod, but none of the delegates would say this week what their recom-

mendations to the synod would be.

They will be reporting however that the racial problem has not improved.

The few minor changes that have been made to the apartheid structure are seen as cosmetic and it became clear to the delegates that the Government is not prepared to make changes to rectify the country's racial problems.

What depresses the delegation more than anything else, however, is that the NGK is too beholden to the State's race policies, in the opinion of the Dutch

ministers.

Members feel the NGK's preaching of the true message of the Bible is being hampered by its slavish adherence to the State's race policies.

Because of its close ties with State policy the Afrikaans church is not able to speak out when the human dignity of even its own members is impaired.

The delegates criticised the NGK for not speaking out clearly about bannings and detentions, particularly the banning of the Rev Beyers Naude, and feel that this omission will weigh heavily on the NGK's conscience.

Meanwhile, race relations are to be discussed next month between the NGK and a delegation of Swiss Protestants.

The delegation arrives on February 24 and consists of the executive committee of the Federation of Swiss Protestant Churches.

The Dutch and Swiss church visits are the first of a number planned by overseas groups to discuss race policies with the NGK.

Dutch Kerk group hits out over apartheid

Star
20/11/78
28

André Meyerowitz
AMSTERDAM — A Gereformeerde Kerk delegation, back in Holland after a South African visit, has hit out strongly at the white Ned Geref Kerk's support for apartheid.
The delegation, led by its chairman the Revs S. Mak, returned home over the weekend expressing indignation and sorrow over its talks in South

Africa.
Mr Mak said the Ned Geref Kerk had aligned itself closely with apartheid policy and could not be budged. "We think it should distance itself from the Government and be much more critical and prophetic," he said.
According to Mr Mak, Holland's Gereformeerde Kerk has closer political and religious affinity with the black off-

shoots of the Ned Geref Kerk.
The Dutch are backing efforts by those off-shoots for a unified church and believe after confidential discussions that they should unite without the whites if necessary.
Professor H J Ridderbos said there had been no favourable development in white attitudes and he did not want to make such a trip again.

He said: "Verligtes are under pressure to close ranks and they have an air of helplessness because all dissent is discouraged. They can't do much or they're out, like Dr Beyers Naude."
"It reminds me of the position of Dutch mayors in the wartime," Professor Ridderbos said.
Some of the delegation members met Dr Naude whose banning order

terms were relaxed for the purpose.
Professor J Plomp reported: "The South African Press will not publish what Beyers Naude told us but his views are available to the Dutch Press and he will take the consequences."
There has been talk in Gereformeerde circles of a complete break with the Ned Geref Kerk, though

the delegation finds this "a very difficult question."
Professor Plomp said some people they had spoken to — who wanted pressure for non-violent change to continue — had suggested that any break should not come from the Dutch side.
Mr Mak said he had found it difficult to be a guest in some homes.
He said: "One is over-

whelmed by Afrikaner hospitality and then one sometimes pauses to ask: what am I doing in this house?"
"But we are not enemies of the Ned Geref Kerk — they are brothers with whom we are in conflict."
The delegation's visit will be a major topic at the next Gereformeerde synod meeting.

Cape Times
1/21/78

28

28

Matanzima stands firm on Methodists

UMTATA. — The Prime Minister of Transkei, Paramount Chief Kaiser Matanzima, yesterday left no doubt that he was determined to proceed with his move to ban the Methodist Church of South Africa and form the Methodist Church of Transkei in its place, when he addressed a large gathering of superintendents of the church here.

Chief Matanzima told the clergymen that a bill to establish the Methodist Church in Transkei would probably be ready towards the end of the coming session of the Transkei National Assembly in June.

Last week a four-man delegation, led by the president of the Methodist Conference, the Rev Abel Hendricks, met members of the Transkei Cabinet for two-and-a-half hours behind closed doors.

During yesterday's meeting a clergyman, the Rev B Thomson, said he was worried about the coming bill to establish the Methodist Church in Transkei.

Mr Tsepo Letlaka, the Minister of Finance, said Mr Thomson's speech was typical missionary talk. Transkeians did not owe anything to the missionaries.

It was a wrong idea to say the government would be interfering with the church because the Methodist Church had shown that it was politically motivated.

Earlier, Chief Matanzima had said the majority of Transkeians were Methodists. It was these people who had voted the present government into power.

He said it was, therefore, an insult to these people for some clergy to say they did not recognize the independence of Transkei.

MET die trane baie naby sê mev. Elize Eksteen, sjarmante bruin predikantsvrou, sy is bitter spyt sy en haar man, kanunnik Johannes Eksteen, 53, het hul voete op Heidelberg (Kaap) gesit. Hulle het 'n maand gelede daar ingetrek, maar dink sterk aan oppak.

Eerw. Eksteen, 'n besadigde man, praat mooi. Hulle besef albei hulle het darem 'n groot plig teenoor hul uitgestrekte gemeente, maar hy voel ook baie maal soos sy vrou.

Die ding wat hulle so kwaai grief, is juis die huisvesting. Die huis waar hulle begin Januarie ingetrek het, staan aan die bopunt van Van Riebeeckstraat in blanke gebied. Dis al seker 'n halfeeu die pastorie van die Anglikaanse Kerk op die dorp.

Daar is aansoek gedoen vir tydelike vergunning om hier te woon en dit is waar die ellende vir die Eksteens begin het. Die permit is afgekeur.

Blankes

Die stadsklerk, mnr. Nokkie van Vuuren, het eerw. Eksteen meege-deel dat hy nou veertien dae tyd het om ander woonplek te kry. 'n Brief hieroor is aan hom ge-pos. Maar Donderdag, 'n week daarna, het dit hom nog nie bereik nie.

Toe die Anglikaanse Kerk aansoek gedoen het om die permit, het die kerkraad gesê dat dit

net vir ses maande benodig word, tot tyd en wyl 'n pastorie vir eerw. Eksteen in die Kleurling-gebied gebou word. Planne daarvoor is opgestel.

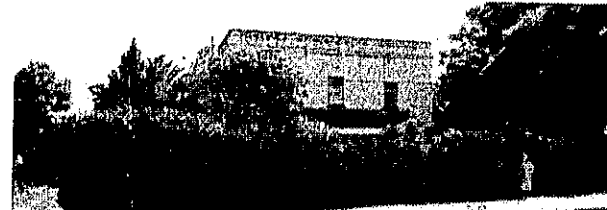
Die aansoek het die Departement van Gemeenskapsbou einde November verlede jaar bereik. Dit was vergesel van 'n prokureursbrief wat bevestig het dat die planne vir die pastorie gereed is.

Die stadsraad van Heidelberg het egter nooit sulke planne ontvang nie en deels op grond daarvan is die aansoek geweier, word gesê. Volgens die stadsklerk was daar ook nog besware van blankes dat die Eksteens selfs vir ses maande die ou pastorie bewoon.

Donderdag het biskop William Manning van George aan RAPPORT gesê die planne word nou eers opgestel. Volgens die opsteller, mnr. Albert van der Westhuizen van Riversdal, behoort dit oor 'n week gereed te wees.

Biskop Manning sê alles berus op 'n misverstand. Hy beweer dat iemand (hy weet nie wie nie) aan eerw. Eksteen

Sonde met die blanke bure



Só afgesonderd lê die Anglikaanse pastorie aan die bopunt van Riebeeckstraat in Heidelberg (Kaap). Honderde meter verder is die naaste bure en die huis langs hom is nie eens bewoon nie. Die Eksteens moet egter hier uit.

meter van hom af. In die naaste huis woon nie eens mense nie.

oor hul waardevolle huisraad hou.

Eerw. Eksteen was nie seker of hy daarvoor ook 'n permit nodig het nie.

„Ek glo darem nie so nie, want die ander bruinmense werk darem ook in die dag tussen die wittes.”

Volgens biskop Manning sal 'n tweede aansoek om 'n verblyfpermit vir eerw. Eksteen en sy vrou gedoen word wanneer die planne vir die nuwe pastorie gereed is.

die wet laat toe dat hy negentig dae in die ou pastorie mag woon voordat hy 'n permit nodig het. Hy het dit as korrek aanvaar.

Eerw. en mev. Eksteen sê wat hulle die diepste seermaak, is dat die misverstand en die foute wat begaan is met die aansoek om die permit, nie opgelos kon word soos dit Christenmense betaam nie.

Die ou pastorie, 'n dubbelverdieping, is verskuil agter 'n hoë omheining. Die naaste wit bure is honderd



STADSKLERK P. J. van Vuuren. Hy het die Eksteens laat weet dat hulle veertien dae tyd het om ander woonplek te soek.

gesê het hy kan maar intrek.

Eerw. Eksteen erken dat biskop Manning se voorganger, biskop Barron, aan hom gesê het

Nou soek leraar net 'n kamer



Kanunnik en mev. Johannes Eksteen. Hulle moet oppak en uit die huis in antiferend trek. Hulle soek nou 'n kamer in die Kleurlingwoonbuurt.

Church in the wilderness

Ameloy intro 5/2/78 (28)

DESPITE repeated attempts at reconciliation with its "sister" churches throughout the world, the Afrikaans Nederduits Gereformeerde Kerk finds itself drifting further and further away from the world's churches with each passing year.

The latest attempt at constructive dialogue — a two-week visit to South Africa by a delegation of churchmen — ended last week in failure.

The Dutch ministers pronounced themselves closer to the South African Council of Churches "than to their natural spiritual brethren in the NGK.

Doyen of South African Calvinists, Professor Tjaart van der Walt of Potchefstroom University said dispiritedly: "Every time we talk to the Dutch we seem to find ourselves further apart."

Why should this be? In a nutshell, because the South African NGK supports apartheid.

What has distressed the NGK's Calvinist brothers overseas perhaps more than the church's support of state policies is a complex report known as "Human Relations and the South African Scene" which was drawn up by the NGK as a justification of its support of separate development.

The 100-page booklet is a summary of official church policy and theology on the subject of race and separate development.

The report was one of the main topics of discussion between the Dutch and NGK delegations, and is also the motivation for a visit to South Africa next month by a delegation of Swiss ministers from the Swiss Federation of Protestant Churches.

Like the Dutch before them, the Swiss will be trying to show the NGK that its support of apartheid is against the Word of God and a crime

Leon Bekker talks to Professor Tjaart van der Walt on the growing split between the NGK and brother Calvinists throughout the world. The Swiss will try to persuade the Afrikaans church leaders that their support of apartheid is ungodly.

World isolation looms for the NGK

against South Africa's coloured races.

The NGK believes otherwise, and some of its best theological brains spent many hours burning midnight oil searching the Scriptures for support for separate development.

Scattered

The report refers to the story of the Tower of Babel, and infers from this that God obviously intended that the world's peoples should be separated and scattered.

"To deny this is to side with the tower builders. Therefore a policy which bears this in mind is Biblically realistic in the good sense of the word. Can the story of the Tower of Babel serve as a Scriptural basis of a policy of autogenous development? Our answer is a qualified

'yes'. The diversity of races and peoples is an aspect of reality which God obviously intended," says the report.

The report also invokes the view popular in certain Afrikaner circles that the Afrikaner is in a mystical sense a kind of chosen race.

"In considering inter-race and inter-people relations in the light of Scripture, cognisance must be taken of the unique position occupied by Israel, the chosen people of God, among the nations of that time. The Holy command that Israel should continue to exist independently cannot be applied directly, but certainly by way of analogy, to the present-day ethnic situation."

In the New Testament, reference is made to the

fact that God appointed specific times for the various nations as well as boundaries for their homelands, says the report, and "the New Testament often refers to the diversity of nations but never characterises it as sinful, nor does it call upon Christians to renounce their nationality."

Blurs

Then the report enters into territory where the line between church and state blurs almost completely, and says: "In specific circumstances and under specific conditions, the New Testament makes provision for the regulation on the basis of separate development of the co-existence of various peoples in one country." From that statement, which comes from the



NGK's synod decisions in 1974, the Nationalist government gets its religious support for apartheid.

The report goes on: "From the fact that the existence of a diversity of peoples is accepted as a relative, but real premise, one may infer that the New Testament allows for the possibility that a given country may decide to regulate its inter-people relationships on the basis of separate development. If such a conviction is based on factual reasoning, the choice of parallel development can be justified in the light of what the Bible teaches."

Local and overseas churchmen have taken this statement to mean that the NGK has lent its support to the National Party's policy of separate development.

Yet, later in the report

says: "The church as an institution may in no circumstances take part in politics. The church must never allow its calling and character to be prejudiced by identifying itself with the wishes and demands of the people or by making the national objectives of the people its own.

"Thus the church may never become a political institution which foresakes its spiritual calling by pronouncing for or against the power structure within the state or in favour of one or other political party."

Largely as a result of this report, which was distributed to a number of Calvinist churches overseas the Swiss federation requested a meeting in South Africa with the NGK.

Worries

A prominent Swiss theologian, Daniel von Allmen, drew up a criticism of the report, which was made available to the Sunday Tribune this week.

Von Allmen's critique summarises the worries which Calvinist churches have about the NGK.

He feels that the NGK report is seriously weakened by the consistent presentation of the diversity of peoples, languages and races as divinely willed and by the defence of the justification of a separate development of these peoples.

The NGK "obstinately" tries to establish from Scripture that the diversity of peoples is part of God's salvation plan, and, as such, must be protected.

Army chaplains: Bishops to try Methodist line

Religion Reporter

Catholic bishops have decided to follow Methodist Church guidelines in renegotiating the status of SA Defence Force military chaplains to reduce

their identification with the military machine.

In a resolution released today, the Catholic Bishops Conference, agreed with Methodists that the chaplains' status should be

altered with a view to their functioning as "ordinary" clergy, either fulltime or part-time, whether in the Permanent Force or the Citizen Force.

Catholic Bishops also agreed that, as the basis for negotiation with the SADF, the establishment of a pool of ministers to do duty in the operational areas should be considered.

Such ministers would be selected by the church and screened by the SADF to serve for limited periods on a roster basis.

Another subject for negotiation is the amendment of SADF's policy so that clergy serving in civilian capacities could "fulfil meaningful and effective ministries."

The bishops decided to continue co-operating with the Methodist Church on the chaplaincy question.

Open schools still a problem issue

Religion Reporter

Roman Catholic bishops, meeting in Pretoria, have recognised that they could face further problems in opening church schools to all races in the Transvaal.

This emerged clearly from a resolution issued at the end of the annual plenary session of the Southern African Catholic

Bishops' conference today.

The conference noted the way in which the open schools issue had developed throughout the country. It resolved that "if problems arise in the Transvaal" they should be dealt with by church leaders in the Transvaal—headed by the Archbishop of Pretoria, the Most Rev George Daniel.

Bishops move on SADF chaplains

Cape Times 9/2/78

PRETORIA. — Roman Catholic bishops have decided to follow Methodist church guidelines in re-negotiating the status of South African Defence Force military chaplains, to reduce their identification with the military.

In a resolution released here yesterday, the Roman Catholic Bishops' Conference agreed with Methodists that the chaplains status should be altered with a view to their functioning as "ordinary" clergy either full-time or part-time, whether in the Permanent Force or the Citizen Force.

Roman Catholic bishops also agreed that, as the basis for negotiation with the SADF, the establishment of a pool of ministers to do duty in the operational areas should

be considered.

Such ministers would be selected by the church and screened by the SADF to serve for limited periods.

Civilian

Another subject for negotiation is the amendment of the SADF's policy so that clergy serving in civilian capacities could "fulfil meaningful and effective ministries".

The bishops also decided to appoint one of their commissions as a "co-ordinating agency" to handle the problems of increased numbers of refugees in Southern Africa. During the conference, concern was expressed particularly for South Africans in Botswana and Swaziland. — Sapa

Split in DRC over beach apartheid

SWIM TIMES (EXTRA) 12/2/78

28

By JOHN HARTDEGEN

DS H B SENEKAL, the Dutch Reformed Church dominee, who wants coloureds kicked off the beaches of Plettenberg Bay because he finds their presence "offensive" has been sharply attacked by two of his brother churchmen for the grief he has caused to race relations.

Dominee Chris April, of the NG Mission Church, who is an acknowledged leader of the coloured community in the Southern Cape, said this week: "In all brotherly love, I pray that he will undergo a change of heart. I am not angry with him, but I feel deeply sorry for the man.

"It must be emphasized that he is speaking as an individual, and not on behalf of his church when he says these hurtful things about coloured people.

"For every individual churchman, who holds these views, I can show you 100

who take the opposite view." The other coloured predikant, who has taken a strong stand against Dominee Senekal, is Ds C J Petersen, who is off to Holland on Friday to further his studies.

Ds Petersen said: "It is a great pity that something like this should happen just when relations between the races were beginning to improve.

"Speaking as a Christian I would be ashamed to the depths of my soul if I ever adopted such an attitude towards any person of another race.

Highest level

"The whole question of beach apartheid should be reviewed at the highest levels of government.

"Where are our poor people expected to swim? Why is it that it is always the most-inconvenient and far-flung beaches that are set aside for us?

"We are not baboons, who must climb down kranztes to get to a beach."

Ds Senekal, who comes

from Bronkhorstspruit in the Transvaal, is unrepentant about his one-man war to keep the beaches clear of coloureds except in their own areas of surf and sand.

In fact, he takes considerable pride in the fact that his official complaint to the Plettenberg Bay Town Council apparently went rippling all the way up to the Cape Provincial Council and influenced them to put a stop to the proposed integration of Port Elizabeth's beaches.

Nipped in bud

He said in an interview that he found it significant that the Port Elizabeth integration move was nipped in the bud shortly after he wrote the letter.

Does he really find the presence of a few coloured people on the vast expanse of Plettenberg Bay's Robberg beach offensive?

Yes, he does... "That is my personal standpoint," he said. What is more, he wants the beaches to remain white "for the foreseeable future".

The Plettenberg Bay Town Council has been trying to phase out beach apartheid and co-author with Chris Barnard of best selling books. Mr Siegfried Stander, who is chairman of the town's beaches committee explained: "We hoped people would learn to live and let live. Things have been very harmonious on our beaches with not a single

racial incident.

Disaster struck this gentle experiment in building a better society when Ds Senekal decided to build himself a luxury holiday home just off Plettenberg's millionaires row overlooking the beach.

He and his family recently spent their first Christmas holidays at their new home and he was deeply upset to see coloured people on the beach.

He went to the municipal offices to complain, but that did not help his cause so he wrote his official letter.

The vague reply from the council that "suitable steps are being investigated" did not satisfy him either.

armor:

- r of: doctors bills
- medicines
- transport to and from facilities
- other

- (j) Total medical cost
- (k) Pension contribution by farmer, if any (annual):
- (l) Insurance contribution by farmer, if any (annual):
- (m) Legal costs paid by farmer, if any (annual):
- (n) Worker's current debt to farmer (if any):

1912128

CHURCHMEN TO MEET MATANZIMA

Mercury Reporter

THE METHODIST Church will meet the Transkei Prime Minister, Chief Kaiser Matanzima, on Thursday in an urgent attempt to forestall a State takeover of the church.

The four-man delegation, led by the President of the Methodist Conference, the Rev. Abel Hendricks, seems likely to face a difficult task as the Prime Minister has shown no sign of altering his decision announced in January.

A week after the delega-

tion met members of the Chief's Cabinet to discuss the issue, he told superintendents of the church that a Bill to establish a separate Methodist Church in Transkei was being prepared.

Asked yesterday whether Thursday's meeting would

be a "make-or-break" affair, Rev. Hendricks said: "I wish I knew."

He said that included in the discussions would be the fate of the church's property in Transkei. He would not disclose the value of the property.

Owned

Another member of the delegation, Methodist Conference secretary the Rev. Cyril Wilkins, said that the church owned "five major institutions" apart from smaller schools and churches.

Rev. Hendricks said that the major concern was not property but the unity of the church. "Nobody wants fragmentation when the whole aim of the modern church has been to seek closeness."

He said the church in South Africa needed the resources and abilities of its Transkei ministers. There were key ministers all over South Africa who had come from Transkei.

"There is a grave need for a flow of ministers, thinking and finance," he said.

Asked if the Transkei clergy would maintain allegiance to a "nationalised" church as envisaged by Chief Matanzima, Rev. Hendricks said this would be a decision for each individual.

Ban may force clergy to quit

103
16/7/8. 28

UMTATA — A ban on the Methodist Church in Transkei may force many Methodist clergymen to leave Transkei or join other churches as they will have nothing to do with a politically motivated State church.

An informed source in the Methodist Church in Transkei told the Daily Dispatch that a third possibility in the event of the church being "nationalised" by the Prime Minister, Chief Kaiser Matanzima, was the formation of a new church which would retain its universal character.

The source said a secret meeting of ministers in favour of nationalisation had taken place on Tuesday night in Clarkebury and the Rev F. H. Fikeni was ousted as chairman of the Clarkebury district (covering most of Transkei). The Rev T. Dabula of Ezibeleni, who was not at the meeting, succeeds him.

Members of the Transkei Security Police are believed to have been present at the meeting and some of the speakers were former ministers.

A former minister, Mr

M. Lila told the meeting he had been sent by Chief Matanzima to tell churchmen there would be no turning back on the church ban.

Mr Lila also told the meeting non-Transkeians would be banned from attending a meeting of ministers and lay teachers on February 21 to discuss the future of the Methodist Church.

Such a ruling would prevent the president of the Methodist Church of South Africa, the Rev Abel Hendricks, and white ministers from attending.

A number of ministers at the meeting questioned the purpose of the meeting, saying the people present were acting unconstitutionally.

It was decided that no further discussion on the proposed ban would take place until February 21.

The Methodist spokesman described the atmosphere among ministers as tense.

Meanwhile, a four-man Methodist delegation under Mr Hendricks meets Chief Matanzima today in an urgent attempt to forestall a State takeover of the church. — DDR.

16/1/78 (Ha) 28

Questions on schools

Political Correspondent

CAPE TOWN—The question of the admittance of black pupils to church schools will be raised in the Assembly tomorrow.

Dr A L Boraine, PFP MP for Pinelands, wants to know whether representations were made to the Minister of National Education, Dr Koornhof, during 1977, about admission of pupils of all race groups to church schools. The Roman Catholic, Anglican and Methodist churches have all decided that their schools must be open to all races.

FRIDAY, 17 FEBRUARY 1978

†Indicates translated version.

For oral reply: X

1. Admission of pupils of all race groups to church schools

2. *1. Dr. A. L. BORANE asked the Minister of National Education:

3. (1) Whether representations were made to him during 1977 in regard to the admission of pupils of all race groups to church schools: if so, (a) by whom and (b) when;

4. (2) whether his decision has been conveyed to the parties who made the

r
an
nc

†The MINISTER OF NATIONAL EDUCATION:

(1) Yes,

(a) various church denominations and individuals;

(b) in the course of 1977; and

(2) yes, that the matter is receiving attention since it is a complicated one with important implications. Up to now good co-operation has been received from all parties concerned.

8. Nommer in span: skeerders dagsmanne

9. Hoe lank het u al die werk gedoen?

10. Hoe het u geleer om dit te doen?

11. Het u al ooit ander werk gedoen?

Indien wel, kort besonderhede van vorige werk:

Plek	Tydperk	Soort werk	Weeklikse loon	Rede waarom u die werk verlaat het

- 1.
- 2.
- 3.
- 4
- 5.

12. Het u al ooit daaraan gedink om ander werk te doen?

Indien wel, waarom verander u nie van werk nie?

13. Vir watter deel van die jaar doen u hierdie werk?

14. Hoeveel plase besoek u elke jaar?

Abel Mercury 18/2/78

Church suffers setback

Mercury Reporter

THE four-man delegation of the Methodist Church of South Africa has concluded a meeting with the Prime Minister of the Transkei, Chief Kaiser Matanzima, with nothing more than an undertaking by him to refer its representations to his Cabinet.

And during the same meeting a ban prohibiting non-Transkeians from attending meetings of the Methodist clergy in the Transkei was upheld by the Transkei Minister of Justice.

This was done on the grounds that violence could be expected at a church consultation.

The meeting, which took place on Thursday, is the second in a bid by the Methodist Church of South Africa to halt a State takeover of the Church in the Transkei.

The delegation, led by the president of the Methodist Conference, the Rev. Abel Hendricks, first met the Transkei Cabinet in January.

28

1978

Hendricks: Transkei church ban terrible

18/2/78 DD
28

JOHANNESBURG — The Methodist Church of South Africa viewed the banning of foreigners from attending church meetings of Methodist ministers in Transkei as "a terrible situation," the Rev Abel Hendricks, President of the Church, said in a statement received here yesterday.

Mr Hendricks was commenting on a meeting in Umtata earlier this week between a Methodist delegation led by himself and the Transkeian Prime Minister, Chief Kaiser Matanzima, and the Minister of Posts, Communications and Transport, Mr A. S. Jonas.

The statement reads:

"Full discussions were held on the decision of the Methodist conference in Benoni last year to no longer send greetings to heads of State. It was alleged that this indicated that the Church had become political and that this accounted for its refusal to recognise the independence of the Transkei.

"However, I and my delegation made it clear that this decision in no way dealt with the question of recognition or non-recognition of any State. Any comment which may have been made about this stage was incidental to the debate during conference.

"The question of recognition or non-recognition was not debated by the conference.

"We also firmly denied allegations by the Transkei that the Methodist Church of South Africa was the instrument of the World Council of Churches.

"No funds are paid by the Methodist Church to

the WCC or are received from it. In addition, we strongly oppose the WCC support of terrorist organisations and we firmly reject the use of violence as a means for political change.

"In our discussions with the Prime Minister, we pointed out that while the Church must indeed remain aloof from party politics, it must nevertheless speak a prophetic word based on its understanding of Biblical teaching — especially insofar as this affects any matter concerning the welfare of human beings.

"We explained that in developing nations, autonomy had in the past been granted to local churches. Such an example has occurred recently, for instance, when the Methodist Church in Rhodesia gained autonomy from the British Methodist Conference. However, the initiative in this case has come from the church and not from the State.

"Any church created by the initiative of any government can rightly only be regarded as political.

"I must, however, point out that the allegations that the Methodist Church has become a political organisation is totally without foundation. Coercion which created a separate church as a result of that contention would therefore be based on a false premise."

Mr Hendricks says the Transkeian Prime Minister undertook to refer the delegation's representations to his Cabinet.

"At this point it must honestly be stated that

things did not go as well as we had hoped. The situation is most unhappy and disturbing.

"It must be emphasised that our representations and our concern are made in the light of our pastoral responsibility to the Methodist people in the Transkei.

"Furthermore, we cannot at this point in time know what the next step will be. For the time being we have to await the outcome of a meeting on February 21 of all Transkeian Methodist ministers to be held in Umtata.

"In this regard one must unhappily report a development not of our making. The chairman of the Clarkebury district, the Rev Ferrier Fikeni, has received the following telegram from the Transkei Minister of Justice, Mr G. M. Matanzima:

"Prime Minister has directed that all church meetings of Methodist ministers in Transkei be for Transkeians only. Foreigners attending will be dealt with."

"This issue was also discussed with the Prime

Minister. We were told this ban had been imposed because it was believed the church had become political.

"We informed the Minister that this step was deeply regretted and we pointed out that it was a matter of most grievous and serious concern when the President of the conference was prevented from sharing in a church consultation with his brethren and people, thus depriving him of caring for them pastorally.

"We were referred by the Prime Minister to the Minister of Justice, whom we met for between 10 to 15 minutes. He told us he had reason to fear that there might be violence at the meeting to be held on February 21.

"We informed him we saw no reason to fear or expect violence at a church consultation.

"The Minister said he had to take the matter seriously and said he was especially concerned about any possible danger to the President of the conference. The ban would stay.

"Nedless to say, we view this as a terrible situation." — SAPA.

① 28
~~② 27~~

20/2/78 DIE BURGER

HULP VIR SWAPO SKOK ANGLIKAANSE LERAAR

Van Ons Kantoor

LONDEN.

DIE betrokkenheid van blanke kerkleiers van Suider-Afrika in revolusionêre bewegings verontrus eerw. David Samuel van die Anglikaanse Kerk, wat onlangs Suid-Afrika, Rhodesië en Suidwes besoek het.

Hy spreek sy besorgdheid uit in 'n verslag in English Churchman, 'n onafhanklike Anglikaanse tydskrif in Brittanje.

Eerw. Samuel sê hy het veral in Suidwes bewus geword van die verontrustende rol van kerkleiers. Die Ekumeniese Christelike Sentrum in Windhoek en verskeie kerkleiers identifiseer hulle openlik met Swapo, die „terroristiese organisasie wat verantwoordelik is vir die wrede hede wat aan die Angolese grens gepleeg word en wat met Kommunistiese steun uit daardie land opreer“.

SKOK

Dit is bekend, skryf eerw. Samuel, dat die Wêreldraad van Kerke al 'n paar jaar geldelike steun aan Terroris-te-organisasies in Suider-Afrika gee. „Nietemin is dit steeds 'n skok om kerkleiers te ontmoet wat verbind is tot sulke perverse denke en dade.“

In Suidwes en Rhodesië word moorde en ontvoerings uitgevoer in die naam van vryheid, maar dit is moeilik om te sien hoe sulke dade uiteindelik tot bevryding sal lei, want die selfaangestelde bevryders toon min eerbied vir of meegevoel met die swartmense.

ONDERMYNING

Eerw. Samuel sê in Suid-Afrika is daar vryheid om die evangelie te verkondig. Die verbod op die Christelike Instituut beteken nie, dat die Regering besig is om op die kerk toe te slaan nie. Die optrede is teen geestelikes wat van politiek hul belangrikste bedryf maak — veral die politiek van ondermyning.

Van owerheidsweë is alle aanmoediging vir diegene wat hulle met die ware evangelie besig hou.

Hy het verskeie uitgawes van die verbode koerant The World te sien gekry, en hy meen daar is gronde vir die Regeringsiening dat die koerant verhoudinge tussen swart

Transkei bans Methodist president

ARGUS 21/2/78

0 28

The Argus Religion Correspondent

THE Transkei Government has banned the head of the Methodist Church of Southern Africa, the Rev Abel Hendricks of Cape Town, from attending a meeting of Methodist clergymen and laity due to be held in Umtata today.

The ban, imposed by Mr George Matanzima, Minister of Justice, and brother of the Prime Minister, Paramount Chief Kaiser Matanzima, also prohibits

all other non-Transkeians from attending any Methodist Church meetings in Transkei.

Today's meeting was called to discuss Chief Matanzima's intention to establish a separate 'Transkei Methodist Church,' a move opposed by the Methodist Church of Southern Africa.

A TELEGRAM

The Rev Ferrier Fikenl, chairman of the Clarkebury district, which includes portion of Transkei, last week received a telegram which read: 'Prime Minister has directed that all church meetings of Methodist ministers in Transkei be for Transkeians only. Foreigners attending will be dealt with.' It was signed by Mr George Matanzima, Minister of Justice.

Mr Hendricks, who is president of the Methodist Conference of Southern Africa, and a delegation of other church leaders, last week personally objected to the ban when they met both Chief Matanzima and Mr Matanzima in Umtata.

The Prime Minister referred the delegation to the Minister of Justice in connection with the ban. Mr Matanzima said he had reason to fear there might be violence at today's meeting.



The Rev Abel
Hendricks

22/2/78 M (18) (28)

Methodists

vote: we

won't change

UMTATA — Transkeian Methodists decided yesterday to remain members of the Methodist Church of South Africa for the time being at least despite threats by the Transkeian Prime Minister to ban the church in Transkei.

At a meeting of Methodist ministers and lay teachers here, a motion was passed by 70 voted to 40 that in the light of the request by Chief Kaiser Matanzima to ban the Methodist Church of South Africa the assembled body decided that as it was still part of the Methodist Church of South Africa it could not make a final decision.

The meeting decided to refer the matter to the next conference which will be held in East London.

Non-Transkeians were not allowed to attend the

meeting.

The chairman of the Clarkebury district, the Rev F. Fikeni, received the following telegram from the Transkeian Minister of Justice, Chief George Matanzima, last week:

"The Prime Minister has directed me that all church meetings of Methodist ministers in Transkei be for Transkeians only. Foreigners attending will be dealt with."

The ban prevented the president of the Methodist Church of South Africa,

the Rev Abel Hendricks, from attending.

A non-Transkeian Daily Dispatch reporter who attended the meeting was advised by one delegate to leave for his own good.

But when a motion was passed by the meeting that a former Methodist minister who is now in Government service, Mr M. Lila, leave, he refused. He said the reason given that his status in the church was dubious could also be applied to others present.

A motion by a former TNIP MP, Mr M. Canca, that the meeting should

accept the formation of the Methodist Church of Transkei was rejected by 70 votes to 40.

The former Leader of the Opposition in Transkei, Mr Knowledge Guzana, who proposed the accepted motion is believed to have swayed the delegates.

Mr Guzana, a prominent Methodist lay leader, told the meeting the church was part of the body of Christ and not a political body. A church forced on people would be formed without the spirit of Methodism, he added. — DDR.

Methodist plea to Kaiser

CAPE TOWN — The Methodist Church in Transkei had clearly indicated that "Methodism" did not want to see its fellowship fractured by outside action, the president of the Methodist Church of South Africa, the Rev. Abel Hendricks, said here yesterday.

In a statement released after Tuesday's meeting of church ministers and laymen in Umtata, Mr. Hendricks said the decision taken by the meeting showed most of the church's leadership in Transkei wished to remain part of the Methodist Church of South Africa.

Mr. Hendricks was not present at the meeting in terms of a ban on foreigners attending meetings of clergy in Transkei.

The meeting decided to send a deputation to the Prime Minister "in the light of the resolution," he said.

"I trust that Chief Matanzima and his Cabinet will respect the decision of the Methodist leadership in Transkei who have given such a big 'no' to his announcement to ban the church," he said. — SAPA.

NOT all church leaders have welcomed the Government announcement that churches in urban areas may open their doors to all races. W/L ARGUS 18/3/78 (28)

The Weekend Argus Correspondent in Pretoria reports that the new open door policy will not alter the Ned Herv Kerk's traditional approach to worship.

Professor J P Oberholzer, chairman of the General Church Assembly, said: 'Our standpoint has always been that there should be independent churches for each of the race groups.'

And, in Johannesburg the Weekend Argus Correspondent comments that the Government will meet strong resistance if it actually makes churches apply for permits for multiracial church meetings lasting longer than a day — as was indicated in yesterday's announcement.

Several churchmen claimed that permits had

never been needed for mixed worship in 'white' areas.

Members of the Anglican, Methodist and Presbyterian churches said they had never applied for permission for church services or even for synods or conferences lasting longer than a day.

They had only to apply for permission for blacks to stay in white areas, they said.

NED GEREK

'We and other churches have taken the line that the church does not depend on the state for permission to meet for worship or to conduct its business,' said Canon Michael Carmichael, provincial executive officer of the Anglican Church.

The Rev Roy Riggs, chairman of the Central

Congregational Church, said: 'There have never been any restrictions in our church.'

A spokesman for the Ned Geref Kerk said they had always held the view that each race was better able to worship in its own language. 'But each church must be free to make its own decisions,' he said.

Roman Catholic churches admit all races to church services.

Most Dutch Reformed ministers spoken to in Cape Town had not yet discussed the matter with their church councils.

But one Dutch Reformed minister, from Claremont, said his church had been open to all races for some time.

Urban-area churches can open doors to blacks, says Mulder

Political Staff

CHURCHES in the urban areas can now open their doors to black people without permits for bona fide church activities, the Minister of Plural Relations, Dr C P Mulder, said yesterday.

But permits will still be necessary to large gatherings, such as a series of evangelical services, congresses, conferences or other church meetings lasting longer than a day.

The concessions were announced by Dr Mulder in a statement.

The minister emphasized, however, that there should be no misunderstanding about the new policy.

Spirit

"This decision does not mean that churches or church councils are now compelled to open their doors to all people at all times.

"Neither does it mean that it is the wish or policy of the government that the doors should be open to all people at all times.

"What it really means is that individual churches or church councils will, in the light of their particular circumstances and in the spirit of the country's laws, in each instance decide for itself what its standpoint will be," Dr Mulder said.

Yesterday's announcement on the admission of black people to church services follows similar policy announcements by the government on the opening of theatres and sport to all races.

It also follows a dispute between some sections of the Dutch Reformed Church and the government over the admission of black people to churches when Dr Andries Treurnicht was a deputy minister in the old Bantu Administration Department.

The dispute arose over the

application by the Ned Geref Kerk at Kameldrift in Pretoria for black people to attend services at their church.

Dr Treurnicht stressed at the time that the basic rule that should apply was that black people should worship in their own churches in their own areas as much as possible.

He also consistently said that there was no point in having separate political structures if separation was broken down at social and economic levels.

Yesterday's announcement was welcomed by the former president of the Methodist Church and MP for Pinelands, Dr Alex Boraine, although he added that it is most unfortunate that permits should still be required for longer church meetings.

The announcement, the minister said, followed discussions with the Ned Geref Kerk's Commission for Liaison with the Authorities and the previous Minister of Bantu Administration, the former

Deputy Minister of Bantu Affairs and other government officials last year.

It had been agreed that the churches would accept the full responsibility for all church activities and that no facilities would be erected for black people without the necessary approval.

"The church has undertaken to act with circumspection when making its facilities available to black people and that this will only be done when black people are not in a position to use the facilities in their own residential areas.

"The Department of Plural Relations and Development will not take legal action when bona fide church activities are conducted in an orderly fashion and without disturbing the peace of a community," Dr Mulder said.

The arrangements, with which the commission agreed, had been made "within the framework of existing legislation and government policy," he added.

Permits would not be needed for:

- Attendance of church services by blacks in urban or prescribed areas;

- Services for black people in church buildings under the control and supervision of a congregation;

- Arranging and conducting of other church activities (for example prayer meetings and work classes) for black people in the homes of members of a church or in other church buildings; and

- For arranging and conducting of any bona fide church meeting or conference which will also be attended by black people.

However, permits will be needed for large gatherings, such as a series of evangelical services, for congresses, conferences and other church meetings lasting longer than a day. Organizers of these meetings would have to apply to his department for permits for such meetings, Dr Mulder said.

As it should be — Boraine

THE GOVERNMENT had effectively decided that churches could now make their own decision about the use of their own facilities, which was how it should be, the former president of the Methodist Church, Dr Alex Boraine, MP, said.

"The State has no right to interfere with the church's services in the community. Indeed, it is incredible that such a statement should be necessary at all," Dr Boraine said.

He was reacting to the announcement by the Minister of Plural Relations and Development, Dr Connie Mulder, that churches could open their doors to blacks if they wanted to.

Dr Boraine criticized the decision to retain the need for permits for longer church meetings.

"It is most unfortunate that this move cannot cover all gatherings," he said.

He did, however, welcome the statement and said he was glad that permits would no longer be

needed for other church gatherings.

"Clearly this gives the green light for the excellent work being done by centres for concern in the area of literacy classes, cooking, handwork skills and so on.

"It is interesting to note that the minister found it necessary to specifically state "churches are not compelled to open their doors to all people at all times.

"Certainly this is not the responsibility of the State," he said.

Referring to Dr Mulder's statement that it was not the wish of the government that church doors should now be open at all times to blacks, Dr Boraine said: "Let it be stated clearly in the light of the Scripture that no church door dare prevent any individual or group from entering a church to worship."

Transvaal opposition to Blacks at schools

ARGUS 29/3/78

28

The Argus Correspondent
JOHANNESBURG. —
The future of about
200 black, coloured
and Indian pupils in

multiracial private
schools in the Trans-
vaal is in the balance
in delicate negotia-
tions between churches
and the Government.

multiracialism are proceed-
ing relatively smoothly.

According to church
sources there are about 500
black, coloured and Indian
pupils in private schools
around the country.

The problems surround-
ing the admission of
pupils in Transvaal stem
from strong opposition —
notably from the Adminis-
trator, Mr Sybrand van
Niekerk — to the move in
Nationalist circles.

Mr van Niekerk firmly
placed the ball in the
court of the central
Government last year
after a row blew up
around the initial admis-
sions of the pupils to Ro-
man Catholic schools.

Dr Alex Boraine, the
official Opposition spokes-
man in Parliament on
black education, said if
there were officials who
stood in the way of this
development, as he be-
lieved Mr van Niekerk
was doing, the Minister of
National Education, Dr
Pieter Koornhof 'should
sort them out'.

They should not be
allowed to stop this healthy
development, he said.

5. Aan

6(a) Skool

(b) Skool

7. Soort w

Aan permanente

8. Hoe lan

Aan tevaal

A number of the pupils
are attending the schools
in spite of the refusal of
the Transvaal Provincial
Administration to for-
mally approve their enrol-
ment at the beginning of
this year.

But in the Cape, where
there are about 200 child-
ren of other races at for-
mally white Roman Catho-
lic and Anglican schools,
the churches' efforts at

9(a) Permanente tuiste

(b) Jaarlikse tydperk op die plaas

(c) Jaarlikse tydperk tuis

(d) Bedrywigheid vir die res van die jaar

(e) Hoeveel keer reeds op die plaas gewerk

10. Aan alle werkers

(a) Werkure:

Maan-Vry	Begin	Uitskei	Pouse(s)
Sat.	"	"	"
Son.	"	"	"

(b) Jaarlikse verlof deur boer betaal
onbetaal

11. Kontantloon (weekliks)

12. Ander betaling (weekliks)

(a) Vleis: hoeveelheid
prys (as nie gratis verskaf word nie)
waarde aan boer
waarde aan werker

As Govt seeks harsher penalties

TWO of South Africa's top clergymen yesterday opposed the punishment of conscientious objectors . . . at a time when the Government is seeking a huge increase in prison sentences for the objectors.

Catholic Archbishop Denis Hurley and Anglican Archbishop Bill Burnett strongly oppose the Bill before Parliament which will increase the maximum prison sentences from 15 to 36 months.

And, with the Methodist Church, they called on the Government to provide alternative forms of service instead of imprisonment.

The Anglican church is to hold a major conference shortly on South Africa, and the subject of conscientious objectors seems likely to cause a confrontation between the Church and the Government.

The Minister of Defence, Mr P. W. Botha, told Parliament this week that most churches represented in the Defence Force supported increased sentences.

But yesterday Archbishop Burnett, of Cape Town, said: "I do not believe it is necessary to punish those who cannot conscientiously serve in the armed forces in either combatant or non-combatant roles.

Fruitless

"This would be a foolish misuse and waste of human resources and an unnecessary and fruitless expense to the State.

"What is needed is an

alternative form of national service. For example, jobs in Provincial hospitals, road building etc."

The Cape Diocesan synod of the Anglican Church expressed sympathy "for those who believe that it is an act of disobedience against God to be part of the military structure of this country, because they are convinced that to do so will justify that which is morally unjustifiable."

The Most Rev Denis Hurley, Catholic Archbishop of Durban,

CHURCHES DEFEND 'WE WON'T FIGHT' BRIGADE

Sun. Tribune
2/4/78

(28)

TERRY McELLIGOTT

said: "The assumptions behind the proposal to extend punitive measures for non-performance of military service are:

- That there is no room for universal pacifism;

- "That South Africa's white-dominated society faces a prolonged period of violent conflict;

Conflict

- "That in assessing the rights and wrongs of this conflict, the rights are so manifestly on the side of white South Africa and the wrongs so manifestly on the side of its opponents that there is no room for conscientious objection.

- "The first and third assumptions are seriously debatable. In the case of the third, the questions that arise are: Can we be so absolutely sure that the South African plan for Namibia is right and the United Nation's plan is wrong?

Unclear

"Can we honestly say that the political situation in South Africa is so just that conscience has no right to question its continued imposition by force of arms?

"Because the answers to these questions are anything but clear I feel that the Government has no right to increase punitive measures or even to continue the present punitive measures against conscientious objectors."

(28) 4/4/78

Query on blacks in church schools

CAPE TOWN — The controversial admission of black, Coloured and Indian pupils to private church schools is to be raised in Parliament.

The former President of the Methodist Church, Dr Alex Boraine, the PFP Member of Parliament for Pinelands, has submitted a number of questions on the matter to the Minister of National Education, Dr Koornhof.

Dr Boraine wants to know whether the Minister held discussions with any provincial administrators on the admission of black pupils to private schools.

If this is the case, he wants to know whether any decision was reached and what this decision was if it had been taken. He also wants to know if this decision was unanimous. If not, he wants to know which administrators opposed it and on what grounds.

In another question, Dr Boraine is to ask whether any directive was conveyed to provincial administrators during 1977 in regard to the admission of pupils other than whites to private schools and what this directive was.

Although a number of black, Coloured and Indian pupils have been admitted to private schools this year, the issue had not been published until the British newspaper, The Observer, released details.

Since then, there has been confusion about the exact policy although Dr Koornhof did tell an Afrikaans Sunday newspaper that the Cabinet had decided in principle to allow the admission of some black pupils to church schools, although its policy remained in favour of separate schools. — PC.

1 2 3 4 5 6

15. Vantel abentlikos (gasinslede op Plass of Erens anders vir
 die werraan toe kom)

Verantwoordelike (4)

130 blacks in church schools

The Argus Provincial Correspondent

ABOUT 130 black pupils have been admitted to church schools in the Cape this year, Mr F A Loots, MEC in charge of education, said in an interview in Cape Town today.

In terms of an interim agreement reached between the government, provincial authorities and churches last year, no statements were made on the issue pending a Cabinet decision.

Last week the Minister of National Education, Dr P G J Koornhof, announced that black pupils could be admitted 'in exceptional cases of merit,' although the Government policy remained one of separate schools.

EACH PROVINCE

He added that each province had its own ordinance and conditions for the registration of private schools.

Asked about the position in the Cape, Mr Loots said today that 'social acceptability and the academic standard' of the child concerned were the two most important factors in deciding whether or not to grant an application for the admission of a black child to a church school.

Mr Loots said all pupils who had been admitted to church schools last year were allowed to remain at the same schools this year.

TWO OR THREE

Of the applications received this year, all but 'two or three' had been granted.

This meant there were now about 130 black pupils at church schools in the Cape, in addition to three black pupils at provincial schools in Port Elizabeth, the children of a black diplomat.

Mr Loots said it was obvious that only a 'limited number' of blacks would be admitted to these 'white' schools so as not to change the character of the schools.

'We would not, for example, allow 50 percent of the pupils to be black.'

He added: 'At present the percentage of blacks at church schools is very low. A school with about 600 pupils may have 10 black pupils. It is a limited number.'

NO PROBLEMS

'So far no problems have been brought to my attention.'

Asked who made a decision on applications, Mr Loots said he as MEC in charge of education in the Cape and his department made the decisions, in consultation with the Administrator, Dr L A P A Munnik.

Mr Loots said that last year some schools had admitted black pupils even though this was contrary to the law, 'exercising political pressure' in this way.

'Now admissions are taking place in an orderly way. I think we should give the system a reasonable chance,' he added.

STAR 11/4/75

'Kei Govt owes my church rent'

Religion Reporter

The Transkei Government has failed to pay rent on extensive Methodist Church properties since the announcement of its decision to ban the church in Transkei.

This was disclosed today by the Rev Abel Hendricks, who as president of the Methodist Conference is head of the church.

Reporting on latest developments in the saga of the Transkei takeover of the Methodist Church within its boundaries, Mr Hendricks:

● took the Transkei Government to task for not meeting its financial commitments:

● revealed that the Transkei Prime Minister, Chief Kaiser Matanzima, had indicated he would not take over the church until after church courts had discussed the issue.

But, said Mr Hendricks after a meeting involving church leaders and the interim committee of the church in Transkei dealing with the takeover, it remained clear that Chief Matanzima would ban the present church and create an independent Methodist Church.

He said the Government had owed rentals to the church on schools and hostels "for some considerable time."

Cape Times 22/4/78 (28)

Cottesloe secret 'may soon dawn'

Staff Reporter

A CONFIDENTIAL FILE containing behind-the-scenes information about the Cottesloe Conference in 1960 may be made public after 17 years of secrecy, its guardian, Dr W A Landman, a senior Ned Geref Kerk clergyman, disclosed in the Kerkbode this week.

Dr Landman also challenged the Deputy Minister of Plural Relations, Dr A P Treurnicht, to answer some questions to clarify Dr Treurnicht's allegations about "steadfast resistance" by certain NGK delegates at the conference.

Dr Landman said he kept the contents of his file secret and refused to disclose it even to Dr A H Luckhoff who was researching Cottesloe for his doctorate.

"Possibly the moment of truth may now soon dawn," he said in the Kerkbode. "The file's secrets may be embarrassing to 'certain persons' and he did not reveal the 'inside story'"

of Cottesloe for that reason.

The historic conference produced some of the strongest criticism of government policy in the NGK's history and had such far-reaching implications that Dr H F Verwoerd, in a New Year's message, asked the nation to ignore the church declaration.

Dr Treurnicht, in his book *Op die Keper*, published five years later, and in a recent letter to the Kerkbode, alleged that certain delegates resisted the critical stance of the conference and took in a strong stand against certain church formulas in political matters.

Dr Landman said in his Kerkbode letter that Dr Treurnicht was not present and clearly did not have access to all the documents and facts. He was using hearsay evidence.

As scribe of the Transvaal and Cape NGK delegations, Dr Landman had insight to information not even contained in

documents that Dr Luckhoff had to travel to Geneva to find. One of the important documents Dr Luckhoff found was kept secret by Dr Landman.

"These documents, together with others he had may cast some 'surprising light' on the subject. I have done my best to protect those concerned," Dr Landman said. "For 17 long years I have remained silent in spite of accusations, suspicions and whispering."

He wrote the report and sent it to delegates for corrections. This report also contained "surprising statements". He wanted to know from Dr Treurnicht who these "brave fighters" were that resisted the Cottesloe conference stance and on which points they took a strong stand. Dr Landman said he knew of no such stand.

He would also like to know from Dr Treurnicht where he obtained his information about the events at Cottesloe.

Confession

secrecy 'a requisite' ^{29/9/78} ^{for} ⁽²⁸⁾

Own Correspondent

CAPE TOWN — The right of a minister of religion to confessional secrecy was a "basic requisite" in relationship between a minister and his congregation, the general moderaman of the Ned Geref Kerk has said in a declaration.

Episcopal churches all claim that the sacrament of confession binds the priest to secrecy, while most non-episcopal churches assert a "pastoral right" to silence on matters disclosed in confidence by a parishioner. But South African law does not allow ministers this privilege.

A minister of the Ned Geref Kerk was recently prosecuted for refusing to disclose the content of a discussion with a person subsequently accused of a serious crime. The matter was referred to a commission of the Ned Geref Kerk and approved.

"Every minister maintains the confidential nature of his pastoral conversations. This is a basic requisite for a blessed pastoral relationship between a minister and church member," the statement said.

28

SAAM IN KERK, MAAR NIE IN SEE

Van Ons Politieke Redaksie
MEER as die helfte van die blankes sal gesamentlike aanbidding van blank en nie-blank in dieselfde kerkgebou aanvaar — maar nie eens 'n kwart sien kans vir die toelating van anderkleuriges tot ontspanningsterreine soos strandoorde, swembaddens en parke nie.

Daaroor voel die blanke publiek veel sterker as oor afskaffing van die Ontugwet, 'n verandering wat deur byna 40 persent aanvaar sal word, terwyl slegs 23,9 persent tevrede sal wees met die oopstelling van genoemde ontspanningsterreine.

Die oorgrote meerderheid vrees dat oopstelling daarvan sal lei tot 'n oorstrooming van hierdie terreine.

En hoewel meer as die helfte van die blanke publiek die oopstelling van teaters vir alle rasse sal aanvaar, is net vier uit elkeen bereid om ook biosko-

pe vir almal oop te stel.

Dit blyk uit die resultate van die jongste Rapportpeiling wat in Maart deur Mark- en Meningsopnames gedoen is. Mense is landwyd gepol oor die aanvaarbaarheid van genoemde veranderinge — en die verwagte gevolge daarvan.



Gesamentlike aanbidding van blank en nie-blank in dieselfde kerkgebou is aanvaarbaar vir 52,1 persent teenoor 34,2 persent wat daarvoor nee sê, met die res onseker.

Wat Afrikaners betref, is die meerderheid nog téén gesamentlike aanbidding: net 30,8 persent sê ja daarvoor, 51,8 persent nee. Engelsprekendes sê sterk ja — 84 persent ja, 7,7 persent

nee. In albei taalgroepe is oopkerke meer aanvaarbaar vir die jonger mense. Byna 56 persent van die 16-24-jariges teenoor slegs 48,2 persent van die 40-54-jarige groep sê ja.

In die inkomstegroep is die verskil nog groter: die ja-stem wissel van 45 persent in die lae- tot byna 62 persent in die hoë-inkomstegroep.

Natal, met 71,2 persent ten gunste van gesamentlike aanbidding, loop los voor, gevolg deur Kaapland (56 persent), Transvaal (48,5 persent) en die Vrystaat veragter met net 28 persent ten gunste daarvan.

Sedert 'n soortgelyke vraag twee jaar gelede ge-

stel is, was daar geen noemenswaardige verandering in die blankes se mening hieroor nie. (Die „onseker“-groep is wel nou effens

persent sê ja op hierdie vraag, 52,2 persent sê nee en die res weet nie. Van die meerderheids-groep wat ten gunste van



groter, maar die vraag is hierdie keer so effens anders bewoord.)

Die meeste blankes glo nie dat die oopstelling van kerke sal lei tot „'n groot toeloop van nie-blankes na blanke kerke“ nie. Net 29,3

gesamentlike aanbidding is, glo drie-kwart dat dit nie sal lei tot 'n groot toeloop van anderkleuriges nie, terwyl 12,2 persent wel so 'n toeloop verwag, maar nogtans gesamentlike aanbidding aanvaarbaar vind.

Van diegene wat daarteen gekant is, meen 56,6 persent dat dit tot 'n groot toeloop sal lei, terwyl 24,6 persent nie 'n toeloop verwag nie en blykbaar om ander redes teen gesamentlike aanbidding gekant is.

Oop kerke en oop teaters word feitlik ewe sterk deur die blanke publiek gesteun. Maar as jy vra of alle bioskope ook oopgestel moet word, begin die mense twyfel.

Die oopstelling van bioskope kry aansienlik minder steun as die oopstelling van teaters. Toe daar in Oktober 1976 gepraat is van „die oopstelling van teaters vir alle rasse“, was byna 53 persent ten gunste daarvan, met slegs 34,5 persent daarteen.

Hierdie keer was die vraag of „toegang vir nie-blankes tot alle bioskope,

maar nogtans so 'n verandering sal aanvaar.

Die „toelating van nie-blankes tot alle buiteloop-ontspanningsterreine soos strandoorde, swembaddens en parke“ kry die minste steun van die vier veranderinge wat aan die steekproef voorgelê is.

Slegs 23,9 persent sê ja daarvoor, 56,8 persent sê nee en 'n hele 19,4 persent is onseker.

Hierdie verandering is vir drie-kwart van die Afrikaners en 30 persent van die Engelsprekendes onaanvaarbaar.

Op die vraag of dit aanleiding sou gee tot „verdringing van blankes deur nie-blankes by openbare ontspanningsoorde“ antwoord 67,1 persent van die totale steekproef ja, 17,1 persent



Verder is die nee-stem die sterkste in die lae-inkomstegroep en onder die Vrystaters, met die Transvalers nie ver agter nie.

Sal sodanige oopstelling „aanleiding gee tot toestrooming van nie-blankes na bioskope en teaters in die mate dat blankes daar sal wegbly?“

Die meeste blankes dink so: 52 persent sê ja, 32,8 persent nee en baie is onseker.

So 'n toestrooming word veral verwag deur Afrikaanssprekendes (68 persent), die jongspan van 16 tot 24 jaar (56,2 persent), vroue (53,9 persent), die lae-inkomstegroep (59,7 persent) en deur nie minder nie as 71,5 persent van die Vrystaters.

Byna 90 persent van diegene wat oop bioskope en teaters onaanvaarbaar vind, verwag so 'n toestrooming, terwyl 72 persent van dié wat oopstelling aanvaar, meen dat dit nie tot 'n toestrooming sal lei nie.

Dit is interessant dat 12 persent van die „oepstellers“ toegee dat 'n toestrooming verwag kan word,

MENINGSPEILINGS wat die openbare gevoel oor sake van aktuele belang pols, word gereeld vir RAPPORT gedoen deur Mark- en Meningsopnames (Edms) Bpk. Die landwye steekproewe is in alle belangrike opsigte ten volle verteenwoordigend van die totale volwasse blanke bevolking van die Republiek.

Die aanvaarbaarheid van sekere veranderinge en die verwagte gevolge daarvan, is in die nuutste peiling getoets. Een daarvan, veranderinge aan die Ontugwet, is verlede Sondag behandel. Vandag is die oopstel van kerke, strandoorde, swembaddens, parke, bioskope en teaters aan die beurt.

teaters, ens.” aanvaarbaar is. Daarop sê 40,1 persent ja, 44,2 persent nee en 'n groot persentasie weet nie.

Die insluiting van „alle bioskope“ in die vraag lok dus heelwat meer teenstand uit — veral van vroue. Net 37 persent van die blanke vroue teenoor 43 persent van die mans aanvaar die oopstelling van „alle bioskope en teaters“.

Dit is veral Afrikaanstaliges (61 persent van hulle) wat daarteen beswaar maak en, snaaks genoeg, die jongste ouderdomsgroep van 16 tot 24 jaar: 46,3 persent van die jongklomp

nee en die res weet nie. Meer as 81 persent van die Afrikaanstaliges sê ja.

Ook onder die Engelsprekendes vrees 'n meerderheid — 45,5 persent sê ja, 29,8 persent nee — so 'n „verdringing“ terwyl 'n buitengewoon hoë persentasie onseker is.

'n Hele 91,2 persent van diegene wat hierdie verandering onaanvaarbaar vind, reken dit sal lei tot verdringing van blankes deur anderkleuriges.

Van die groep wat hierdie verandering sal aanvaar, verwag 54,6 persent nie „verdringing“ nie. Maar dit is interessant dat byna

Ordination of RC bishop 4/5/78 today

Mercury Reporter

SIX THOUSAND Catholics are expected to converge on Durban's Kings Park stadium today for the Church's biggest ceremony in 27 years — the ordaining of the new Bishop of Durban, Monsignor Dominic Khumalo.

It was in 1951, when Durban's present Archbishop Denis Hurley was ordained, that the local church last had an occasion of this kind.

Archbishop Hurley will ordain Monsignor Khumalo — the present Dean of Pietermaritzburg and Vulindlela — during a three-hour service in which 19 bishops from around the country will participate.

The elaborate ceremony will include the reading of the Apostolic Mandate — the Vatican's authorisation — and the new bishop's investiture with the staff of office, the mitre, ring, Book of Gospels and crozier — (the shepherd's crook).

The other bishops will participate in the laying on of hands ceremony and the kiss of peace.

Monsignor Khumalo was born in Maphumulo in 1919 and has been a priest, missionary and teacher since the 1930s.

After the ordination he will become the Archbishop's assistant in Durban.

Representatives of the other Churches and dignitaries, including Chief Gatsha Buthelezi, Chief Minister of KwaZulu, will attend the Mass service, which starts at 11 a.m.

Thousands see bishop ordained

Mercury Reporter

DIGNITARIES from throughout South Africa and neighbouring countries as well as more than 5 000 people attended the consecration in Durban yesterday of Natal's new Catholic bishop.

Bishop Dominic Khumalo (59) was ordained by Archbishop Denis Hurley before a multi-racial crowd at Durban's King's Park Stadium during a four-hour service.

He will assist the archbishop in the position of auxiliary bishop to the Durban archdiocese.

Owen Cardinal McCann, Archbishop of Cape Town, bishops from Lesotho and Transkei as well as from all parts of South Africa participated in the laying-of-hands ceremony after the bishop had been ordained.

The Chief Minister of KwaZulu, Chief Gatsira Buthelezi, attended the ceremony and briefly addressed the crowd.

During the ceremony, the newly ordained bishop went to greet his mother and other members of his family, as well as Chief Buthelezi.

Bishop Khumalo was appointed Dean of Pietermaritzburg and Vulindela early this year.



THE procession of Catholic clergy (above) at the opening of the ordaining ceremony of Bishop Dominic Khumalo who is seen below during the laying-on-of-hands ceremony.



Transkei pays debt to church

Mercury Reporter

6/5/78

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The Methodist Church has received, "out of the blue," a cheque from the Transkeian Education Department for arrears in rent owed on six school buildings.

The payment covers about two thirds of the total amount owed to the church at the end of last year.

Transkei has not paid rent "on varying institutions for varying periods" in the last two years.

No explanation came with the cheque which was received about 10 days ago, said the secretary of the Methodist Conference and the ministerial general treasurer, the Rev. Cyril Wilkins.

He said the church had an arrangement for Transkei to lease church owned property.

Black clergy advance

Black clergymen are rising with little fanfare and publicity to influential positions in the churches of South Africa. Their promotion has more to do with the religious drive against apartheid than with the recent government "concessions" allowing mixed church gatherings in white areas.

The Methodists are headed by a Coloured clergyman. The second highest position in the Catholic Bishops' Conference is held by an Indian. A Coloured minister is chairman elect of the United Congregational Church. An African has held the top post in the Presbyterian Church. The Catholic Bishops' Conference has committed itself to speed up the promotion of black people.

The exception to interracial progress is the pro-apartheid white Afrikaanse Nederduitse Gereformeerde Church, which is involved in a bitter confrontation with its black congregation about the creation of a single synod for all races.

Among a spate of recent "anti-apartheid" appointments was that of the articulate Bishop Desmond Tutu as general secretary of the Council of Churches, which represents most English language congregations.

Bishop Tutu praised the "great courage" of the Anglican Bishop of Johannesburg, the Rt Rev Timothy Bavin, in appointing him some years ago to the post of Dean of Johannesburg with responsibilities including black and white parishes, thus putting the church squarely behind black advancement.

"Now we have a black and a white elected as bishops-suffragan in the Johannesburg diocese, and in the Cape Town diocese we have two bishops-suffragan who are black," Bishop Tutu said.

"It is vital that the church demonstrates that it is utterly non-racial and many people both black and white, have agitated about the fact that power and decision-making lay in the hands of just one part of the church for a very long time."

Bishop Tutu, who says racial conciliation is a vital function of the church, has written to the Prime Minister warning of suffering and bloodshed if dialogue and reconciliation between blacks and whites are not achieved soon.

The longer racial separation continues, the greater the likelihood of blacks becoming embittered — "and when they ultimately achieve power, the greater the likelihood of them doing the very things that whites fear so much," he says. — OFNS.

— J. H. P. Serfontein

Sunday Times
14/5/78

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28

NGK men criticise disaster service ban on RC

By FLEUR DE
VILLIERS

LEADING NG churchmen and academics have spoken out strongly against the action of fellow Afrikaans churchmen who recently excluded a Roman Catholic priest from the memorial service for the 18 miners who died in the Buffelsfontein mine disaster.

Professor Bernard Lategan, professor of Biblical studies at the University of Stellenbosch, and a fellow NG Church member, Professor A. D. Mueller, professor of industrial psychology at the University of the Western Cape, said this week that they had learnt "with dismay" of the incident.

The Roman Catholic priest had been excluded from the memorial service because of objections "on doctrinal grounds" from NG and Hervormde ministers at Stilfontein.

Common fate

"In those tense hours after the accident," Professors Lategan and Mueller said, "nobody inquired about the church affiliation of the brave rescuers before they were sent down. Neither was it a factor in deciding which survivors should be rescued first."

"The victims shared a common fate and, as the Roman Catholic Church was the largest single denomination among the 18 men killed, it goes without saying that it should have participated in the joint memorial service."

Professor Lategan said: "There is a time and a place where these differences can and should be discussed."

"We are dismayed at the lack of sensitivity which prevented the ministers from realising that a joint memorial service is neither the time nor the place."

The mine withdrew its invitation to a black Catholic priest to take part in the service because of objections from the white Afrikaans ministers. Instead, a black non-denominational evangelist, the Rev Daniel Marokane, said a prayer for the black miners.

New welfare laws may be defied

Star 15/5/78

Church-State

(28)

clash

John Allen, Religion Reporter

Leaders of major churches are considering disobeying new Government legislation embodying drastic moves to control welfare work and funds from abroad.

The church delegation included Cardinal Owen McCann, Roman Catholic Archbishop of Cape Town; Archbishop Bill Burnett, of Cape Town, head of the Church of the Province of SA (Anglican), and representatives speaking on behalf of the Federated Evangelical Lutheran Churches, the Methodist Church, the Ned Geref Kerk in Afrika, the Presbyterian Church and the United Congregational Church.

They were cordially received and some of the points they raised were satisfactorily dealt with. But — according to Opposition spokesmen — the Government has not given notice since the meeting of any significant improvements in the legislation to meet the churches' main objections.

The National Welfare Bill is being debated and the Fund-Raising Bill and the Social Workers and Associated Workers Bill are due to be debated this week.

Church sources say if the legislation is passed largely unchanged, and if it is implemented in a way the churches regard as 'interfering' with their normal work, many churches will seriously consider disobeying it.

'Retrogressive'

Two changes to the Fund-Raising Bill, published in new form after being withdrawn last week, are retrogressive and there is only one marked improvement, says Professor Nic Olivier, Progressive Federal Party director of research and liaison.

Serious differences have arisen between seven churches and the Government over three draft Bills, one of which is already being debated by Parliament.

The churches say the legislation is a threat to their nature and mission.

Church sources say disobedience has already been discussed by top churchmen. A last-ditch bid to persuade the Government to make significant changes in the legislation appears to have failed.

Unpublicised

The attempt was made at an unpublicised 24-hour meeting in Cape Town between leaders of the churches and the Minister of Social Welfare and Pensions, Mr F W de Klerk, and his deputy, Mr Punt Janson.

Churches may disobey new laws

ARGUS
15/5/78

28

The Argus Correspondent

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Klerk, and his deputy, Mr
Punt-Janson.

Cape Times 16/5/78

28

Mission church's permit protest

THE Cape Town presbytery of the Dutch Reformed Mission Church protested yesterday against the way its application for permission to hold a service in the City Hall was handled by the Department of Community Development. It also protested against the permit system as such.

The presbytery, representing nine congregations totalling more than 20 000 people in the Cape Town area, held its annual pentecostal service at Belhar in Bellville South last Sunday, instead of in the City Hall as planned.

In a statement yesterday the presbytery said the mission church was being discriminated against, and it protested against the requirement that it seek special permission to hold a religious service in the City Hall.

This requirement, it added, flowed from the policy of apartheid, which was regarded by the presbytery as un-Christian and in conflict with the word of God.

The statement called for the repeal of the Group Areas Act which, it said, had caused "only

friction and polarization between the different races".

The Rev John Hartney, chairman of the Cape Town presbytery of the Dutch Reformed Mission Church, said yesterday that the presbytery had applied last October to the Cape Town City Council to hold its annual pentecostal service in the City Hall on May 14 this year.

"We were told we would have to apply to the Department of Community Development for a permit, in terms of the Group Areas Act. This we did, and after the department had tried unsuccessfully to persuade us to use the community centre at Athlone, we received a permit — four days after the date on which we had to confirm our City Hall booking.

"We then decided to approach

the Minister of Community Development and ask for an interview over the permit system as such, which has been a cause for concern for some time.

"We wrote to the minister on December 5, but we did not receive a reply till April 13, and in this the minister said we must prepare a memorandum for his consideration."

Mr Hartney said his presbytery had been shocked at this disappointing course of events, in which there was "not a positive enough response to our request for an interview about a matter that deeply concerns us."

He added that the presbytery spoke not only for itself, but for all the Dutch Reformed mission congregations in the Cape Peninsula.

Star 18/5/78

Anglicans call for probe on violence

28

The Anglican Church's highest deliberative body between synods has called for a study of whether whites are justified in fighting for the status quo, or blacks in resorting to violent revolution.

The Provincial Standing Committee of the Church of the Province of South Africa, asked for the study after receiving a report containing a suggestion that "liberation movements" might be as legitimate as the present

Government.

The committee, which is headed by Archbishop Bill Burnett, head of the church, and includes bishops, clergy and laymen from all over southern Africa, made its decision at a conference convened especially to decide on the church's response to the "state of the nation."

A theological committee was asked to set up a work group to guide the church in its attitude to

violence and consider the justification for violence on both sides.

Details of the conference, attended by about 90 delegates in sessions behind closed doors a month ago, are revealed in The Star for the first time today.

The conference also heard suggestions of "civil non-co-operation," civil disobedience and public support for those disobeying laws for reasons of conscience.

In a series of resolutions dealing with many political flashpoints in the country, the Standing Committee

- urged Anglicans to be present at demolitions of squatter camps "if so moved by God and to meet the squatters' resultant needs";

- said detention and banning laws were "a form of violence against the freedom of the individual and an attack on the dignity of mankind, and lead to counter-violence against the State";

- made recommendations aimed at enabling church members to make objective and critical examinations of marxism, capitalism, nationalism, and white and black racism; and

Citizenship loss may cause race war—churchmen

Religion Reporter

A group of Anglican churchmen claim the Government's action in depriving blacks of their South African citizenship is likely to lead to racial war involving external forces.

Other groups have criticised magistrates for harsh and unjust sentences, blamed an increasing breakdown in family life among blacks on housing shortages and on the "evils" of influx control.

ment action to meet what the conference clearly saw as a crisis situation in South Africa.

One group claimed the deprivation of citizenship was a recipe for national self-destruction, perhaps involving Russian or Cuban intervention.

The conference decided to send the church's objections to the Minister of Plural Relations, Dr Mulder.

continued

↓

The comments came from interest groups which carried out much of the work of a special conference of the Anglican Church's Provincial Standing Committee held at Hammanskraal last month.

The conference was broadened to make it as truly representative as possible of church membership, which is mostly black.

The reports of interest groups gave rise to a wide-ranging series of statements and proposals for church and Govern-

One group prompted resolutions calling on Anglicans to practise multiracialism in their own church life — partly by welcoming domestic servants into full parish life, to consider boycotting "whites only" recreational venues, to live simply and share what they saved as a result and to support the families of banned and detained people.

In an attempt to break racial barriers the church is to appeal for the right of all Christians to enter black townships freely to meet people from black parishes. Bishops have been asked to set up peacemaking efforts between different race, language and tribal groups.

● urged members to help black educational programmes, support families of conscientious objectors and examine their participation in "the violent society," especially through owning firearms and buying Defence Bonds.

The envisaged work group is to prepare a document to guide the church in its attitude to violence. Its study should include considerations of Biblical teaching and past church practices as well as of the justification for taking up arms, the committee said.

QUESTIONED

A work group was decided on after a group of delegates told the committee meeting that the legitimacy of the present Government "could reasonably be questioned . . . as having acquired its authority by conquest." Injustices and lack of a say in Government for many made it hard for some to agree the Defence Force waged war for a just cause, the delegates added.

Blacks had few methods of resolving injustices open to them, the group said. While some of the group felt violence was always "inappropriate for Christians," others felt self-defence against unjust oppression or invasion, or extremely unjust situations which could not be changed any other way, required violence "however regrettable."

The committee resolutions made no specific mention of these contentions.

But the committee commissioned reading material to help men make a "Christian decision" about military action. This apparently responded to a recommendation from the same group of delegates that both whites facing military service and blacks who "may wish to join liberation movements" needed guidelines.

Another group said neither violent means to bring about change nor accepting the status quo was acceptable.

11/17/78
28

Anglican group back pupil strike

JOHANNESBURG — Civil "non-cooperation", such as the black children who boycotted their schools in protest against Bantu Education, was an acceptable form of protest against the law and should be encouraged, a group of Anglican churchmen suggested at a meeting last month.

They ruled out the use of violence as a means of protest.

The churchmen, who comprised one of numerous interest groups, were discussing law and order in South Africa at a special meeting of the provincial standing committee of the Church of the Province of South Africa.

The PSC is the Anglican church's highest consultative body between synods.

The conference, held at Hammanskraal, was convened to decide on the response of the church to the "state of the nation."

Details of the various topics discussed at the meeting — one group said protest varied from civil non-cooperation to civil disobedience to violence — were released yesterday.

"For members of the group, violence was not an acceptable means of

protest . . . the group believes that civil non-cooperation is to be encouraged and cited the example of the children who boycotted the schools in protest against Bantu education."

In a series of resolutions, the PSC:

- Affirmed that restrictive laws such as those which provide for detentions, bannings and imprisonment without trial are a form of violence against the freedom of the individual;

- Called on the government to call a fully representative national convention;

- Urged Anglicans to practise multi-racialism in their own church life, particularly by welcoming domestic servants into full parish life;

- Believed that the Government's attention should be drawn to the fact that the communist threat on the country's borders had arisen from the grave injustices within the country;

- Urged Anglicans to be present at demolitions of squatters' camps and to meet the squatters resultant needs;

- Encouraged members to help black educational programmes. — DDC.

HOLYCROSS

PTS & PAYMENTS

31.12.1977

ARM 25/5/73
28

Methodists in Transkei meet

UMTATA. — A draft constitution for a Methodist Church of Transkei announced yesterday at a meeting of Transkeian Methodist ministers, stewards and lay representatives, has been referred back to Methodist congregations for "explanation and recommendation."

The chairman, the Rev F H T Fikeni, said the draft was tabled at the meeting by a committee elected to make recommendations about what should be done in the event of the Methodist Church of South Africa being banned in Transkei — a move being considered by the Transkei Govern-

ment.

The draft placed on record the opinion of the ministers and laymen on the intention of Transkei to ban the church in the country and to introduce legislation enabling Transkei Methodists to constitute the Methodist Church of Transkei, he said.

"We have been made to realise that to decide otherwise in this matter is beyond our power."

The committee had dealt with the question of whether a Church could be created by the State and felt the Transkei Government could not create a church. — Sapa.

'Undesirable'—all property to be seized

Ban on the Methodist

Church

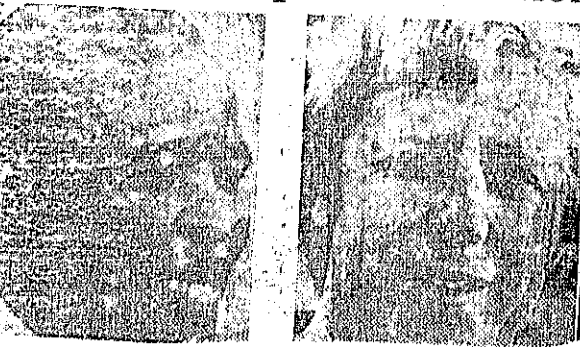
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ARGUS
25/5/78

028

The Argus Correspondent

UMTATA. — The Methodist Church of South Africa in Transkei is to be named an undesirable organisation and all its property is to be seized by the Government in terms of a notice expected in tomorrow's gazette.



The move will be a shock to the church-going public, although the Prime Minister, Chief Kaiser Matanzima, warned earlier of his intention to ban the church.
Already Methodists here are bitterly divided over the measure.

Many leading members have warned that if the Government nationalises their church they will switch to another denomination or hold private services in their homes.
The action has been made possible by the 'Undesirable Organisations Act', rushed through the National Assembly last week.

Stampeded

The Justice Minister, Chief George Matanzima, who introduced the Bill, hinted then to the House that it would be used against certain 'religious organisations.'

Asked by the Opposition why such an important Bill was being stampeded through the Assembly, Chief Matanzima said the Government had information that something was 'in the wind.'

He did not elaborate. It is possible that the Matanzima brothers, both Methodist lay preachers, hoped to go through with their action before the Methodist Church of South Africa becomes the Methodist Church of Southern Africa in terms of a Bill now in the South African Parliament.

Surprised

Prominent Methodists here are reluctant to comment on the move until it is officially published, but the manner in which the Government has carried out its threat has taken them by surprise.

It has been expected that a special Bill would be introduced nationalising the church.

Only yesterday a meeting of Transkeian Methodist clergymen and lay preachers here, unaware of the move, agreed under protest to draw up a new constitution to prepare the church for takeover.

In a Press statement they said: 'We feel that as far as the envisaged Methodist Church of Transkei is concerned the'

(Continued on Page 3, col 6)

028 (2) 123
Kei Methodist ban

(Continued from Page 1)

Republic of Transkei will not have, and can never, create a church.

'The church can be created only by Christ, Who is both the foundation and the Head of the church.'

'We have been made to realise that to decide otherwise in this matter is beyond our power.'

Minority

Mr Knowledge Guzana, former leader of the opposition Democratic Party and an executive member of the World Methodist Conference, said he had not been a party to yesterday's decision, which he claimed was taken by a minority.

He was adamant in his opposition of the nationalisation of the church.

He expected a nationwide protest against the Government's action. 'It will be a silent protest, not a violent one.'

'We will resort to praying at home.'

'Reckless'

Dr Alex Boraine, MP for Pinelands and former president of the Methodist Conference, which included Transkei, said that it would be 'reckless and tragic' if Chief Matanzima were to declare the church undesirable.

The Argus Political Staff reports that he also warned that the political results could be incalculable because so many Transkei citizens were members of the church.

Dr Boraine, of the Progressive Federal Party, is an ordained Methodist minister.

'The Methodist Church has a long and distinguished history in Transkei,' he said.

'Indeed, most of the Cabinet members and members of the Government and Opposition were or still are members of the Methodist Church.'

'Further, most of Transkei's educational institutions were begun by the Methodist Church.'

'Should Prime Minister Matanzima go ahead with this action, it could have very grave results in his country.'

'The people of Transkei would be split from top to bottom. No one can forecast what the result of that might be.'

Assurance from Methodists to Kei members

The Methodist Church today condemned the Transkei Government for banning it from that country. The ban starts today.

The Rev Abel Hendricks, president of the Methodist Conference in South Africa, said that the Methodist Church had on more than one occasion assured Prime Minister Kaiser Matanzima and his government that his allegation that the church was "political" was groundless.

"I want to make it clear that the Methodist Church has at no stage sought confrontation with the Government of Transkei. On the contrary, we have gone out of our way since Chief Mantanzima announced his intention to ban the church in January to hold ourselves open to negotiation, and still do

so," he said.

Mr Hendricks yesterday sent a telegram to Chief Matanzima in a last-minute appeal to him to "prevent this travesty."

"We have had no response as yet," he said.

The president assured Methodists in Transkei that they were still members of the church. If Transkei members, however, sought autonomy that would be an ecclesiastical matter and would be carefully considered.

Mr Hendricks is to convene a meeting in Johannesburg on Monday of "some" church leaders to discuss the matter and issue a statement.

He said that the Methodist Church in Transkei had openly proclaimed the Gospel of Jesus Christ in Transkei for more than a century.

Kaiser

STAR
26/5/78

assures

2/8

Transkei

Methodists

UMTATA — The Transkei Prime Minister, Paramount Chief Kaiser Matanzima, has assured Transkeian members of the Methodist Church that declaring the Methodist Church of South Africa an undesirable organisation was not aimed at them but at its governing body in South Africa.

In a statement released here today Chief Matanzima urged members of the church in Transkei to continue with their normal church services and other church activities.

A proclamation declaring the Methodist Church of South Africa an undesirable organisation was signed by the State President, Paramount Chief Botha Sigcau, and was published in the Government Gazette today.

Chief Matanzima said he had indicated earlier this year that his government was "seriously perturbed at the meddling in our political independence by the South African-controlled Methodist Church which had extensive activities in Transkei."

He referred to a report in the November 6 issue of the Methodist newsletter, Dimension, that a conference of the church held at Benoni in October had decided to discontinue sending letters of greeting to heads of State in Southern Africa.

"The Government is satisfied that this decision was to a great extent actuated by political malice on the part of some of the non-Transkeian delegates towards the constitutional independence of Transkei — Sapa.

● Assurance from Methodists — Page 5.

Don't ban us, plead Methodists

NM

26/5/78

403

28

JOHANNESBURG — The Methodist Church Africa wants urgent talks with the Prime Minister of Transkei, Chief Kaiser Matanzima, to try to avert it being declared an undesirable organisation in that country.

The call for further negotiations was made in an urgent telegram to Chief Matanzima by the president-elect of the church, the Rev. Abel Hendricks.

Transkei is said to be ready to gazette the church as an undesirable organisation in terms of its new Undesirable Organisations Act.

Reports from Umtata indicated that the ban would include seizing all church property and assets.

It is expected the next move by Chief Matanzima's Government would be to enact legislation enabling Methodists in Transkei to form their own church.

A draft constitution for a new church was tabled on Wednesday at a meeting of Transkei Methodist ministers, stewards and lay representatives.

Shock

Mr. Hendricks said: "It comes as a shock and surprise to me and other Methodist leaders to learn that Transkei intends banning church."

Zaire President Mobutu Sese Seko Konde Ngbendu Ngbendu has ordered his troops based in neighboring countries to be ready to move into the area if necessary. He said the rebels which were written in S. Koiwezi last Friday, had discovered the military sources said the Zambian borders. About 70 whites were still taken hostage by rebels retreat and prevent them regrouping. Military sources said the equipment not the men to wipe that would be needed to wipe and prevent them regrouping. Other rebels had set up a he threat, but he did not say whether of Koiwezi. A ministry spokesman to the ministry.

Methodists banned in Transkei

UMTATA. — The Methodist Church of South Africa has been declared an undesirable organization in Transkei in terms of a proclamation signed by the State President, Paramount Chief Botha Sigcau, yesterday and gazetted today.

In a notice in today's gazette, Chief Sigcau said he was satisfied that the existence of the Methodist Church of South Africa within Transkei was prejudicial to the interests of the state.

Yesterday the church called for urgent consultations with the Prime Minister of Transkei, Chief Kaiser Matanzima.

The call for further negotiations was contained in an urgent telegram sent to Chief Matanzima by the president of the Methodist Church of South Africa, the Rev Abel Hendricks.

Mr Hendricks sent the telegram on the basis of news reports which indicated that the Transkei government was about to gazette the Methodist Church as an undesirable organization.

Reports from Umtata indicated that banning of the Methodist Church would include seizing all church property and assets.

It is expected that the next move by Chief Matanzima's Government would be to enact legislation enabling the Methodists of the Transkei to constitute their own church.

Mr Hendricks said: "It comes as a shock and surprise to me and other leaders of the Methodist Church to learn of the press reports that Transkei intends banning our church in that country in terms of the Undesirable Organizations Act."

He pointed out that Chief Matanzima had given the Methodists an undertaking that no banning action would be taken against them until the synod of the Clarkebury district had met and forwarded its recommendations to the national Methodist conference.

This synod meeting was due to take place within a matter of weeks, Mr Hendricks said. — Sapa

Methodist unrest predicted

Political Staff

A REVOLT among Methodists in Transkei against the decision by the country's government to ban the Methodist Church of South Africa was "highly probable", a former president of the church, Dr Alex Boraine, MP, said yesterday.

In a scathing attack on the decision, Dr Boraine said: "It is a sad day not only for the church but especially for a state that stoops to this unworthy action. It does not argue well for the future."

Dr Boraine, whose first-ever parish as a priest was in the Eastern Pondoland region of Transkei, said to Prime Minister, Chief Kaiser Matanzima's action against the Methodist Church was "an unwarranted interference by a state into the life and work of a church".

He continued: "This action is doubly unfortunate in that at a recent conference of ministers and laymen in Transkei a decision was taken to remain within the Methodist Church of South Africa.

"It is highly probable that this will bring about a revolt among Methodists in Transkei — and the majority of Transkeians are Methodists."

① 28
② 103

Matanzima reassures Transkei Methodists

UMTATA. — Transkei's Prime Minister, Paramount Chief Matanzima, has assured Transkeian members of the Methodist Church that declaring the Methodist Church of South Africa an undesirable organisation was not aimed at them but at its governing body in South Africa.

In a statement released here today Chief Matanzima urged members of the church in Transkei to continue with their normal church services and other church activities.

A proclamation declaring the Methodist Church of South Africa an undesirable organisation was signed by the State President, Paramount Chief Botha Sigcau, and was published in the Government Gazette today.

Chief Matanzima said he had indicated earlier this year that his Government was seriously perturbed at the meddling in our political independence by the South African-controlled Methodist Church which had extensive activities in Transkei.

NO GREETINGS

He referred to a report in the November 6 issue of the Methodist newsletter, Dimension, that a conference of the church held at Benoni in October had decided to discontinue sending letters of greetings to heads of state in Southern Africa.

Jesus Christ for more than a century in Transkei, and which has provided the backbone of education there, is one which must be rejected in the strongest terms," he said.

A spokesman for the church said that any seizure of church property in Transkei would involve hundreds of church buildings, manses, educational institutions and other facilities valued at millions of rands.

ALSO MEMBER

The eMethodist Church is one of the strongest religious organisations in Transkei. Most of the Cabinet members, members of the Government and Opposition were or still are members of the Church.

Chief Matanzima himself is a Methodist lay preacher.

Mr Hendricks said the church could despair because it is to be 'ruptured by a political action.'

'But we do not despair, for Transkei is not the first Government to attempt to silence the church, and it will undoubtedly not be the last.'

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Chief Matanzima himself is a Methodist lay preacher.

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'But we do not despair, for Transkei is not the first Government to attempt to silence the church, and it will undoubtedly not be the last.'

STILL BELONG

Mr Hendricks assured the thousands of Methodists in the Transkei that so far as we are concerned, you are still members of our church.

Mr Hendricks will be meeting church leaders in Johannesburg on Monday to discuss the matter.

Legislation involving a name change for the church — from the Methodist Church of South Africa to the Methodist Church of Southern Africa — is now likely to be withdrawn from Parliament following a furor within the church over a Nationalist MP handling the Bill. — The Argus Staff reporters, Political and Sapa.

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NO GREETINGS

He referred to a report in the November 6 issue of the Methodist newsletter, Dimension, that a conference of the church held at Benoni in October had decided to discontinue sending letters of greetings to heads of state in Southern Africa.

Some delegates had said they were unhappy that any letter might indicate a recognition by the Methodist Church of the new homeland state.

The Rev Abel Hendricks, president of the Methodist Conference, said today he refused to accept the Transkei Government's 'political ban' on the Methodist Church.

'A SAD DAY'

In a strongly worded statement, Mr Hendricks said it would be remembered as a sad day in the history of Transkei and of South Africa.

'The banning of the church which has openly proclaimed the Gospel of

Methodists' 'money' will be ours'

CAPE TIMES
27/5/78

Own Correspondent 028 ~~028~~

DURBAN. — The Methodist Church of South Africa had been made rich by money from its Transkei members and "that money will be ours, not theirs", the Minister of Justice, Chief George Matanzima, said yesterday.

Chief Matanzima emphasized that the money controlled by Transkei Methodists belonged "to the people of Transkei" in spite of an earlier statement that he had not decided whether to seize the church's assets and property.

He is authorized to do this in the gazette notice published yesterday, which declared the Methodist Church of South Africa an undesirable organization. The ban on the church came into effect yesterday.

In a telephone interview from Umtata the minister said any Methodist who attempted to revive the Methodist Church of South Africa would be dealt with under the Public Security Act.

Anyone who continued to worship "under the banner of the Methodist Church of South Africa will have to suffer the consequences," he said.

Transkei PM Chief Kaiser Matanzima yesterday urged Transkei Methodists to go to services and carry on with other church activities.

ROM
29/5/78
43 28

Church to meet on ban

Staff Reporter

THE president of the Methodist conference in South Africa, the Rev Abel Hendricks, has called an urgent meeting of Methodist Church leaders today to discuss the Transkei Government's banning of the church.

About eight Methodist leaders will meet in the Central Methodist Church, Pritchard Street, Johannesburg, to discuss the implications of the ban.

It is expected the Rev Ferrier Fikeni, chairman of the Clarksbury district — which includes most of Transkei — will attend.

Mr Hendricks has still had no response to a telegram he sent last Thursday to Chief Kaiser Matanzima, Prime Minister of Transkei, in a last-minute bid to ward off the ban.

Announcing the ban last week, the State President of Transkei, Paramount Chief Botha Sigcau, said the church was prejudicial to State interests.

Breakfast Quin

Cape Times 30/5/78

① 28
~~2/10/78~~

Warning on Transkei Methodist church

MINISTERS of the proposed Methodist Church of Transkei would be deemed to have resigned from the ministry of the Methodist Church of South Africa if the new church is created outside normal constitutional procedures.

This was spelt out in a statement yesterday by the president of the Methodist Conference in South Africa, the Rev Abel Hendricks, following an urgent meeting

with leaders of his church in Johannesburg.

The Rev Ferrir Fikeni, chairman of the Clarkebury district, which includes most of Transkei did not attend yesterday's discussions as expected. He sent the deputy chairman of the district, the Rev Paul Shone, to give a first-hand report on the situation.

Mr Hendricks was disappointed that Mr Fikeni was unable to meet him. It is

believed Mr Fikeni was involved with others in working on a constitution for the proposed Methodist Church of Transkei.

In his statement Mr Hendricks again strongly deplored the unilateral action of the Transkei Government in declaring the Methodist Church of South Africa an undesirable organization.

"I can find no justification for this heavy-minded action in view of the assurance of the

Transkeian Prime Minister earlier this year that, pending the decision of the courts of our church, no action would be taken.

"I find it impossible to understand this change of attitude on his part."

Mr Hendricks said he was appalled at Chief Matanzima's disregard for the Methodist Church and for the expressed will of Transkeian church leaders who opposed the establishment of a

separate church in Transkei.

As a Methodist of Transkei's Prime Minister should know better than to dabble from a political platform in the affairs of the church in which he was nurtured.

"The ultimate authority of the church is God. As such I refuse to recognize attempts by man to arrogate to himself such all-encompassing authority over any church."

Mr Hendricks said some

Methodists in Transkei had clearly acted outside the terms of the constitution of the Methodist Church of South Africa.

He emphasized that any church created by an act of or pressure from government must of necessity be built on a questionable foundation.

Mr Hendricks denied an allegation by Transkei's Minister of Justice, Chief George Matanzima, that the

Methodist Church of South Africa had been made rich by money from its Transkei members.

"This is not so according to our constitution. The synod of the Clarkebury district is to be held on June 28 to July 2, and I trust that when this takes place that synod will express itself on this matter so that Methodists throughout Southern Africa can hear the official views of the Clarkebury district," he said.

Methodist (28) ministers (1978) 'under pressure'

UMTATA — Methodist ministers in Transkei had been placed in a very invidious position and were subjected to tremendous pressure by the Government's ban on the Methodist Church of South Africa, the deputy-chairman of the Clarkebury district, Rev Paul Shone, said here today.

Mr Shone, who said he supported the Rev Abel Hendricks in his statement that Methodist ministers in Transkei would be deemed to have resigned from the South African Church, said he sympathised with the chairman of the district, Rev Ferrier Fikeni.

Rev Fikeni had committed himself to drawing up a constitution for the new church. He had to choose between resigning from the Methodist Church of South Africa and giving up his work in Transkei.

Mr Shone said the Bill had caused feelings of divided loyalty throughout the church in Transkei.— Sapa.

Bill puts ministers on spot

UMTATA. — Methodist ministers in Transkei had been placed in an invidious position by the Transkei Government's ban on the Methodist Church of South Africa, the deputy-chairman of the Clarkebury District, the Rev. Paul Shone, said yesterday.

Mr Shone, who supported the Rev. Abel Hendricks in his statement that the Methodist Church of South Africa would treat Transkei ministers as if they had resigned, said he sympathised with the chairman of the district, the Rev. Ferrer Fikeni.

Mr Fikeni said he had to choose between resigning from the Methodist Church of South Africa and giving up his work in Transkei. He had decided not to leave the Methodist Church of South Africa.

Methodists in Transkei were extremely worried about their future, he added. The Bill had caused divided loyalties throughout the Church in Transkei. — Sapa.

RDM 2/6/78
September
Transkei
gets ① 28
new ② 403
church

UMTATA.—The Methodist Church of Transkei was formed yesterday.

And the Methodist Church of South Africa was ordered to dispose of all its land and immovable property within Transkei and to transfer, cede or deliver any other property to the Church of Transkei within six months.

The Rev F Fikeni read a copy of a proclamation notice to a meeting of Methodist ministers, church stewards and other laymen at the Ncambedlana Methodist Social Centre.

The meeting, which was scheduled to be held on June 9, was brought forward because of the proclamation declaring the Methodist Church of South Africa an undesirable organisation.

Transkei's Minister of Justice, Chief George Matanzima, said this week, a private member's Bill would be introduced in the National Assembly soon to recognise the new church.

"We cannot live without a church — but fortunately we had already provided for what should be done in the event of the Methodist Church of South Africa being banned in Transkei," Mr Fikeni told the church meeting yesterday.

More than 200 of the delegates identified themselves with the new church.

One of the nine dissidents, the Rev Tom Mbabane, said the latest developments meant that everything would now come to a standstill. — Sapa.

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lace

DON — A nurse at the Cecilia Hospital at was found guilty here yesterday of theft by at Edgars in et.

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DD 3/6/78 203 28

New Methodist church born

UMTATA — The breakaway Methodist Church of Transkei was born here after a Government notice banned the Methodist Church of South Africa yesterday.

The notice, signed by the Minister of Justice, Chief George Matanzima, ordered the Methodist Church of South Africa to stop all its "activities" in Transkei immediately.

It also ordered the South African church to hand over all its Transkei property to the Transkei church within six months — "subject to such conditions as the Methodist Church of South Africa

and the Methodist Church of Transkei may agree on."

The president of the Methodist Conference in South Africa, the Rev Abel Hendricks, said the formation of the Methodist Church of Transkei was "nothing short of an ecclesiastical disaster."

He called on the new church to reconsider its position immediately.

The new church was formed after a meeting of hundreds of Methodist ministers and lay preachers yesterday. Only seven did not sign on as members of the new church. — DDR

Missing man was in jail

PORT ALFRED — The mystery of a Port Alfred man's disappearance

with a knife.

They had tackled the

Argus 5/6/78

Burnett hits out at 'sweeping theft of rights'

206
307
28

The Argus Religion Correspondent

IT was impossible as a citizen and a Christian to 'condone or defend the sweeping theft of rights' by which the Government had deprived millions of people of citizenship in the country of their birth, the Most Rev Bill Burnett, Anglican Archbishop of Cape Town, has said in his monthly newsletter.

Archbishop Burnett said the Government had made millions of fellow-Christians foreigners in their own land.

'What is almost as serious is the potential for conflict which is inherent in what is being forced upon a conquered people,' the Archbishop added.

'I find it impossible to believe that God is

pleased with this way of treating our fellow-countrymen and fellow-Christians. I can neither condone nor defend it.'

Archbishop Burnett said one of his clergymen had sought a passport and been told to apply to a 'homeland' instead.

Such a passport defined him as a person no longer

entitled to belong to the land of his birth.

'For this to happen to a man is a deeply traumatic experience,' he added.

'The setting up of homelands coupled with a denial of citizenship in South Africa represents for millions of our people a resolution achieved by Act of Parliament based on the acts of conquest of the last century.

DEPRIVATION

'This Act can only be described as a gross deprivation by the stroke of a pen of human rights which are normally regarded as inalienable.'

Archbishop Burnett also commented on the 'regrettable' announcement by the Deputy Minister of Plural Relations, Dr W L Vosloo, that the Crossroads squatter camp was to be demolished.

DD 5/6/78 (28)

Church shuts doors

UMTATA — Church services and other activities of the Methodist Church of South Africa have been discontinued and church buildings in some districts of Transkei were closed yesterday.

This was done in compliance with the decree issued by the Minister of Justice, Chief George Matanzima, that the Methodist Church of South Africa should stop all its activities in the territory from last Friday.

Rev J. Breure of Butterworth said there were no services conducted yesterday and he had to close the church doors. He was awaiting instructions from the head of the church.

Transkeian church members were not officially informed of the banning.

"We are in the dark. We read from newspapers and heard from Radio Transkei about the banning," a member of the church here, Mr Solomon Ngcukana, said.

"We attended the service yesterday in town hoping we will be told of the formation of the Methodist Church of Transkei. We were told we have no minister."

He said they were told that their minister, Rev O. Ngcatshe, and Rev P. Shone were no more ministers of the church.

At Ncámbedlana, only a handful of people attended the service. No mention was made of the banning. — DDC.

Paper distorts facts — Kaiser

UMTATA — The Prime Minister of Transkei, Chief Kaiser Matanzima, fired another salvo yesterday at a Sunday newspaper report that he would force Transkeian Methodist ministers to accept polygamy.

He said the writer, Mr Geoffrey Allen, "must rest assured that his grotesque rationalisation on this issue can only impress and gain credibility of people of his mentality."

"As to the speculations by 'Methodist sources' on the world recognition of Transkei, I wish to advise these sources that Transkei has never at any one time delegated them to fight for her recogni-

tion and no amount of such idle talk will impress Transkei.

"Transkei has her envoys to project the country's image."

The report in the Sunday Times said Methodist sources believed Chief Matanzima's moves would drive Transkei even further from world recognition.

Chief Matanzima also said yesterday: "The allegation that the reason

behind the banning of the Methodist Church of South Africa in Transkei is intended to enable me to force Methodist ministers remaining in Transkei to accept polygamy is nothing but a deliberate distortion of the facts.

"It is indeed absurd and nonsensical to impute that the purpose of the Marriage Bill is to legalise polygamy.

"During discussions on the Bill in the National

Assembly, I canvassed the point very clearly and fully that the Marriage Bill was aimed at redeeming the status of children born of polygamous marriages."

The South African Methodist Church — or any other church for that matter — had prescribed that polygamous husbands should keep one wife and abandon the rest.

"Whatever happened to the children of such wives has never been of any consequence to the church.

"This, I submit, has been unchristian and ungodly, and the Church should repent and support my legislation instead of struggling to find fault with it." — DDR.

Mr Hendricks said the new church, created by pressure and action of the political state, had no hope of recognition by world Methodism.

In Umtata, meanwhile, fears that a Methodist minister had been detained by Security Police and others had fled Transkei after the banning of the South African Methodist Church were allayed last night by the Rev Paul Shone.

Mr Shone, former deputy chairman of the church's Clarkebury District — which has been dissolved by the new Methodist Church of

Mr Ngcatshe's family did not hear of him for the rest of that day and part of yesterday.

A Daily Dispatch reporter saw him leave Chief Matanzima's office and get into Mr Shone's car.

Mr Shone said last night Mr Ngcatshe would return from Durban after a few days.

This was confirmed by Mr Ngcatshe's son, Aggrey, who said his father had telephoned him from Durban yesterday afternoon. — DDR. DDC.

Defy Kei ban urges SA church president

JOHANNESBURG — The president of the Methodist Conference of South Africa has called on the Methodist Church of Transkei to defy the Government and retain its ties with the church in South Africa.

The Rev Abel Hendricks described the banning of the Methodist Church in Transkei as nothing short of an ecclesiastical disaster.

A proclamation declaring the Methodist Church of South Africa an undesirable organisation in Transkei was published last month.

"I call on the new church of Transkei to reconsider its position immediately in the interests of Christian unity," Mr Hendricks said.

"Church unity may have been ruptured by this political action, but the church continues in spite of man-made disasters."

Transkei — was one of those believed to have fled.

He returned to Umtata last night from Durban where he had been discussing "practical difficulties" of the ban with South African Methodist Church heads.

The head of the Security Police in Transkei, Maj M. Ngceba, said no ministers had been arrested or detained.

"I have received no such report from my staff. If any ministers had been arrested or detained, I would be among the first to know," he said.

One minister who earlier yesterday was believed to have been detained was Rev Osborne Ngcatshe, of the Umtata Circuit.

Rumours began after Mr Ngcatshe was called to the office of the Prime Minister, Paramount Chief Kaiser Matanzima, on Monday morning.

Church

'defy'²⁸
7/6/78

call (2) 103

Mercury Correspondent

JOHANNESBURG - The president of the Methodist Conference of South Africa has called on the Methodist Church of Transkei to defy the Government there and retain its ties with the church in South Africa.

The Rev Abel Hendricks described the ban on the church in Transkei as an ecclesiastical disaster.

"I call on the new church of Transkei to reconsider its position immediately and obey God rather than man," he said.

10/6/78
 Kruger

R.D.M. 

cardinal meet

TWO Roman Catholic archbishops had discussions in Cape Town this week with the Minister of Justice, Mr J T Kruger, on the detention and banning of seven Christian workers and students, according to a statement issued yesterday by the South African Council of Churches.

The meeting between Mr Kruger and the Archbishop of Cape Town, Cardinal Owen McCann, and the President of the Southern African Catholic Bishops' Conference, Archbishop Joseph Fitzgerald, was also attended by the Commissioner of Police, General Mike Geldenhuys.

Discussions were held on the detentions of Mr Simon Magane, national president of the Young Christian Workers — who was detained under Section 6 of the Terrorism Act — and Mr Marcus Rogers and Miss Maureen Gaobape, national and regional secretaries respectively, and Miss Joyce Mokhesi of the Young Christian Students — who were detained under Section 10 of the Internal Security Act.

The statement says: "During a frank and courteous discussion, clear and sharp differences of principle, stand and approach showed themselves.

"Nevertheless, the Minister assured us that account would be taken of our representation in connection with the above, as well as the banning orders of Father Smangaliso Mkhatswa and Eric and Jean Tyacke." — Sapa.

Anglicans

asked to stand by Crossroads

Argus 14/6/78
28
207

The Argus Religion Correspondent

ANGLICANS have been asked to stand by 'to meet whatever needs the people may have' if the Government goes ahead with its plan to demolish Crossroads squatter town.

The call comes from the church's top executive body, Provincial Standing Committee (PSC) which represents all dioceses of the Church of the Province of South Africa.

The PSC also asked the Archbishop of Cape Town, the Most Rev Bill Burnett, to approach the Government to 'discuss the conflicting demands of Gospel and the law, so that changes may be implemented.'

These decisions resulted from a discussion of family life, in which the PSC said that the breakdown in African family life had been exacerbated by legislation which denied husbands and wives the right to live together.

The pitifully inadequate housing available in urban areas effectively prevents the family from living as an independent unit, it said in a resolution.

CRISIS

Referring specifically to Crossroads as a 'crisis,' the PSC said it 'upholds the principle that Africans, like all others, have the right to live as families near their place of work.'

Dealing with wider aspects of apartheid legislation, the PSC asked the Anglican Church's Division of Justice and Reconciliation to prepare a memorandum setting out an argument for amendments to existing legislation prohibiting other races from entering black townships freely for purposes or fellowship with their fellow Christians.

This memorandum, and another objecting to legislation depriving blacks of their South African citizenship, were to be submitted to the Minister of Plural Relations, Dr C P Mulder.

HISTORIOGRAPHY

1. J.T. Shelwell
2. J.W. Thompson
3. J.W. Thompson
4. H.E. Barnes
5. M.A. Fitzsimons (ed)
6. E. Fauser
7. G.P. Gooch
8. H. Butterfield

R. A. (HONOURS)

- A History of History, Vol. I
- A History of Historical Writing, Vol. I
- A History of Historical Writing, Vol. II
- A History of Historical Writing
- The Development of Historiography
- Geschichte der Neueren Historiographie
- History and Historians in the 19th Century
- Man and his World
- Study of the History of
- History and Historiography

24. H. Nicolson
25. T. Posteman (Essays in Honour of)
26. P. Burke
27. L. Dauby
28. A. Homigilano
29. H.G. Schenk
30. H.R. Trevor-Ro
31. G.C. Iggers
32. G.C. Iggers & K. von Holste
33. G.P. Gooch
34. H. Kohn
35. A. Cullinan
36. D. Knowlce
37. F. Schavitt

Referring to the Government's constitutional proposals, the Anglican Church called on the Government to call a fully representative national convention to draft a constitution.

OBEDIENCE

The PSC stated that the Anglican Church 'supports the principle of obedience to the laws of the State, provided, however, these do not conflict with God's laws.'

It protested 'in the strongest terms' against bannings and imprisonments without charge or trial, and the denial of access to the courts, to families or to clerics which some people suffered.

from the VIIIth to the XVIIth Century

20. J.R. Hale
21. F. Gilbert
22. J.A. Mazzo
23. P. Burke

- Machiavelli and Renaissance Italy
- Machiavelli and Guicciardini: Politics and History in 16th Century Florence
- Renaissance and Revolution: The Remaking of European Thought
- Culture and Society in Renaissance Italy

42. H. White
43. P. Geyl
44. J. Clive
45. W. Laqueur & G. Mossa (eds)
46. J.H. Plumb
- Metahistory: The Historical Imagination in Nineteenth Century Europe (Nietzsche, Ranke, Burckhardt)
- Debates with Historians (Ranke, Macaulay, Carlyle, Michelet)
- Thomas Babington Macaulay: The Shaping of a Historian
- Historians in Politics (Trotter, Kommen, Michelet)
- Men and Places (Macaulay, Trevelyan)

The kitchen has an aluminium sink with a colander. There is often a coal stove, for heat rather than for cooking. The men cook on paraffin cookers. On occasion, the men may be invited to the kitchen, but it more often seems to remain empty.

In each unit there is one lavatory bowl with a wooden seat. In addition there is a urinal and over the urinal is a cold water shower, placed in such a way that the run off shower water will flow down the urinal drain.

The host
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ARGUS 16/6/78 O/S (2/4)
Transkei deports

Methodist minister

The Argus Correspondent
UMTATA. — The Trans-
Kei Government has de-
clared Umtata's Methodist
minister, the Rev Paul
Shone, an undesirable al-
ien and early today secu-
rity police escorted him
and his family to the Um-
zinkulu border post.

This is the latest shock
in the Matanzima Govern-
ment's campaign against
the Methodist Church of
South Africa and all those
who remain loyal to that
church.

Already the black Me-
thodist ministers who
stayed loyal have left the
country and have been
given posts in various cen-
tres in South Africa. Mr
Shone was the only white
clergyman remaining in
Transkei. He was deputy
chairman of the Clarkbury
district, which covers most
of Transkei.

PROPERTY SEIZED

Last month the Trans-
kei Government declared
the Methodist Church of
South Africa an undest-

rable organisation and
seized all its property and
assets.

But earlier this week
the Shones received
several phone calls from
anonymous people who
wanted to know why they
had not moved out.

The following day secu-
rity police called on Mr
Shone and served him
with a deportation order.

Mr Shone has been pos-
ted temporarily to Sasol-
burg.

See Pages 2 and 13.

'NEW' HO

The new hostels are the most recently built hostels in the Zones. Strictly they should not form a separate section but the Board distinguishes them from the single storey hostels. The new hostels were all built from 1969 and were completed by 1972. A photograph of the hostels is on page 13.

These 'new' hostels are all two storeys high. The design is the same as the other Zones hostels only here each building has four units. It is, as it were, that two Zones hostels have been put on top of one another. Con-
ditions are the same as in the single stor Zones hostels.

Transkei deports top Methodist

8/16/78
28

Own Correspondent

UMTATA — The Transkei Government has declared Umtata's Methodist minister, the Rev Paul Shone, an undesirable alien and early today security police escorted him and his family to the Umzimkulu border post.

This is the latest shock in the Matanzima Government's campaign against the Methodist Church of South Africa and all those who remain loyal to it.

ANONYMOUS CALLS

Already the black Methodist ministers who stayed loyal have fled the country and have been given posts in various centres in South Africa. Mr Shone was the only white clergyman left. He was deputy chairman of the Clarkbury district, which covers most of Transkei.

Last month the Transkei Government declared the Methodist Church of South Africa an undesirable organisation and seized all its property and assets. According to the

terms of the ban, the church was given six months to negotiate the transfer of the property.

Mr Shone and his loyalist colleagues were thus under the impression they had six months to arrange for a transfer. But this week security police called on Mr Shone and served him with a deportation order.

When the Shone's two younger children returned from school yesterday afternoon they found furniture vans outside their house packed with all their belongings. That was

the first they knew about having to leave their home, where they spent the best part of their lives. For the 12-year-old daughter Susan it was a particularly traumatic experience.

Mr Shone has been posted temporarily to Sasolburg.

As the Shones were packing yesterday the final stages of the Methodist Church of Transkei Bill was steam-rolled through the National Assembly despite heated objections from the Opposition.

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Church to lose R3,6-m in Kei



Religion Reporter

The Methodist Church of South Africa stands to lose property in Transkei insured for R3,6-million as a result of the banning of the church by the Transkei Government.

This was revealed today by the church newspaper, Dimension.

The newspaper reported "various forms of intimidation" of Transkei Methodist ministers loyal to the South African church.

Church figures revealed that "Far more money has been ploughed into Transkei than has been contributed by churches in that country to the central coffers of the church," Dimension reported.

The insured value of buildings and contents in Transkei was R3 681 000.

In addition the South African church was owed R291 758 in grants, loans and other forms of financial assistance given to Transkei churches.

The newspaper also reported that pressure was put on ministers to join the new Methodist Church of Transkei.

A Transkei Methodist minister who refused to join the country's new breakaway church has become the first black minister to be appointed to a white congregation in the Transvaal, reports Dimension.

The Reverend Tom Mbabane has been transferred to the Boksburg society of the Methodist Church. He was the last secretary of the Clarke-bury district synod of the Methodist Church of South Africa (MCSA). His district covered most of Transkei before the banning of the MCSA there.

TABLE 1. ACCOI

Type of accommodation	Number of beds
Main Barracks	32
North Barracks	40
Brick Employed	120
Asbestos	452
Special Q	300
Flats 1/	464
Other Floors	336
Single Storey	600
Double Storey	176
TOTAL	1 220
TOTAL	1 495

Methodist Church may lose 'millions'

ARGUS 22/6/78 (1) 28

The Argus Correspondent

JOHANNESBURG. — The Methodist Church of South Africa stands to lose property in Transkei insured for R3,6-million as a result of the banning of the church by the Umtata Government.

TABLE 2. AC

Type of accommodation	No. of beds
Board House	4 958
Employed	2 140
Temporaries	1 280
	8 378
	16 894

This has been revealed by the church newspaper, Dimension.

The newspaper also detailed what it called 'various forms of intimidation' which it said Transkei Methodist ministers loyal to the South African Church had been subjected to.

Church figures revealed that far more money has been ploughed into Transkei than has been contributed by churches in that country to the central coffers of the church, Dimension reported.

1/ The diagram on ground See p.

The insured value of buildings and contents in Transkei was R3 681 000. In addition the South African Church was owed R291 752 in grants, loans and other forms of financial assistance given to Transkei churches.

The newspaper also reported that earlier this month a 'loyalist' minister, the Rev Osborn Ngcatshe, was summoned by police to the office of Transkei Prime Minister, Chief Kaizer Matanzima.

The Prime Minister 'sought to bring pressure' on Mr Ngcatshe to stay in Transkei, it was reported.

because contract workers live on the n live on the other floors. figure is 1 336.

The day before, police had accompanied the treasurer and secretary of the new Transkei Church, the Rev Ferrier Fikeni and the Rev W Gaba, when they visited two 'loyalist' ministers and demanded the handover of church assets. Dimension said police had stated that their orders superseded those of any church authority.

There was 'intimidation' when pressure was put on ministers to join the new Methodist Church of Transkei, said another report.

Transkei church owes ²⁸ R3,9m ⁰⁰

UMTATA — The Methodist Church of Transkei owed the Methodist Church of South Africa more than R3 900 000, the South African church's information officer, Mr Theo Coggin, said yesterday.

He said the value of the South African church's Transkei buildings and their contents was conservatively estimated at R3 681 100.

The Transkei church also owed the South African church R291 785 for grants which had been made to churches and circuits in Transkei.

It owed a further R13 000 for a Bible grant, he said.

Aside from this, the new church owes the Transkeian Government R300 000.

The president of the Methodist Conference in Transkei, the Rev F. Mahlaseia, said yesterday his church had not yet studied its assets and liabilities.

But there was no denying the Transkei church was indebted to the South African church.—DD.

South African Methodists attacked, page 5.

postie in die eerste plek bedoel om gesing te word. Die eerste opgetekende Nederlandse Liedere is nie gedruk nie, maar kom voor in handskryfde soos bv. die Doornikse handskrif waarmee in 1971 begin is. Die eerste gedrukte bundel met wereldlike Liedere wat ons ken is die sk. Kamp Liedboek wat omstreeks 1940 te Kampen deur 'an Poterzonon uitgegee is. Dit behoort tot die Groep van meersstemmige Liedboeke waarin van die teks alleen 'n koepiet, meestal die eerste - en dit soms nog onvolledig - afgedruk is. Tot daeseldre periode behoort het eerste en Tweetse Duitse Boekken wat deur die Antwerpse drukker en komponis Wileman Busato in 1971 uitgegee is, die eerste Boek van den Nieve Duitse Liedekens (Maasticht, 1974) en die Duitse Musyck Boek wat in 1974 in Antwerpen gedruk is en waarin 217 afsonderlike Liedere voorkom. Naas Liedere wat deur nederykers vir die bundel geskryf is, is dit ook duidelik dat baie van die Liedere van suer datum is en dat daar ook uit ouer versamelings geput is. Van hierdie Liedboek is slegs een eksemplaar gevind. Die res is gharblyklik almal opsetlik vernietig omdat die boek in 1946 op die Index van ongewenste Lees- te teologiese fakulteit in Leuven geplaas is.

Property taken over

UMTATA — The Methodist Church of Transkei has taken over property of the Methodist Church of South Africa without reaching any agreement.

Though the new church has not voiced any claim to the South African church's Transkei property, its ministers are using it before the South African church has officially disposed of it in terms of an order by the Minister of Justice, Chief George Matanzima.

The order, in a special gazette on June 2, was that the South African church hand over all its Transkei property to the Transkei church within six months — "subject to such conditions as the Methodist Church of South Africa and the Methodist Church

of Transkei may agree upon."

The South African church has formed a committee to negotiate the handover, but there have been no negotiations.

The president of the Methodist Conference in Transkei, the Rev F. Mahlasela, is living in the house vacated by the former chairman of the Clarkebury district, the Rev Paul Shone.

Mr Shone and his family were deported from Transkei on Friday last week.

Church services were conducted by ministers of the new church in Methodist Church buildings all over Transkei on Sunday. — DDR.

Transkei clerics slam Methodists

UMTATA — The Methodist Church of Transkei had been rejected unfairly by the Methodist Church of South Africa, ministers said here yesterday.

The ministers — members of the Transkei church's executive committee — said the South African church had wrongly supposed the new church was a nationalised institution.

The Transkei church was no more responsible to its State than the South African church was responsible to the State of South Africa, they said.

"The Methodist Church of South Africa has been towing the South African Government's line, but they expect us to defy the Transkeian Government," said the Rev F. Fikeni, former chairman of the South African church's Clarkebury district and now treasurer of the Methodist Conference in Transkei.

The conference president, the Rev F. Mahlasela, said the new church had not studied Transkei's new Marriage Bill, but its attitude to polygamy was the same as that of the South African church.

The Transkei church also did not condone detentions without trial, he said.

Asked if they condoned the Rev Paul Shone's deportation last week, the

ministers said they had had nothing to do with it — Mr Shone himself was responsible for it.

They did not know why he had been deported.

They said a recent report that 17 ministers had been deported from Transkei was a blatant lie. As far as they knew, Mr Shone was the only minister who had been deported. Others had left of their own will.

The ministers said there had been no intimidation of ministers who had not signed with the new church. They said rumours of intimidation had been started by Mr Shone.

Questioned about reports that two ministers, accompanied by two policemen, had demanded keys to certain church property, Mr Fikeni and the conference secretary, the Rev B. Gaba, said they had done so at Rode and Marubeni Mission Schools.

Mr Fikeni said: "We had to feed children there because other ministers had been banned from continuing activities of the Methodist Church of South Africa. Did they want our children to starve to death?"

He said some ministers had taken church furniture when they had fled. Others had taken money. He said R700 had been withdrawn from the

Marubeni Mission's bank account and R2 000 had been withdrawn from the Ngcambediana Lay Centre's account.

"These monies are the sweat of the Transkei people," Mr Gaba said.

The ministers said the President of the Methodist Conference in South Africa, the Rev Abel Hendricks, had judged the Transkei church without knowing its true position.

They hoped to meet with South African Methodist Church leaders to explain their situation and establish ties.

The Methodist Church of Transkei would apply for membership of the World Methodist Council and the Transkei Council of Churches.

"We envisage a day when all denominations in Transkei will form a united Christian church of Transkei. Our dream is that there will be a day when all Christendom all over the world will be united," Mr Gaba said.

Meanwhile, the Transkei Methodist Church had received "numerous" applications from ministers in South Africa.

The Rev Dennis Mantambo had left the South African church's Stanger circuit to replace the Rev Osborn Ngcatshe as minister of the Transkei Church's Umtata circuit. — DDR.

22/6/78 (28) R.D.M.

Church group head for Govt race law clash

By HELEN ZILLE
Political Reporter

THE annual congress of the Afrikaanse Calvinistiese Beweging, scheduled for October this year, is likely to develop into the verligte movement's second major confrontation with the Government.

The furore that arose in conservative Afrikaans circles during last year's congress, when leading ACB members severely criticised the implementation of Government policy, is almost sure to surface again over a report recommending the scrapping of all laws based on the "fear of losing (our) identity".

The report, which was drawn up by an ACB study group, is still in draft form and must be finally approved before it is tabled at the Congress.

It was drawn in consultation with black, coloured and Indian representatives and singles out laws that "not only give offence, but genuinely result in injustice".

The laws referred to are

the Population Registration Act, the Immorality Act — especially Section 16 — the Mixed Marriages Act, the pass laws and influx control, the Group Areas Act and the permit system.

These laws were regarded by the black representatives as "the crux of social injustice in South Africa", according to the report.

Outlining events at the meeting with black representatives, the report says: ". . . These legal aspects were considered to be aimed at the maintenance of the Afrikaner identity. This was considered unnecessary, because identity is a natural social phenomenon. Culture, religion and social class determine identity."

The report cites the example of the Chinese, Indian and Japanese communities.

"Mixed marriages are seen as a private matter. They will take place in an open society but only in small numbers," says the report.

"Laws that enforce separation are one of the greatest factors that cause friction in the society. A lack of contact fosters prejudices which lead to mistrust and fear . . ."

The group recommends that laws based on the fear of losing identity or domination by a numerical majority, be scrapped.

Living wage a worker's right says Bishop

4/7/78
~~28~~
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EAST LONDON — The Church had a serious duty to champion the right of the masses to a living wage the Catholic Bishop of Port Elizabeth, the Rt Rev John Murphy, said at the weekend.

In a letter read at every church in East London—which is in the Port Elizabeth diocese — on Sunday, Bishop Murphy said employers could do much to improve their workers' lot.

"It is urgently necessary in our country that a minimum wage enabling all families to live above the poverty datum line be secured for all workers for whom it is not laid down at present.

"It is now more urgent than ever before due to the high cost of living and the high incidence of unemployment," said the Bishop.

The urgency was particularly important for the black community where the number of unemployed had reached frightening proportions and had reversed the role

of the husband and wife in many homes.

"The father of the home is no longer the breadwinner, he is idle because he is unable to find employment."

The mother often took the role of the breadwinner and far too frequently her salary was "a mere pittance".

Bishop Murphy said recent statistics in many parts of the country showed a deplorable disparity between work done and wages received.

"This is no longer a matter of being benevolent — this is a matter of justice and a very real call to conscience," he said.

The employee was also bound by the law of justice, said the Bishop. An honest day's work was expected for an honest wage. Ordinary good care must be taken of property given to the employee for safe-keeping or use.

Justice became easy when there was mutual respect and confidence between the employer and

employee — when one acknowledged the dignity and value of the other.

The Bishop said there were families throughout the diocese who were in absolute poverty, on starvation diet, who were unable to pay rental on their homes and who did not have the bus-fare to go in search of work.

"What can we do to alleviate their distress?"

Bishop Murphy suggested every parish, every religious community, every person who had an income should contribute an agreed percentage of their monthly income towards a fund for the poor.

Such a fund would be administered by a small committee in each distressed area.

Representatives of the Justice and Reconciliation Commission would call on each parish to assist people in determining what the various categories of employees should be paid and to submit suggestions of how to assist the poor.
— DDR.

Bishop attacks church assault

JOHANNESBURG — The general-secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday protested against the "beginning of an assault on the church by the authorities."

"We have heard with dismay of the detention of yet another church worker, Mr Rommel Roberts, who is the national field worker for the SA Council of Churches division of inter-church aid," Bishop Tutu said.

"Once again we call on

the authorities to charge or release all those in detention without trial.

"The large number of church workers recently detained seems to us to be the beginning of an assault on the church by the authorities, an assault which seems to be aided and abetted by certain newspapers."

Mr Roberts, detained under Section 6 of the Terrorism Act, is well known in the Cape Peninsula for his work in assisting squatters and in championing their cause.

Bishop Tutu's statement came in the wake of a protest to the Prime Minister, Mr Vorster, from Catholic bishops against the detention of members of the Catholic organisations, the Young Christian Workers and Young Christian Students.

The protest, in the form of an open letter signed by Archbishop Owen McCann, said: "Mr Prime Minister, you are much concerned about the threat of communism. The best antidote to communism is not repression. It is justice." — DDC.



BISHOP TUTU... charge or release detainees.

Wesleyan/Asswerkers

1. Gaan 'n protes op teening na die plaas te kom of hier

kan toegelate om kontraktarbeiders allentik

gaan om late te verander?

het 'n al oet geënde beaann om met ander werkers saam te

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besprek 'n die probleme met ander werkers op die plaas of op

2. Wat doen 'n persoonlik om die probleme op te los?

Wesleyan Asswerkers (2)

Nats accused of 'growing intransigence'

ARGUS
11/7/78
28

The Argus Correspondent

JOHANNESBURG. — The South African authorities were showing 'an escalating intolerance' of any agency, organ or individual which authentically expressed black opinions and grievances outside the confines of Government-established structures, Bishop Desmond Tutu said today.

Bishop Tutu was delivering his first general secretary's annual report to this year's national conference of the South African Council of Churches in Johannesburg. The conference began today.

Bishop Tutu said there had been a growing intransigence on the part of the authorities as well as an escalating intolerance.

Referring to what he called the silencing of Dr Nthato Motlana by a ban in all but name, he said that calling the Soweto Community Council 'spokesmen' for the townships might be 'a Gilbertian or an Alice-in-Wonderland situation.'

'Mind-boggling'

But, he said, for Dr C P Mulder, whom he described as the 'fairly enlightened' Minister of Plural Relations — to say that eventually there would be no black South Africans was 'mind-boggling,' especially because he was serious.

He also appealed 'even at this late hour' for a judicial inquiry into the deaths of detainees.

He said there had been hope that the Government would use the post-June 16 1976 mood among whites of readiness to support positive steps towards a more open and more just society in South Africa to initiate such steps.

Export only

The Prime Minister, Mr B J Vorster, had encouraged leaders in Rhodesia and South West Africa to negotiate with each other, he added, 'Why should this way of doing things be only for export and not for home consumption?' he asked.

'We are aware of and understand the fear of whites, that they will be overwhelmed by sheer weight of numbers; that what happened in Zaire, in Uganda and so on, could very well happen here.'

But responsible black leaders had assured whites they wanted a non-racial society, and if the country continued as at present, there was no doubt it was hell-bent for destruction.

Bishop Tutu said whites were 'sadly wrong' in deciding that their security lay in military and police power.

The churchman warned that there was 'a new breed of blacks that cannot, like us older blacks be intimidated by the threat of imprisonment.'

A right White welcome to new Black minister

SUN EXP. 14/7/78

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28



● The Rev Tom Mbabane... first service this morning.

By ZANDI SIKWEBU

BOKSBURG'S White Methodist community has accepted without reserve its new Black leader, the Rev Tom Mbabane.

He is a Transkeian priest who remained loyal to the Methodist Church of South Africa when it was banned in his country; he becomes the first Black in the Transvaal to lead an all-White Methodist congregation.

He takes his first service at 9am today.

District chairman of the Methodist Church, Mr V W Harris, said: "Mr Mbabane will take all church services, including weddings,

confirmations, and baptisms.

"The congregation will give him full support.

"We look upon him as our spiritual leader, irrespective of colour."

The new minister, who graduated from Fort Hare University with BA Honours, returns to South Africa as head of the 300-strong congregation of the Boksburg Methodist Church.

He is the second Black Methodist priest in South

Africa to head an all-White congregation; the other is the Rev Caswell Mkhize, of Maritzburg.

The Methodist Church in the Transkei was declared an undesirable organisation in May. The President, Chief Botha Sigcau, said he was satisfied that the existence of the Methodist Church of South Africa within his country was prejudicial to the interests of the State.

Said Mr Mbabane: "The banning of the Church in the Transkei was an unwarranted interference by the Government in Church affairs.

"I could not reconcile this action with the scriptures so I remained loyal to the local church."

Mr Mbabane said his message to local Christians was: "Time is running out and we must now practise what we believe."

His new mission was the fulfilment of this message.

Mr Mbabane took his BA degree in 1967 and was ordained the same year; for three years he was a probation priest at Stanger, Zululand.

Dr Bacher out

By SAM MIRWIS

DR Ali Bacher, former Springbok and Transvaal cricket captain, has left general practice to join the pharmaceutical company, South African Druggists, in an executive capacity.

Dr Bacher, 36, is vice-chairman of the Transvaal Cricket Council and also convener of the Transvaal selection committee.

He is one of the most respected figures in South African cricket, and his new position will enable him to devote more time to the administration of the game, in which he is already playing an important part.

Between 1971 and 1973 he lectured at the Federal Seminary in Alice and completed his honours, majoring the same year in philosophy. He later went to Heidelberg University, Germany, to further his studies.

In 1975 he returned to the Transkei and was based at Umtata, from where he was invited to face his new challenge.

Of the political situation in the Transkei Mr Mbabane said: "My duty as a priest is to witness Christ.

"The question of the government in power is irrelevant unless it interferes with my conscience."

Concerning his new appointment he said: "Before I came here I was under some doubt as to my acceptability to the White community, but when I arrived I was welcomed with open arms. We all mix as human beings, regardless of colour."

At the moment Mr Mbabane is staying in Tsakane, a New Black township opposite KwaThema, near Springs.

He will move to Boksburg, a White area, as soon as accommodation is available.

"But my six children will continue attending school in Black areas because I do not want them to lose their culture," he said.

The new minister added: "Part of my mission here is to enlighten the Whites about the sufferings of the Blacks and to let them understand that Blacks have aspirations like other people. We must all live together — we need one another."

- (b) Corporation or Company Tax - Intermediate
- (c) Sales and Excise Tax - regressive
- (d) VAT
- (e) Wealth Tax

Black bishops follow Tutu in rights bid

TABLE

7/8/78
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page 508

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100-1
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500-
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700-
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900-
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3B -
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Total

LONDON — Bishop Desmond Tutu has been instrumental in having a church resolution, which would have condemned South Africa alone for its race policies, amended to include countries such as Uganda as well.

The resolution to be moved by Bishop Tutu, at the Lambeth Anglican Bishops' Conference this week, will urge governments to promote justice and human dignity in their countries.

"The important aspect of the wider basis of the resolution is that it came, not only from myself, but also from other bishops of Africa.

"We all felt that the original draft, which singled out South Africa for attack, should be broadened so that it could embrace other countries as well," Bishop Tutu said from Canterbury yesterday.

Bishop Tutu, General-Secretary of the South African Council of Churches, said: "The churches have condemned the racist policies of South Africa. But we decided that, instead of being only

condemnatory, we should positively urge our governments to promote justice and human dignity.

"I, for instance, will go back to South Africa with this mission. And my brother bishops from — take Uganda as an example — will bear this message back from the conference," he said.

The bishops of Africa had agreed it was not only in South Africa that there were policies inconsistent with the Gospel.

"Lambeth cannot now be accused of being selective. But the most important aspect is that it was on the initiative of the bishops of Africa that the scope of the resolution was broadened," Bishop Tutu said.

He sees this as "a most important resolution" which could alter the atmosphere in which South Africa so often sees itself — as a whipping boy for the rest of the world.

An important aspect of the Lambeth conference, in which 440 Anglican bishops are meeting, was its unanimity in condemn-

ing the increasing gap between rich and poor nations. Bishop Tutu said it had been recognised poverty was not simply an accident but created by the present economic order in which the rich dominate.

Asked whether enemies could not point a finger at the Anglican bishops and accuse them of advocating socialism, Bishop Tutu said: "No economic system can be said to be the system of the church. Capitalism, as well as socialism, must be criticised."

Bishop Tutu also urged the conference to ensure it did not merely mouth platitudes but sent the bishops away prepared to battle for what they believed in.

He feared the Lambeth conference could end with a mass of words not leading to anything practical.

The practical implementation of resolutions taken at the conference was essential, Bishop Tutu said. "One cannot be locked in a cupboard with God." — DDC.

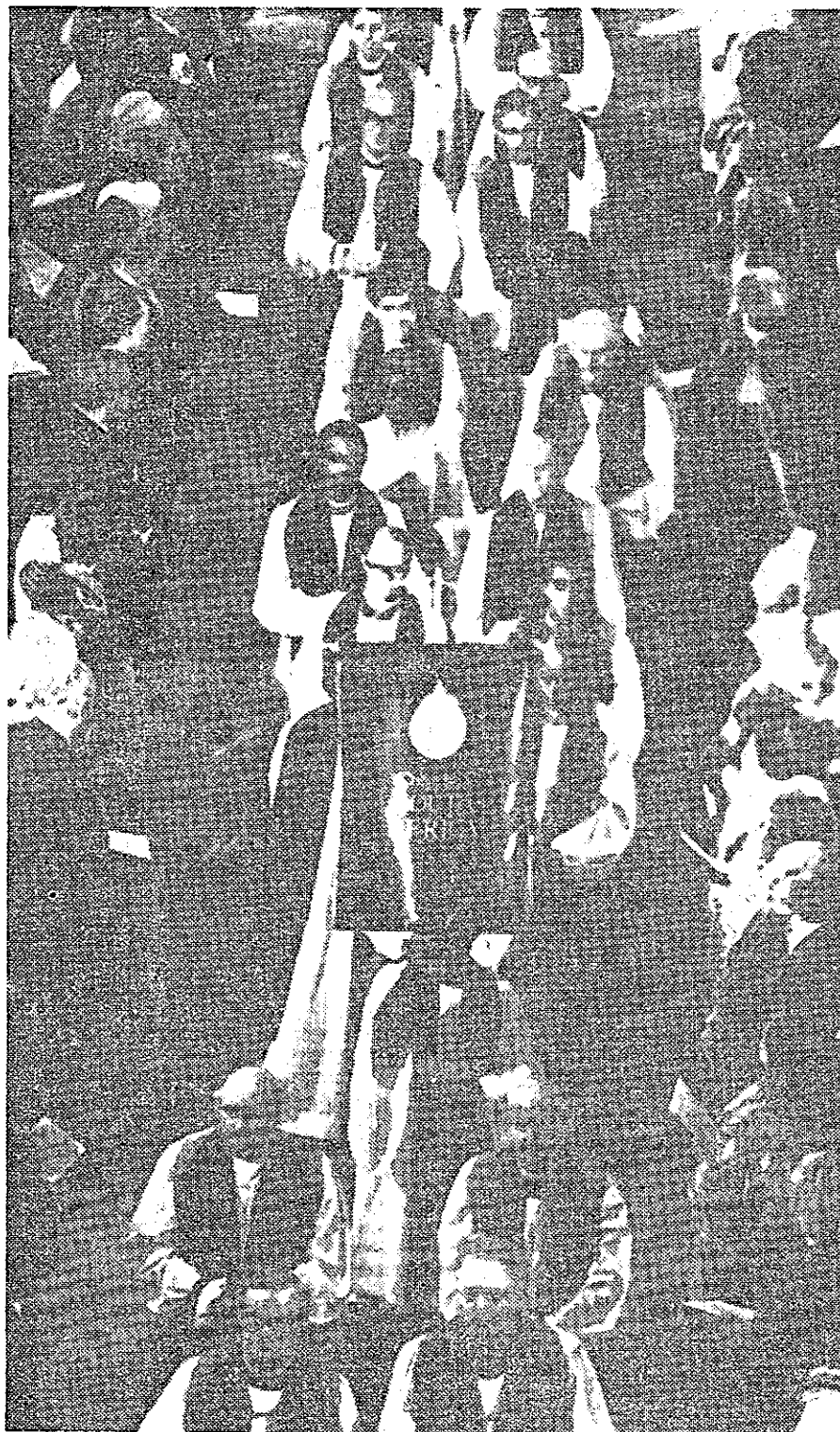
average income
per person
per month

7.96
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-
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8.66
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3C - SURREY ESTATE

0-99	73.	5.73	47.66	8.32
100-199	71.	6.14	136.79	22.28
200-299	21.	6.76	237.00	35.05
300-399	2.	11.50	321.50	27.96
400-499	0.	-	-	-
500-599	0.	-	-	-
600-699	0.	-	-	-
700-799	0.	-	-	-
800-899	0.	-	-	-
900-999	0.	-	-	-
1000+	0.	-	-	-
Totals	167.	6.10	112.64	18.46

IDENTITY WITH POOR, TUTU TELLS BISHOPS



Bishops from South Africa in the procession of delegates into Canterbury Cathedral for a sung Eucharist at the start of the Lambeth Conference of Anglican bishops which is held every 10 years.

The Star Bureau

LONDON — Bishop Desmond Tutu has made an impassioned plea to the Anglican Church's Lambeth Conference for bishops attending to make an explicit identification of the church with the poor.

"Some of us come from places where there are many, very many, who are voiceless," the first black general secretary of the South African Council of Churches said yesterday.

"It is the church of God that is to be the voice of these voiceless ones," he added.

TRANSFORM VALUES

Bishop Tutu said they were not only in the Third World, they were also in many developed countries, existing on the edges of industrial cities and nations.

The Church gained its glory by being able, as its Master did to identify with the poor.

The bishop said the hope was that the church would begin to transform the values that asphyxiated Western men and women.

"If we were the kind of thing that Jesus Christ wants us to be in the sharing, caring, compassionate society, then maybe all these things would not be happening as they are doing," Bishop Tutu continued.

JUSTICE

In South Africa, he said, young people were impatient with the church because oppression was happening at the hands of people who said they were fellow Christians.

"How do we really get political leaders to have the political will when those who elect them do not allow them to accept these new values?" he asked.

Earlier, the Rt Rev Colin

Winter, Bishop-in-exile of Damaraland, successfully appealed to the assembled delegates to condemn publicly what he described as an attack on the integrity of the conference in a Daily Telegraph editorial.

The Telegraph had claimed that the mystery of God was being forgotten amid social issues at Lambeth.

He believed, said Bishop Winter, that the conference had, instead, begun by being both defender and spokesman for the poor, and would also continue to seek justice and liberation for them.

The chase for status condemned at Lambeth

CANTERBURY — An audience of 450 bishops applauded a professor who told them yesterday that humanity was being undermined by the consumer society's "trivialisation of human values on a global scale."

Dr Charles Elliott, Professor of Development Policy and Planning at Swansea University College, South Wales, said to the Lambeth Conference:

"The larger the car, the smarter the house, the more vulgar the television, the more expensive the clothes, the greater the status I can command."

He said the ethic that "he who does not work shall not eat," was just in a subsistence economy, "but it ceases to be perfectly just when there are not enough jobs to go round."

"Then the effect of such an ethic is to produce a sense of guilt and failure among those who, through no fault of their own, cannot work." — Sapa-AP.

Bishops, Tutu, to whip Uganda as well as SA

28
7/8/78 RDM

Own Correspondent

LONDON. — Bishop Desmond Tutu has been instrumental in having a church resolution which would have condemned South Africa alone for its race policies amended to include such countries as Uganda as well.

The resolution will be moved by Bishop Tutu, general secretary of the South African Council of Churches, at the Lambeth Anglican Bishops' conference this week. It will urge governments to promote justice and human dignity in their countries.

"The important aspect of the wider basis of the resolution is that it came, not only from myself, but

also from other bishops of Africa. We all felt the original draft, which singled out South Africa for attack, should be broadened so that it could embrace other countries as well", Bishop Tutu said in Canterbury yesterday.

He said the bishops of Africa had agreed that not only South Africa had policies inconsistent with the Gospel. They recognised things were not as they ought to be in other parts of Africa as well.

"Lambeth cannot now be accused of being selective. But the most important aspect is that it was on the initiative of the bishops of Africa that the scope of the resolution was broadened."

Bishop Tutu said the resolution could alter the atmosphere in which South Africa so often sees itself — as a whipping boy for the rest of the world.

He said "an important aspect of the Lambeth conference, in which 440 Anglican bishops are meeting, was its unanimity in condemning the increasing gap between rich and poor nations.

"It has been recognised that poverty is not simply an accident. It is created by the present economic order in which the rich dominate."

Tutu inspires world human rights stand

28
10/18/18

history of women. The monographic work which such inquiries produce is essential to the development of more complex and sophisticated questions, but it mostly describes what men in the past told women to do and what men if the past thought women should do. It is not a question of what men historians of women's history have so far used traditional conceptual framework. Essentially, they have applied questions from traditional history to women, and tried to fit women's past into the life of the past. The history of historical

"We are not asking for endorsement of violence. But we are saying whether the struggle is carried out by those involved in violence or not, those who opt for violence are still our brothers and sisters."

Bishop Tutu, former Dean of Johannesburg, and former Bishop of Lesotho, made it clear that God does not take sides.

He recalled the Biblical description of the Almighty as a god who led rebellious slaves out of bondage.

Jesus, he said, had a bias towards those on the edge of society, the socially paralysed.

Bishop Tutu is a short, jovial man who punctuates virtually all his speeches and conversations with laughter.

At Canterbury, he has laughed and argued his way through endless hours of debates, public speaking engagements and a major television programme. — DDC.

exploitation and social injustices, torture and detention without trial.

They decided not to condemn specifically any continent or nation and said that in many parts of the world the evil of suppressed human rights was so rampant that it deterred development of humane society.

The Lambeth Conference took upon itself full responsibility for the international appeal after some African bishops said they feared retaliation from their governments if the official motion went out in the name of the African bishops.

In his address to the conference, Bishop Tutu said there would inevitably be a difference of opinion about the methods of the struggle for human rights.

"Our cry," he said, "is: Do not abandon us even when that struggle, for various reasons, becomes violent."

LONDON — The Lambeth Conference meeting at Canterbury yesterday committed the world Anglican communion to giving full support to those working and fighting for human rights in different parts of the world.

The Anglicans' new stand on alleged human rights abuses was initiated by Bishop Desmond Tutu, general secretary of the South African Council of Churches, who moved the original motion at the conference.

He said it was important the resolution came from the African bishops because it demonstrated their growing maturity as Christians on that continent.

The motion urged all Christians not to abandon those seeking liberation when the struggle became violent.

The bishops deplored and condemned racism and tribalism, economic

... of women, power" of women, Daniel Scott Smith has discovered in the nineteenth century the rise of something called "domestic feminism," expressed in a lowered birth rate from which he deduces an increasing control of women over their

reproductive lives. One might, from similar figures, as easily deduce a rise of desire on the part of men to supply the demands of a developing industrial system for a more highly educated labor force, hence the rise of women's history.

Demographic data can be used to tell us something about female as well as male status in society, but only in the context of an economic and sociological analysis. Further, the status of women within the family is something quite different and distinct from their status in general society. I argued in my study of the history of black women and the black family that relatively high status for women within the family does not signify "matriarchy" or "power for women," since black women are not only members of families, but persons functioning in a larger society. The status of persons is determined by the economic and social conditions within that society.

The decisive historical fact about women is that the status of their function is not only their status within those areas, have been determined by men. The effect on the consciousness of women has been pervasive. It is one of the decisive aspects of their history and any analysis which does not take this complexity into consideration must be inadequate.

Then there is the important demographic fact, the study of large aggregates of anonymous people by computer technology based on census data, public documents, property records. Demographic techniques have led to insights which are very useful for women's history. They have yielded quantitative data on fertility, mortality, migration, and other demographic variables, and aggregate studies of life cycles. The latter work has been done very successfully by Joseph Kerr, Robert Wells, Peter Laslett, and Kenneth Keniston.

In the United States the field has been largely dominated by male historians, mostly through self-imposed sex role stereotyping by women historians, who have shared a prejudice against the computer and statistics. However, a group of young women scholars, trained in demographic techniques, have begun to research and publish material concerning working-class women. Alice Kessler-Harris, Virginia McLaurin, Judith Walkowitz, Susan Pollock, and Pamela Meyer, among those who have elicited important oriented interpretations from aggregate data. They have demonstrated that social history can be enriched by combining demographic with sophisticated humanistic and feminist interpretations. They have added gender as a factor for analysis to such familiar concepts as class, race and ethnicity.

Women's history is a field in which specialists are beginning to emerge. It is a field in which women's history is being approached in a way that is not only valuable in agriculture, but a limited number of those of men, even where they were essentially connected. As yet, synthesis is lacking for women's history. The solution to this problem has been told as though women played a marginal, auxiliary, and at times mainly disruptive role in it. Yet female anti-slavery societies outnumbered male societies; women abolitionists largely financed the movement with their fund-raising activities and did much of the work of propaganda writing in and distribution of abolitionist newspapers and magazines. The enormous political significance of petition campaigns organized by women remains unrecorded.

Catholic attacks

Kruger for (28) 'front' charge *Star. 11/8/78*

Religion Reporter

The Minister of Justice, Mr Kruger, was today accused by a top Roman Catholic Church spokesman of making "inflammatory" remarks about black power movements using church organisations as fronts.

The Very Rev Dominic Scholten, secretary-general of the Southern African Catholic Bishops' Conference, made the accusation because, he said, the remarks encouraged confrontation between State and church.

Mr Kruger yesterday told the Natal National Party congress that black power movements were beginning to use church organisations as fronts to foment violence.

Father Scholten said: "I would put it the other way around. It is the church which uses the positive elements of black power or consciousness. This means not using

violence as advertised by some."

Even staunch Afrikaner establishment men talked to black consciousness exponents and "that shows the church is in good company."

Father Scholten expressed surprise at Mr Kruger's announcement that he would place evidence already led at one trial, and to be led at two forthcoming trials, about activities of Young Christian Workers before Cardinal Owen McCann of Cape Town.

He said Mr Kruger had no right to "jump the gun" about evidence to be led at forthcoming trials.

He added that bishops who had recently called for detained Young Christian Workers to be charged or released had received no acknowledgement of their letter from the Prime Minister, Mr Vorster.

17/8/78

Activists hide behind church says Kruger

DURBAN — The black consciousness movements were busy moving as close to the church as possible so that when the Government took action against them it could be accused of interference with the church, the Minister of Police, Mr Kruger, said yesterday.

Addressing the Natal National Party congress on the question of internal security, Mr Kruger said he intended placing evidence from the trials of members of the Young Christian Workers movement before the Cardinal of the Catholic Church in South Africa.

One trial involving YCW members had already been dealt with and two women had been sentenced to two years' imprisonment — of which one year had been suspended for five years — for conspiring to commit arson.

Another trial involving YCW members was pending and another was being prepared.

"Once the trials have been completed, I plan to place the evidence before the Cardinal of the Catholic Church because I have reason to believe that the Cardinal does not believe that their young people are involved in undermining activities," Mr Kruger said.

Dealing with terrorist activities inside South

Africa, Mr Kruger said there were 55 terrorism trials being conducted at present. There were 151 accused involved in these trials.

At the moment 144 people were being held in terms of Section 6 of the Terrorism Act, with a view to further trials.

Outlining a three-pronged attack on South Africa by the country's enemies, Mr Kruger said part of this strategy was to use theological arguments abroad to discredit the Government.

This would give the country's enemies a moral basis for using violence to achieve their aims. At the same time this would encourage European countries to apply economic pressure against South Africa.

Secondly, the black power movement in the country had decided to be taken under the wing of different churches, this had been done to create the impression the Government was interfering with the work of the church if steps were



MR KRUGER . . . don't abuse freedom.

taken against the movement, he said.

Thirdly, attempts were being made to mobilise the country's workers.

Mr Kruger said the Government believed in fundamental freedom — including freedom of movement, freedom of speech and freedom of the press.

But, he said, freedom did not mean the right to be free to undermine the country.

"It is a right and a privilege which must not be abused," he said.

Mr Kruger said South Africa was entering a greater period of peace. If everything were taken into consideration South Africa was still the most stable and safe place in the world.

No written racialism in church say ministers

Discrimination had never been the policy of the Methodist Church of South Africa although there had been signs of it in the church, a minister of the church, Rev S. D. Sibanyoni, of Fort Hare University said.

Rev Sibanyoni was reacting to claims by the President of the Western District of the Methodist Church of Transkei, Rev T Z Bam, who said discrimination was rife in the Methodist Church of South Africa.

Rev Sibanyoni said efforts had been made to eliminate any discrimination that had existed in the church.

"There is a clause in the church's constitution stating the church is one and undivided," Rev Sibanyoni said.

"It is a multi-racial church on paper but not in practice. There are very few blacks in the decision-making bodies.

"The same is the case with the Anglican and Catholic Churches. They preach integration and practise segregation," Rev Sibanyoni said.



Rev Baartman ... "We should not point fingers at each other."

Rev E N Baartman, superintendent of the Methodist Church in Mdantsane, said whatever Rev Bam meant by discrimination in the South African church, there was disparity in stipends in the church.

"On paper we have one stipend structure but as long as these are paid by different circles there will be discrimination," he said.

"As long as circuits are on racial lines, there will be discrimination. However, we have at last come to realise this evil in the church."

He said the Methodist Church of Southern Africa needed to get blacks into the decision-making councils of the church.

"This of course must go hand in hand with blacks having confidence in themselves — in that they are the ones who vote whites into the councils.

"I am reminded of a minister in Natal, the late Rev Gebashe, who declined a nomination into the councils," Rev Baartman said.

He added the church must prepare blacks for these offices.

He pointed out discrimination against women, who though being in the majority in the church were hardly in any of the decision-making bodies of the church.

"But we do not want to be pointing fingers at one another over this issue," he said.

A circuit steward in the East London circuit, Mr M Nomtshongwana, said although he did not want to be drawn into this battle of words, he thought there was some truth in Mr Bam's allegations.

Rev C Hoyana, a retired minister of the church, said there had been co-operation between black and white in the church and much had been achieved.

Rev J A Tshabalala, of the Methodist Church in Cape Town, said the Methodist Church had had four blacks as presidents — proof that there was no discrimination.



Rev Tshabalala.

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number of membership. This Convention does not
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in 1939 and we state that similar aspects
Towards the end of the century, then capitalism has
developed for a relatively long time.

Get rid of apartheid say African ministers

NM.
21/8/78
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GERMISTON — The Inter-Denominational African Minister's Association in southern Africa yesterday called on the South African Government to scrap separate development.

Its president, The Rev. Joe Mzamane, speaking at the 33rd annual conference, said the White community

deluded itself in believing there was separate development and separate freedom.

No oppressor could be free. Whites lived in fear.

"Battalions of doubly armed police raid unarmed men and women who have committed no crime, except for expressing their wish to

be free," said Rev. Mzamane.

The body did not align itself with apartheid and called on the Government "to get rid of it. Every man is born free and must enjoy his freedom."

It also called on Whites to understand that Blacks wanted no more than a

change of attitude, equality and justice.

Rev. Mzamane said the Church must play a role in bringing about change by educating the congregation.

The association resolved to embark on a scholarship fund and had already granted 30 student bursaries.

— (Sapa)

Ontou moet word dat die bewyse van verwantskap meer of minder seker kan wees, maar dat dit moeit kan bewys word dat tale nie verwant is nie. Tale wat vandag geen spoor van ooreenkoms toon nie en waarvan ons geen skriftelike ooreening besit nie, kan tog verwant wees; net - die gegewens om dit te bewys, ontbreek.

1.3.3. Kriteria vir verwantskap

Wanneer twee of meer tale met mekaar vergelyk word, word daar gesoek na ooreenkoms op bepaalde punte. Op vier belangrike gebiede kan ooreenkoms gesoek word: op klankgebied (foneties); in die vormleer (morfologies); op die gebied van die sinsbou (sintakties); en in die woordeskatt (leksikologies).

1.3.3.1. Fonetiese ooreenstemming: As ons opvallende fonetiese parallelismes tussen twee tale kry, moet ons dit opvat as 'n duidelike aanwysing van verwantskap. Gestel nou ons sou nie weet dat Nederland en Duits verwant is nie en ons lê die volgende vorme langs mekaar:

Nederlands: lopen	Duits: laufen
kopen	kaufen
dopen	taufen
doen	tun
dood	Tod
dansen	tanzten

Watter drie fonetiese parallelismes kan ons konstateer? Of vergelyk die vokaleklanke in die volgende tabelletjie:

Engels : house	Nederlands: huis	Duits : Haus	Sweeds : hus
mouse	muze	Maus	mus
brun	brun	brun	brunn

1.3.3.2. Morfologiese en sintaktiese ooreenkoms: Indien ons rekeke morfologiese of sintaktiese parallelismes tussen twee of meer tale vind, kan ons vywel seker wees dat die tale verwant is. 'n Voorbeeld is die uitdrukking van die verlede tyd in hele reeke werkwoorde in Engels, Nederland, Duits, Noors, Deens en Sweeds. Vergelyk die uitgange in die volgende:

Engels : lived	Nederlands: leefde	Duits : lebte
hoped	hoopde	hoffte

Minister takes church money to Transkei

RDM 28/8/78 (28)

By PADDY ATWELL

A MINISTER of the Methodist Church of Southern Africa left his post in Lesotho to join the new Transkei Methodist Church, taking with him funds collected by his pitifully poor congregation, according to the church's magazine Dimension.

The minister, the Rev Owen M Ntsondwa, was the third minister of the Southern African church to join

the Transkei Church. He was stationed at Quacha's Nek, Lesotho.

The Transkei Church was founded after its Southern African counterpart had been banned by Transkei Prime Minister Chief Kaiser Matanzima.

Mr Ntsondwa left his post with money collected by his congregation for various church functions and organisations, said Dimension.

The money was found missing after an investigation by the chairman of the church's Northern Free State and Lesotho district, the Rev Bill Meaker.

Mr Meaker told Dimension the amount was small, but was a great loss to the people of Quacha's Nek.

"These people are exceptionally poor. And they are distressed that a minister left with money collected by his congregation."

Mr Meaker told Dimension the church had gone out of its way to help Mr Ntsondwa at the beginning of the year.

The Rev Paul Shone, former minister of the Umtata Methodist Church, and one of 17 ministers forced to leave Transkei after the church's banning, said Chief Matanzima was forced to ban the church by a group of Transkeian mi-

nisters. They wanted to take over the church, one of the largest and most influential institutions in the country.

It has also been said that it would have been to Chief Matanzima's political advantage to have the support of such a large institution.

● The Methodist Church of Transkei is preparing to induct its first president on September 3 amid bit-

ter criticism from some quarters and a number of "defections" to other denominations, reports Sapa.

One criticism is not naming the man who will induct the new president.

Many people, including prominent Transkeians, have joined other churches. Unconfirmed reports say people in areas bordering East Griqualand have been crossing into South Africa to attend church services.

Methodist Church attacks WCC gift

COPY TIMES

29/8/78

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Staff Reporter

THE Rev Abel Hendricks, head of the Methodist Church of Southern Africa, said yesterday that he and the church "disassociated" themselves from the recent controversial R74 000 grant by the World Council of Churches (WCC) to the Patriotic Front of Rhodesia.

In a statement released yesterday, Mr Hendricks said the grant to the Patriotic Front — which was made when there was a chance of peaceful negotiation — was an "abrogation by the WCC of its Christian duty to bring about peace through reconciliation."

Mr Hendricks said he was "extremely disturbed" by the grant because there seemed to be no guarantee that the grant would be used purely for humanitarian needs. There also appeared to be no built-in accountability for the use of the funds by the Patriotic Front, the statement said.

"The Methodist Church of Southern Africa has consistently opposed the use of violence as a means of influence between the peoples of Southern Africa.

Way of life

"I recognize that there are times when people feel that the only way in which their aspirations — frustrated by oppressors of one kind or another — can be fulfilled is through the use of arms and violence. In many ways violence has become a way of life in the world and especially in Southern Africa.

"The tragedy, however, is that some of the parties — notably the Patriotic Front — have consistently refused to go to the conference table to seek a peaceful solution and bring about their own influence to bear. The Patriotic Front seeks independence for Rhodesia. But so do the other black participants in the interim government.

"It would seem then that the element keeping the Patriotic Front out of this 'negotiating government' is simply that of political rivalry. And so violence by the Patriotic Front continues, as does the counter-violence by the Rhodesian interim government.

"I would therefore, dissociate myself and the Methodist Church of Southern Africa from this grant," the statement said.

Churches may now be penalised

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207
ARGUS 5/9/78

The Argus Provincial
Correspondent

CAPE provincial legislation which would penalise churches accommodating anyone who the Administrator decrees to be 'not a visitor,' has been given assent by the State President and has now become law.

TAXATION

A proclamation by the Administrator, Dr L. A. P. A. Munnik, in the Cape Provincial Gazette, shows that this and other legislation passed by the Provincial Council at its last session received the assent of the State President, Dr Nico Diederichs, on August 3 — shortly before his illness and death.

The legislation came into effect on Friday.

The Divisional Council's Amendment Ordinance and the Municipal Second

Amendment Ordinance both relate to the property of churches and religious bodies, which are now exempt from taxation.

Dr Munnik told the Provincial Council the legislation was needed to deal with churches which accommodated squatters, as they did temporarily after the demolition of squatters' homes in the Peninsula last year.

The new legislation would make churches and religious bodies liable to a full year's taxation on the total value of property, if any portion is used by any person whom the Administrator declares to be 'not a visitor'.

DEFINITION

The legislation also widens the definition of a 'building' to include 'a dwelling'. It was said that

this would cover tents on church property.

Both ordinances were opposed by the official Opposition in the Provincial Council, led by Mr Herbert Hirsch.

Other ordinances approved by the State President and now in effect are the Civil Defence Amendment Ordinance, Committees of Inquiry Ordinance, Fire Brigade Services Ordinance, Local Authorities (Audit) Amendment Ordinance, Roads Amendment Ordinance and Valuation Amendment Ordinance.

The Fire Brigade Services Ordinance enables the Administrator to lay down minimum standards for Cape fire brigades, and to order the establishment of fire services where necessary.

Religion's role in politics

28
6/9/78

Keep religion out of politics, cry South Africa's rulers — who then take a political decision to ban ministers of religion and religious organisations.

The demand that morality and government be mutually exclusive is about as sensible as calling for death to be kept out of life — or taxes out of the hands of a Minister of Finance.

This becomes even more apparent living in a society where the Head of State is also head of the established Church and where ministers of religion pronounce regularly on the actions of ministers of government. Few suggest there is anything wrong with this.

It's been a fine few weeks for religion recently: the Lambeth Conference of Anglican bishops, the death of a Pope and the election of a successor, a former Archbishop of Canterbury being refused VIP treatment, exiled South African clerics pronouncing on South West Africa, one commentator saying that South African clerics do a better job than their British counterparts, and he row over WCC money for the Patriotic Front.

Much of this news has coincided with what the British press calls "the sil-

ly season" — that time of the year when most Britons take their holidays and newspapers traditionally are supposed to be short of news. It is a peculiar British arrogance that they expect the rest of the world's supply of news to dry up while they are on holiday, but there it is.

The Lambeth conference started off the weeks in which religion seemed to dominate the headlines. One item that tickled the imagination of the British public was that the assembled bishops were carefully segregated from their wives: celibacy apparently aids celebration.

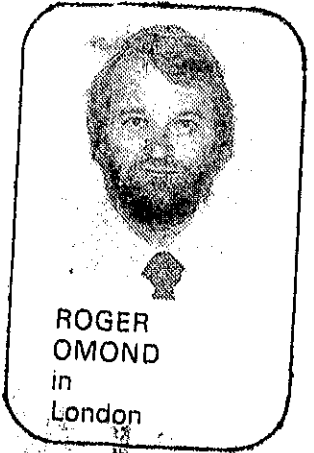
Another was that the bishops use the opportunity of these trips to Britain to buy new clerical garb, much to the delight of the firm that makes all those purple vestments and shepherd's staves without which no bishop can function properly.

On a more serious note, the religious affairs correspondent of one national newspaper noted that Lambeth had been dominated by one man —

Bishop Tutu of South Africa. And the Lambeth conference cannot be an easy assembly to dominate. Much of its deliberations, or at least those which made the newspapers, seemed to be concerned with Southern Africa and the central question was the church's attitude towards events in the sub-continent.

There seems to be a gentle clerical groundswell that churches in the West are not doing enough: that it's all very well being concerned about keeping churches open in remote parts of rural Britain for a handful of worshippers, but that the church is facing a moral crisis over its attitude towards events in places like Southern Africa.

It is too early to tell whether this latest Lambeth conference will make much difference, but certainly the question seems to have been well aired. Similarly, at a press conference the other week, three exiled Southern African clerics spoke with varying degrees of bitterness about the way the



ROGER OMOND in London

churches had ignored their plight and that of their parishioners in South West Africa. Bishop Colin Winter, Father Ed Morrow, and Father Heinz Hunke, at a press conference in London, all made the point that the churches could not ignore Southern Africa. And in recent weeks Bishop Winter has become a prolific writer of Letters to the Editor — a kind of exiled Desmond Hatton — as he has debated the churches' role

and what he considers to be the importance of unreserved support for Swapo.

On a higher level in the Anglican hierarchy, the former Archbishop of Canterbury, Dr Ramsay, has been much in the news. He was one representative to attend Pope Paul's funeral and, in one of those mess-ups which seem peculiarly British, was refused use of the VIP lounge at Heathrow Airport.

What delighted, in a perverse way, the British was that the former Archbishop does not fall within the 42 categories which make somebody a VIP. Long was the debate about whether he should have qualified — or whether the British Airport Authority should create a 43rd category.

Generally, most people thought it was a bad thing that the former Archbishop should not get VIP treatment. There was one exception, the writer of a weekly religious column in The Guardian who said: "The people who run our airports don't often display much im-

agination, but on this occasion they seem to have had a much clearer understanding of the true role of a church leader than had the ecclesiastical official who asked for the bishops to be spared the noise and bustle of the general departure lounge."

The writer contrasted this demand for VIP treatment with a visit he had paid recently to the Anglican cathedral in Johannesburg. There had been a long queue of blacks waiting to be served soup and bread who had tried and failed to find work in Johannesburg.

Inside the cathedral, the writer continued, were two priests who had spent several weeks in prison. Their presence and experience spoke to me of a church that not only serves 500 bowls of soup a day to poor Africans — an important piece of relief work in the circumstances — but also shares in the suffering of the oppressed.

The cathedral magazine asked the congregation to pray for one of their number — a

woman — who had been sent to prison for two months for refusing to testify in court against a friend who had broken a banning order."

The writer concluded: "This obviously is the church, not of the VIP lounge, but of the Via Crucis... Here is a church which tries to alleviate suffering and is prepared to share in the suffering — unmistakable, powerful beyond words."

There are many South Africans who would dispute that the church has done enough to share its commitment. What is significant is that Western European clerics see the church in South Africa as an example of what can be done. As this attitude spreads, as there is little doubt that it will, there will be pressure for the churches to do more.

Disputes over what the churches should or should not be doing are fairly common. The decision of the World Council of Churches to make a donation to the Patriotic Front in Rhodesia sparked off another row. The conservative British press frothed at the mouth in indignation. Perhaps more significant, the liberal press didn't entirely approve either.

It was suggested that the money for relief work could better be handled by the Red Cross or the United Nations' relief organisation, thereby ensuring both that those whose suffering needed alleviating were helped and that the money was used for its designated purposes and not siphoned off for guns.

Behind this row lies another gentle groundswell: the days of uncritical liberalism and reflexive support for movements like the Patriotic Front, the ANC and Swapo may be coming to a halt. There is no question of liberals, secular or clerical, supporting racism: it is just that the liberation movements must prove themselves.

And perhaps this will go hand in hand with the movement for greater church involvement in Southern Africa. What we may see, in other words, is more moral pressure on Pretoria, more turbulent priests like Winter, Morrow and Hunke, more support for men like David Russell, and the forging of a new type of alliance between the churches and those struggling for liberation in Southern Africa. Religion won't stay out of politics.

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Churches

used as front — Kruger

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ARGUS
16/8/78

The Argus Correspondent

DURBAN. — Black power movements were beginning to use church organisations as a front to foment violence in South Africa, the Minister of Justice and of Police, Mr J T Kruger, said in Durban today.

Addressing the Natal National Party congress, the Minister said this was a sly strategy in which the black power movements could say, when steps were taken against them, that the Government was interfering in the work of the church.

He also said all black power movements, and here he included Inkatha, stood for a socialist system so near to Soviet ideology that the movements used the same terms as those used in Soviet systems.

When he had taken action against members of the Young Christian Workers' movement before the June 16 unrest the cry had gone up 'charge or release'. He had charged them. A case in Krugersdorp was completed, a big trial in Bloemfontein was pending, and a case was being prepared for Vereeniging.

EVIDENCE

When the trials were over he was prepared to give the evidence to the Cardinal of the Roman Catholic Church in South Africa, because he had reason to believe the Cardinal did not know that his young people were busy with undermining activities.

The Minister quoted from an article in a German evangelical newspaper written by Oshati Pakati, whom, he said, South African police knew as Jane Pakati of the Christian Institute.

The article used theological arguments to justify violence in South Africa, and called for support for violence against the 'minority racist government'.

See Page 13.

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Religion Reporter

The Presbyterian Church will disobey the welfare laws passed during the last session of Parliament if they ever prohibit or limit church work.

This was decided yesterday when the Church's general assembly adopted as policy — without discussion or dissent — the conclusions of a report on an interview with the Minister of Social Welfare and Pension, Mr F W de Klerk.

The report concluded that "in the service of humanity Christian obedience must take priority over Government legislation."

Churches, acting individually or together, had to continue works of mercy and service, carried out as an integral part of their daily work and witness.

"They do not require and should not seek registration or permits to do this. If such activities are

ever prohibited or limited — in terms of the welfare acts, the churches will have no alternative but to obey God rather than men."

The report said earlier that the churches recognised that the State had to protect the public against fraud and misappropriation of funds.

Churches had to be careful not to "advocate a form of social anarchy which rejects legitimate and universally recognised areas of social control."

"Unfortunately the Acts are mainly concerned with administration and the limitation, rather than the expansion, of social and welfare activities.

"Our main objection is to the overwhelming controlling powers conferred on 'boards' and 'directors' which is likely to stifle initiative and lead to a reduction of charitable and welfare activity," the report said.

One Christian, one church?

Relations between SA's 2,8m white Afrikaners and its 19m blacks are about to be vitally affected by two important church synods.

A fortnight ago the coloured Nederduitse Gereformeerde Kerk (DRC), representing an important section of SA's 2,4m coloured people, began its deliberations in Cape Town. And a month from now the white DRC, to which nearly 90% of Afrikaners belong, will hold its general synod, which takes place every four years in Bloemfontein.

The politically influential and powerful white DRC has often been called "the National Party at prayer" — a reference to the intimate links between the church and the NP government, and to the close relationship between political and church leaders.

Issues to be debated at both synods are race relations in general, apartheid, and the sensitive issue of greater unity between the four DRCs (see box). The last has become a highly emotional issue that could lead to a split in the white DRC — or, more plausibly, to a final break between the white and black churches.

In March this year, the federal council of the DRCs took an historic decision: there should be one umbrella synod. This would have ultimate say in matters of church policy and law, although the four churches would still retain their autonomy.

The decision was seen as the first step towards an ultimate complete unification of the churches into one big integrated DRC. Significantly, all the white delegates on the federal council, with two exceptions, voted against it.

So, over the past few months, tensions have been building up in DRC circles and between the white and black churches. Feelings are running particularly high in the white church and there have been heated and bitter arguments between Afrikaans theologians on the

issue of closer co-operation. No one, however, barring the banned Dr Beyers Naudé, has come out in favour of a united DRC. The conservative majority of leaders rejects the idea out of hand as dangerous.

Dr Willie Jonker, Professor of Theology at the University of Stellenbosch, is one of the more liberal theologians who, with other younger theologians, has pleaded passionately for an umbrella synod. He warns of the dangers of alienating the "sister" churches and points out that, to the black churches, all forms of separation are regarded as a reflection of racial discrimination, with white Christians attempting to keep black Christians at a distance.

Under the umbrella

Other advocates of an umbrella synod point to government moves to create three separate parliaments. However, this standpoint has only strengthened suspicions by blacks about the motives of such a synod, given the fact that government's constitutional proposals mean effective power would remain in the hands of the National Party-dominated white parliament.

Meanwhile, the outspoken exponent of the conservative cause, Dr Koot Vorster, has attacked Jonker for being "disloyal" to the white church. Vorster warned at a meeting that the first decision of an umbrella synod would be to abolish apartheid. He claimed that one synod for all four churches would be "unbiblical."

The white DRC has historically promised many of the intellectual and theological arguments justifying apartheid. Should it reject the idea of an umbrella synod, or postpone a decision to the next general synod four years hence, another step will have been taken towards the final break with the three black churches, who would almost certainly then go ahead and create their own umbrella

SEPARATE DEVELOPMENT

There are four totally separate Dutch Reformed churches — a white, a coloured, an Indian, and an African church. They adhere to the same articles of Protestant faith, and in dogma are close to the Presbyterian church.

The white DRC has existed since 1652, when whites settled in the Cape; the other three evolved out of the missionary work of the white church over the past three centuries. Originally the white DRC was called the "mother" church and the others "daughter" churches. But that relationship has changed and the black churches are now independent "sister" churches.

The churches co-operate in a loose alliance called the Federal Council of DR churches. The council can take no binding decision, but can make recommendations to the separate churches and their synods.

synod.

But this week the coloured Dutch Reformed senate took an historical decision when it decided that all four DRCs should integrate into one church and that church unification should start on the congregational level.

The conservative white DRC establishment is threatening to use its financial power, and drastically to reduce its considerable subsidies to the black churches, hoping to influence them to abandon their cry of one synod and one church.

The white DRC contributes R7m of a total budget of R9m a year to these churches. In anticipation of such a threat, however, the black churches are making their own financial arrangements.

The growing confrontation symbolises the conflict between the white government and the black majority in SA.

Baartman denies new church plan

EAST LONDON — The superintendent of the Methodist Church in East London, Rev Ernest Baartman, has denied the purpose of his trip to Umtata with Rev A Diko, of Aliwal North was to discuss the formation of a black Methodist Church of South Africa.

Rev Baartman was reacting to a statement issued by the secretary of the Methodist Church of Transkei, Rev W S Gaba, who said the decision to form the church had been taken after he and Rev Diko had discussed the matter with leaders of the Transkei church.

"The purpose of our visit to Umtata was to see the Prime Minister to clear a few matters in connection with Transkeians working in our areas who were still members of the Methodist Church of South Africa.

"Some of them have

been led to believe they will lose their citizenship rights in Transkei if they remain members of the Methodist Church of Southern Africa," Mr Baartman said.

"We got an assurance from the Transkei Prime Minister, Chief KD Matanzima, this would not be the case. In fact he said: 'I would not stoop so low', and added he was not so mean."

After the meeting with the Prime Minister they had informal discussions with leaders of the Methodist Church of Transkei and this question of a united black Methodist Church had been raised but no decision had been taken. Mr Baartman also questioned the statement which alleged they had been given a mandate by the black Methodist ministers' consultation to find ways of establishing a black

United Methodist Church.

"What we want is that the Methodist Church of Southern Africa becomes as non-racial as we can — that blacks must get into the decision-making bodies of the church Mr Baartman said.

Reacting to Mr Baartman's statement, Mr Gaba said: "Rev Baartman has been quoted by me as saying the question of the formation of a black church dates back to 1974 when he started the black consultation in Bloemfontein."

Asked whether the purpose of the two ministers' visit to Umtata was discussing the formation of the church or seeing the Prime Minister, he said: "I cannot believe two superintendents could come all the way to discuss problems of sites and land allocation when there are more important issues to discuss.

"Rev Baartman said we are inaccessible to them as the Methodist Church of Transkei and we gave him this mandate to go and speak to other black ministers in South Africa and tell them our views on coming together.

"This man must come out and deny if he discussed this matter with us and not hide behind the purpose of his visit," Mr Gaba said.

When he was pressed on whether he was aware of the purpose of the visit he said he was not to be told what to say and put the receiver down. — DDR.

THORNY TOPICS FOR METHODIST CONFERENCE

7/10/78

Mercury Reporter

NATAL'S Rev. Dr. Donald C. Veysie will be inducted as president of the Methodist Church of Southern Africa at its annual conference in East London this month when many controversial is-

ssues will be under discussion.

About 100 delegates and many observers are expected at the conference which will be held from October 17 to 26.

A report on the World Council of Churches will be

tabled which is likely to cause considerable interest in the light of recent WCC grants to Swapo and the Rhodesian Patriotic Front.

As this is the first conference to be held since the Methodist Church of Southern Africa was banned

in Transkei, this issue is sure to be discussed.

There was a move last month to form a Black United Methodist Church of South Africa.

The idea was introduced

at a meeting in Umtata attended by the hierarchy of the Transkei Methodist Church and a deputation of Black ministers of the southern Africa church led by Rev. E. Baartman of East London and the Rev. A. Dike of Aliwal North.

Conscientious objection may also be discussed.

Other topics may include the plight of squatters, highlighted by the police raids on Groenbosd and the shack burning in East London this week, and the new welfare legislation.

d) Both the Amathole people and the people who's milk N.M. will not take, tried to establish a contract with the other hospital in Umhlabo. Neither

amounts of milk.

c) The Idolophu shops are supplied with milk by a white man in Idolophu and by a Free State town. The small co-ops cannot compete with this regular supply. The people at Amathole used to sell to Idolophu but the shops refused to buy, saying their quality was bad and the supply irregular. In both Inkomo and Amathole we worked out that transport costs (if they could find transport) would be too high unless they were supplying vast

summer.

b) Selling at village centres: Teddy Mhlati and Ncomonde Mkalitshani at Amathole manage to sell a fair amount of milk by hawking it outside shops and at bus stops. This is illegal and it also requires that someone should make hawking a pretty full-time job. Where the person is only selling a small amount, hawking does not justify the labour spent on it. The main problem is again the limited market. In all of the three villages where people hawk milk they say it is difficult to sell, especially in

a) The problem with selling locally is that because of restrictions concerning hawkers licenses people have to wait until customers arrive at their houses. Thus there is no proper advertising and no centralised sure supply to attract buyers. The most often cited problem is poverty at the village level.

Bloemfontein creamery contract.

d) Contract at a big centre e.g. the Idolophu hospital contract, and the

c) Idolophu shops.

b) At local village centres, cafes, bus depots etc.

a) From their houses locally in the village.

There are four levels at which people involved in the dairies sell:

selling from their houses. In Amathole some people did try to establish a market in Idolophu but they never succeeded. While Mhlati and Mkalitshane put a lot of labour into hawking, most members could not afford this time and many have stopped trying to sell at all and are using their milk for home consumption only again.

The other problems I discuss affect people differently according to how poor they are. The following charts give descriptions of members economic status, and their present income from the dairies.

Star 11/10/78 28

Methodists facing divisive issues

Religion Reporter

The Methodist Church of Southern Africa will be looking at a range of controversial and potentially divisive issues at its annual national conference beginning in East London next week.

High on the agenda will be the banning of the church in Transkei and the creation of a breakaway Transkei church in its place.

The church's information officer, Mr Theo Coggin, said today a report on the future status of Methodist chaplains in the South African Defence Force would be debated.

The conference would, he said, be called upon to suggest "more creative and useful ways" for conscientious objectors to serve their country than by going to prison.

Reports on the World Council of Churches and

on the Christian League of Southern Africa would be considered, he said.

Mr Coggin said the WCC report was particularly relevant because of grants to the Patriotic Front and Swapo.

Investigations into the now banned Christian Institute and the Christian League, which is conservative and has been strongly opposed to the CI, were asked for by a previous conference.

The church would also look at its attitude to foreign investors in South Africa.

"The assault on family life, exemplified in the plight of squatters such as those at Crossroads," would come in for attention, Mr Coggin added.

Dr Donald Veysie, chairman of the church's Natal coast district, will become the new president of the church.

Church conference to discuss squatters

CAPE TIMES
12/16/78

Staff Reporter

28

THE plight of squatters, the "assault on family life" and freedom of residence and employment will be among the issues discussed at the annual conference of the Methodist Church of Southern Africa.

The 96th annual conference of the church will be held in East London next week.

Dr Donald C Veysie, the new president of the church, will preside. Dr Veysie is chairman of the Natal Coast District of the church and superintendent minister of the Durban North-West Circuit.

Other issues which will be discussed at the conference are: The banning of the Methodist Church in Transkei, the implications the homelands policy holds for the church and the future status of Methodist chaplains in the SADF.

Suggestions will be made that the authorities reconsider provisions for conscientious objection in the armed forces.

A report on the World Council of Churches will be discussed.

12/10/75

Methodists to discuss key issues in EL

EAST LONDON — The banning of the Methodist Church in Transkei, squatter camp demolitions and the grants given to terrorist organisations by the World Council of Churches are among the key issues on which attention will focus here next week during the annual conference of the Methodist Church of South Africa.



The incoming president of the Methodist Church of Southern Africa, Dr Donald Veysie, who will be inducted in East London on October 20.

This is the first conference since the Prime Minister of Transkei, Chief Kaiser Matanzima, banned the church in January this year, and delegates will be discussing this issue as well as the effect and implications of the homeland policy of the South African Government on the church's activities — both on a theological and practical level.

A report on the World Council of Churches to be tabled at the conference is likely to receive particular attention in view of their grants to movements such as Swapo and the Patriotic Front.

The assault on family life, exemplified in the plight of squatters at Crossroads, Duncan Village and other areas, and the need for freedom of residence and employment in South Africa will also be discussed.

The status of Methodist chaplains in the South African Defence Force will be brought up and the 100 odd delegates who are expected to attend will be asked to suggest to the relevant authorities that there are more creative and useful ways for conscientious objectors to serve their country than by a prison sentence (one of the options now open to them).

The effect of the new welfare legislation introduced earlier this year on the mission and witness of the church will be discussed, and reports on the

Christian League of Southern Africa and the question of investment will also be put forward for discussion.

The conference, representing about a million people of all races, is to be held at the St George's Presbyterian Church Hall in Park Street and starts on Tuesday.

The first few days will be taken up by the ministerial session, which is closed to the public, but all matters of public interest will be debated in the representative session, which runs from 10.30 am on Saturday, October 21, to 5 pm on Thursday, October 26.

The incoming president of the church, Dr Donald Veysie, who is the present chairman of the Natal coast district, will address the conference three times during its duration.

His official induction will take place at 7.45 pm on October 20.

Dr Veysie is a former Rhodes University student and was schooled at Union High in Graaff-Reinet. — DDR.

POSTS ALLOCATED AND FILLED - OCCUPATIONAL SAFETY SECTION (FACTORIES)
DEPARTMENT OF LABOUR

INSPECTORATE	POSTS ALLOCATED	POSTS FILLED	FACTORIES	EMPLOYEES
Johannesburg	14	4	5713	268299
Benoni	4	2	2058	132454
Vereeniging	3	1	1401	77823
Germiston	5	2	2337	159534
Durban	10			

Attack unjust laws urges Hendricks

23/10/78
28

EAST LONDON — Ministers have a duty to speak out against unjust laws and to help people who are the victims of such laws, the outgoing president of the Methodist Church of Southern Africa, Rev Abel Hendricks, said at the ordination service here yesterday.

He was referring to the laws of racial discrimination in South Africa.

"We have a duty to walk the dusty streets of a Crossroads.

"We have a duty to identify with and care for the banned, the detained and the prisoner.

"We have a duty to show compassion and love to the outcast in society, the 'politically tainted', the mentally afflicted and retarded.

"We have a duty to the powerless.

"And yes, we have a duty to show care and compassion to those with power — a duty to speak out boldly where we believe their laws, their actions, their threats and their 'war-talk' is inconsistent with the Gospel of Jesus Christ," Mr Hendricks said.

The Methodist Church, he said, had failed to implement their official announcements in relation to "the wicked apartheid society" in the local situation. In this they had "sinned most grievously."

"We must identify more with people where they are in their situation, even when this means we incur the wrath of those who seek to prevent us from doing the holy will of God.

"Or when this means challenging the status quo with its iniquitous laws which seek to separate us.

"Or when it means we have to experience pain in

order to maintain the true unity of our church," Mr Hendricks said.

There was now a need, more than ever before, to train all men together. "We have been perpetuating the apartheid system, which I believe is contrary to the word and will of God, in our separate training," he said.

It was time for ministers to break out from "the sectional cocoon of apartheid training."

He warned those being ordained their struggle was only beginning.

Especially in South Africa, he said, with the country's manifold problems, racial tensions and hatreds, its language barriers and seeds of distrust, despair and violence, the minister had a calling to be one of Christ's prophets on earth.

"It almost goes without saying that paramount in the tensions you will have to face will be that of being a prophet pointing to the distasteful and in many respects unchristian laws under which we work while being pastors to many of all races who would uphold these laws," Mr Hendricks said.

This tension between church and state was not an easy one to bear.

"In a land where sometimes the slightest criticism of the state is immediately challenged with the statement that one is 'unpatriotic, and where smear tactics are so often used to brand churchmen who dare to question the Christian authenticity and content of the laws of the state, it is very easy for the minister of the gospel to resign his task as a prophet and to seek only to proclaim the spiritual dimension of the gospel while neglecting the conditions of life of people at the local level.

"The one sure thing we know is that the state is not God, and man's allegiance is first of all to God," he said.

He warned all Christians to cut through the evil present in all the "isms" — black and white nationalism, paganism, bantustanism, Marxism and materialism. — DDR.

However, I wish to argue that the dismal picture I painted in the introduction to this paper is a result, not of imperfect administration of the Acts, but of the principle underlying them.

The basic principle is that through the enforcement of legislation by statutory bodies, adequate protection can be established in the factories.

of society that it cannot continue to bear the heavy financial and social cost of irresponsible management.

To really obtain good working conditions, they must be seen as one aspect of the collective bargaining process. Clearly, wages and healthy and safe working conditions (e.g. good protective clothing, safety guards on machines, safe but expensive processes) are a cost to management which tend to reduce profits. Both wages and working conditions can only be significantly improved by collective bargaining, not by reliance on the

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Transkei accused of intimidating Methodists

The basic statutory bodies, adequate protection can be

EAST LONDON — Allegations against the Transkei Government of intimidation as well as against the country's police and security police were contained in a motion before the annual conference of the Methodist Church of Southern Africa here on Saturday.

But the motion, which also accuses ministers in Transkei of absconding with money and property belonging to South African circuits, is to be revised by a committee of five before coming up for final approval today, following fears expressed by some of the delegates that all the facts may not be sufficiently well documented.

But many disagreed "At the Queenstown synod we were prevented from entering our own property."

"I have personally been threatened in an anonymous telephone call from Umtata saying if I continue to work in an 'African' church there will be trouble," said Rev F. H. Harris.

Another speaker said he knew of people threatened by the security police that if they were not out of Transkei within 24 hours

they would be dealt with. There were those with personal experience who could document the allegations.

"I can tell of people's property rotting in police stations and out in the rain, of people under arrest, of priests stopped at roadblocks.

"There is nothing in this document I would not be prepared to stand by in a court of law and subordinate," said Rev K. W. Meaker, chairman of the Northern Free State and Lesotho district, who helped draw up the motion.

His assistant in this task, Dr E. M. Mgojo, said it could not be disputed that policemen had interfered with and intimidated ministers, and some had been escorted to the border.

"There are dozens of our people whom these things have happened to. I am one," said Rev A. Fadane of the Clarkebury District, which comprises most of Transkei.

"The police came to me demanding the keys for the safe, the financial books and cash.

"One of the police, with a minister from the circuit, was spreading rumours I was a

terrorist," he said.

He had also been questioned by the Transkei special branch.

Saturday's motion before the conference also alleged that ministers of the newly formed Methodist Church of Transkei had used "dubious means and threats" to urge Methodists from Transkei to leave the Southern African branch of the church and that members and ministers in Transkei had been "deliberately misled and misinformed" to justify this position.

Mr Meaker said as recently as last week there had been cases of members of the new Transkei branch of the church campaigning in East London, Sasolburg, Cape Town, Port Elizabeth and other areas.

The motion suggests that the leaders of the breakaway did not act from spiritual conviction, or the will of the majority of Methodists in Transkei, but from "other more dubious motives."

It said the decision to ban the Methodist Church of Southern Africa in Transkei had been based on a false premise that the 1977 conference intended to insult Transkei by dis-

continuing the practice of sending official greetings to the heads of states of countries represented.

But despite debate on the subject during Saturday's session, this year's conference delegates supplied no concrete answer to the question posed by Dr S. M. Nyembezi: "What made our own men opt for independence — hijack the church?"

Delegates suggested the church had been failing in its policy of multi-racialism and this had been, at least in part, responsible.

To stamps of applause and shouts of "Hear hear", Mr S. M. Msibi denied this, saying what had happened in Transkei would have happened regardless of the colour factor.

He expressed fears that some of the delegates present might be trying to form another breakaway movement.

Mr K. Joyner, former chairman of the Clarkebury district, suggested a power block of "ambitious men furthering their own designs" may have been responsible for Chief Kaiser Matanzima's decision to ban the church.

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Star 24/10/78

Methodists will minister to guerillas

(28) ~~28~~

Own Correspondent

EAST LONDON — The Methodist Church of Southern Africa Conference last night overwhelmingly approved a resolution to minister to both freedom fighters and troops of the South African Defence Force.

The motion, introduced by the chairman of the Northern Transvaal, Botswana and Mozambique District of the Methodist Church, the Reverend Fremont Louw, was accepted by the annual conference with three dissenting votes.

This followed the tabling of a report by the Commission on Military Chaplaincy which noted that certain requests it had made to the Chaplain General of the SADF on behalf of the Conference had been turned down.

Arising from this the Conference regretted the refusal by the SADF to accede to its requests and reaffirmed its commitment to the clear calling of Jesus Christ to his Church to minister to all men everywhere.

It further resolved to: "continue under the existing conditions of ministering within the SADF and to undertake positive steps during the ensuing year to share as far as possible with Churches in neighbouring states in providing effective ministering to Methodists serving as freedom fighters..."

PASTORAL

In addition Conference declared "emphatically that the provision of ministry to Methodists serving in the SADF or as freedom fighters is dictated by pastoral considerations and does not imply approval or support of the Methodist Church for particular political policies or ideologies."

A lay elected member, Mr G Braam, pointed out "our boys in the border" included "our black boys who are fighting on the other side."

'Church can't sit on political fence any more'

Own Correspondent

EAST LONDON — For the church the question was "not liberation yes or no but how," the Rev Ted Smith of Randburg told fellow delegates at the annual conference here of the Methodist Church of Southern Africa.

Mr Smith said that he had previously pleaded that Methodists should no longer be ambivalent or ambiguous about the liberation struggle in South Africa.

"With the events in 1976 and since then the call is more cogent now than before," he said.

RECONCILIATION

"I do not believe there can any longer be a truly neutral stance although many would like to believe otherwise. We are either going to promote change or provoke it."

Mr Smith said Christians should work for reconciliation through "justice being seen to be done."

He said that the church should become involved in the "seeming inevitability in a future South

Africa of socialism in one form or another.

"I do not here wish to make a value judgment on that inevitability. Our duty rather is that here too we should not be uncritical either of our acceptance or rejection of the claims that other socio-economic systems may be making."

24/10/78 B.D. (28)

God backs freedom — priest

EAST LONDON — The people who are crying out for freedom in South Africa have God on their side "because their captivity and exploitation are not written into His creative plan."

So said the Rev Ted Smith, a Minister of the Randburg Methodist Church, at an open session in Trinity Church here last night.

He said: "If people are struggling to be liberated, to be the sons and daughters of God and not the pawns of a proud and

powerful minority, then surely God ... demands that the fetters of injustice be loosened, that the knots of the yoke be untied and that those who have been crushed, be set free."

He said there were loud voices in the ranks of the South African Government which told the church to keep out of politics. "Indeed, Government sentiment is being echoed by a large conservative section of the religious establishment."

A South Africa where the man's skin determined

where he could live, work, marry and exercise his citizenship regardless of where he had been born was a South Africa which needed to be recreated or renewed.

"I do not believe there can be any longer a neutral stance. We are either going to promote change or provoke it.

"I believe that for the Church the question is not liberation, yes or no, but liberation 'how'. Another factor with which the Church must become involved is that of the seem-

ing inevitability in a future South Africa of socialism in one form or another."

He said there were far more poor people in the world than the rich, that more than 50 million people will die of starvation in the next 12 months in a world that has not run short of resources "and that unemployment is more than a spectre for millions in South Africa, robbing men of human dignity and of an honest livelihood."

True worship must be reached. "This is the kind

of worship that leads people to sit and to side with threatened, persecuted people at Crossroads and at Duncan Village. This is the worship that leads the religious institutions to abandon wealth, status and to truly serve the temporal as well as spiritual needs of man.

"And unless our religious exercises result in this kind of worship, then I'm afraid that what we do in our ornate buildings Sunday by Sunday may be nothing more than idolatry." Mr Smith said. — DDR

Church told to take stand

EAST LONDON — The days of "sounding off pious and sanctimonious sermons from the safe security of the pulpit are over," Dr M. S. Nyembezi of Soweto told the Methodist conference here last night.

"For too long now our church leaders have been terrified by threats from the politicians telling them not to mix religion with politics.

"The church must now tell these politicians in no uncertain terms that where politics are interfering with the normal and orderly spiritual life of the people — as they do in South Africa — then it is the duty of the church to act."

He said any attempt "on the part of churchmen to compromise with an evil political system will be considered tantamount to gross dereliction of duty.

"The church must choose between fear of the political forces with all their incredible power on the one hand, or fear of God on the other."

He urged the church to be at the forefront in the fight against discrimination practised against blacks. "You must also fight and refuse to be party to any attempt to disqualify a person because of his whiteness."

People, including young children, were losing their lives, others were being detained. "So far no clear programme of action to meet the situation has come from the churches. Many people are waiting for such a lead.

"But should the Church continue to demonstrate its impotence in the present situation, it will find itself completely rejected and regarded as irrelevant," Dr Nyembezi said. — DDR

also consider the rural situation of urban workers.

can men were interviewed during the period from 1976. Because of the suspicions that could lions that would have been imposed by interviewing

ork under management's eye, two African men interviews in the townships of Langa and squatter settlements of Crossroads and KTC

on a pilot survey completed a few months stratified sample chosen. The stratification ving quarters;² and within each type a certain

beds, whichever applicable, was systematically were conducted in Xhosa and lasted about refusals and a wide variety of reasons was ematic method of replacing refusals was also

964); the field work was carried out over

divided into the following types:

lea (permanent residents only); Barracks (BAD); rackets; Section 3 near Klipfontein Road rackets area for migrant labourers only); KTC ("Dutch Location", squatters).

Langa : Residential area (permanent residents only); Old Flats; New Flats; Main Barracks; North Barracks; Zones; Special Bachelor Quarters.

3. Even though systematic sampling was employed this did not introduce a bias into the sampling because the population was not systematically distributed. See C.A. Moser and G. Kalton, Survey Methods in Social Investigation (Heinemann, 1971), p.83.

Methodist vote to assist 'freedom fighters'

CAPE TIMES 24/10/78
28

EAST LONDON. — The Methodist Church of Southern Africa has undertaken to minister to "freedom fighters" as well as to continue their ministry to members of the South African Defence Force.

This decision was taken at the annual conference here yesterday after delegates had tossed on the horns of a dilemma which, as one delegate put it, "could split the church right down the middle" and undo the efforts being made to make the church a truly non-racial body.

After battling to reconcile the views of members of the conference who had sons fighting in the South African Defence Force and those who expressed active support for the freedom fighters, the conference recorded only three votes against a motion to "reaffirm its commitment to the clear call of Jesus Christ to His Church to minister to all men everywhere".

The conference resolved to:

- continue under the existing conditions its ministry within the SADF, and to
- undertake positive steps during the ensuing year to share as far as possible with the churches in neighbouring states in providing effective ministry to Methodists serving as freedom fighters."

SA church to minister to the guerrillas

Own Correspondent

EAST LONDON. — After a marathon debate, the Methodist Church of Southern Africa has undertaken to minister to "freedom fighters" as well as continuing its ministry to members of the South African Defence Force.

The decision was taken at the annual conference in East London at the weekend after hours of discussion of a dilemma which, as one delegate put it, "could split the church right down the middle" and undo current efforts to make the Church truly nonracial.

After battling to reconcile the views of members with sons in the SADF and those who expressed active support for the guerrillas, the conference recorded only three votes against a motion to "reaffirm its commitment to the clear call of Jesus Christ to His church to minister to all men everywhere".

Repeated refusals by the SADF to let Methodist ministers wear civilian clothing while ministering to the forces, prompted talk of the conference terminating the service of Methodist ministers in the Defence Force.

It was finally resolved to:

- ⊙ Continue under existing conditions its ministry to the SADF.
- ⊙ Take steps during the ensuing year to share as far as possible with the

churches in neighbouring states the provision of effective ministry to Methodists serving as "freedom fighters".

The conference adopted an additional resolution declaring that the decision was dictated by pastoral considerations and "does not imply the approval or support of the Methodist Church for particular political policies or ideologies".

This was aimed at breaching any rift between those who felt the Methodists were supporting the South African political system by continuing their ministry in uniform, and those who feared their sons in the SADF would feel betrayed by their own church ministering to their enemies.

During the debate, fears were expressed that if the church were to withdraw its chaplains from the SADF it might precipitate a move away from Methodism to other religions.

The Rev A F Attwell said Methodists serving in the SADF were conscripted and faced an alternative of two years in jail, and that chaplains were bound by their calling and contract to minister impartially to both sides. He maintained this had been done.

Mr G Braam denied that this was possible in such an unconventional type of warfare.

"When we speak of 'our boys' we must remember to include the black boys on the other side of the border. Many of us, myself included, identify with their struggle," he said.

"We must make ways and means of spiritually ministering to those on the other side of the border ourselves, not just make agents for other churches do so."

⊙ In Umata, the conference of the Methodist Church of Transkei decided to change the church's name to the United Methodist Church of Southern Africa, reports Sapa. The Rev T A Bam of the Transkei west district was elected president. The conference ended yesterday.

Black to head SA Methodists during 1980

EAST LONDON — The general missionary secretary of the Methodist Church of Southern Africa, Rev Andrew Moyatau Losaba, 52, was chosen as its president elect at the annual congress yesterday.

Rev Losaba, who is from Durban, will take office in a year's time.

Yesterday's election went to the third vote before Rev Losaba was chosen ahead of Rev Howard Kirkby, the chairman of the Grahamstown district, and Rev Dr E. K. Mgojo, a tutor at the Federal Theological Seminary in Pietermaritzburg.

Dr Mgojo, who led the first vote, was eliminated in the second vote, and the final vote was 52 in favour of Rev Losaba and 32 in favour of Rev Kirkby.

After Rev Losaba was given a standing ovation by black and white delegates, he left the conference for a few moments of prayer.

The son of a Methodist evangelist, Rev Losaba grew up in the Orange Free State and was educated there. He taught in the Free State for 11 years before being called to the ministry in 1956.

He subsequently served three years in Senegal, two at Fort Hare, six at the Moroka Institute and a further four in Bloemfontein, under the church in Southern Africa's first black president, Rev Seth

Mokitimi, who, Rev Losaba said, had "shaped me to another direction."

He was promoted to superintendency in Parys, and then elected to his present office.

During the past six years he has travelled widely outside South Africa. He attended the World Methodist Convocation on evangelism in Jerusalem in 1976, the World Methodist Council at which he was elected to the World Methodist Committee on Evangelism, in Dublin the same year, and the conference of this committee in the United States in January 1977.

In April this year, at the invitation of the United Methodist Church Board of Discipleship in the US, he conducted missions in several churches and did a course in evangelism.

During September he went to Peru and Brazil.

An impressive figure, standing 1,8 m tall, Rev Losaba has a warm hearted smile and is known among his colleagues for his sense of humour.

He is married with six children.

Rev Losaba, who was also chosen on Monday as the man to investigate the church's ministry among freedom fighters, sees the need to bring people together as the church's most important objective within the next few years.

"We need to bring people, black people, white people, Zulu and Tswana, together and make them one in Christ," he said during a press conference after his election as the church's president for 1980.

He declined, at this stage, to discuss his impending mission across South Africa's borders to investigate on the church's behalf ways in which it can minister to freedom fighters. — DDR



REV LOSABA

Action after name change?

EAST LONDON — The right of the Methodist Church of Transkei to use the name United Methodist Church of Southern Africa in campaigning outside Transkei is to be investigated by a committee from the Methodist Church of Southern Africa, it was decided at their conference yesterday.

On Monday the Transkei breakaway movement renamed their church and said they would be attempting, not only to lure Transkeians outside their borders into the new church, but also to preach to all people who believed in the teachings of Jesus Christ, as expounded in the New Testament.

At yesterday's meeting in East London the Methodist Church of Southern Africa instructed the committee investigating the transfer of assets from Transkei to investigate the use of the new name outside the country, and, if necessary, to take action to prevent such use. — DDR.

Church calls on Kei to return

EAST LONDON — The Methodist Church of Southern Africa has called on its ministers and people in Transkei to reconsider their position and return to the fellowship of the Southern African branch of the church to resolve their differences.

The church's annual conference here yesterday accepted a motion acknowledging that it was not without blame in the events which led to the breakaway movement which formed the Methodist Church of Transkei, and it reaffirmed its determination to "set its own house in order".

Contained in the same motion, however, were the factors debated during Saturday's session, which outlined events leading up to the break and the conference's concern that those responsible for the breakaway had "turned away from the proper courts and constitutional procedures of the church."

It suggested the leaders of the schism acted, not from spiritual conviction, nor from the will of the majority, but from other motives.

The motion stated that any insult taken by the Transkei Government which led to the banning of the church in that country had been unintended.

It recorded the fact there had been intimidation of Methodists in Transkei.

It expressed its concern that several ministers, who have been disciplined and suspended by church courts, and others who have absconded with money and property belonging to South African circuits, have been reinstated in Transkei, "thus casting serious doubts on the standards, discipline and integrity of the new body."

Widow boosts cancer research

JOHANNESBURG — A 77-year-old widow who died last year has left R341 000 to the South African Institute for Medical Research on cancer.

Mrs D. E. Wells was unknown to the institute during her lifetime, but was known to have given large sums to charity. — DDC.

a surplus of P25 million. Foreign aid that

Call for one man, one vote

EAST LONDON — The annual conference of the Methodist Church of Southern Africa yesterday called for a system of one man, one vote and rejected the proposed three-tier parliament for South Africa.

The church called for "full and equal political rights for all African, Coloured, Indian and white citizens of 18 years and over to elect and to be elected to public office."

It also rejected the South African Government's apartheid policy and the homeland policy, in the belief they were designed to deprive South Africans of their citizenship in the land of their birth and had as its ultimate goal that there should be no black South Africans.

The conference believed these policies sup-

ported a system of migratory labour which did not accept full responsibility for the welfare of the labourers or their families and had a devastating effect on family life.

It believed the homelands policy would ensure the subordination of the homelands for many years to come and had been instituted without proper consultation and without consideration for the best interests of the people it most affected.

The conference approved a further motion requesting the Prime Minister to call a national convention of the leaders of all South Africa's people "with a view to peaceful and co-operative advancement of the peoples of South Africa."
— DDR.

New Methodist leader facing problems of border war

27/10/78 JAW (28)

Man on the cross of controversy



Dr Donald C Veysie . . . he has to face the consequences of controversy.

Own Correspondent
EAST LONDON — The presidency of the Methodist Church of Southern Africa has changed in the last few years from non-involvement to vociferous involvement in the country's most controversial issues.

Dr Donald C Veysie of Durban takes the hot seat of presidency at probably the most crucial and potentially explosive point in the history of the Methodist Church in southern Africa. For the church has shot into the lead in identifying with the struggle for an open society in South Africa.

Now Dr Veysie, a product of a conservative upbringing in a farming community near Graaff-Reinet, a man with a reputation of being ultra-cautious and wary of controversy, has to go out and face the consequences of his conference's controversial decisions here this week.

Conference decisions this week included one to minister to men on

both sides of the border conflict, another to stay in the World Council of Churches and another to reject political dispensation short of one man one vote.

Dr Veysie gave his views in a question and answer interview.

Q: There are many white Methodists who are unhappy about conference's decision to remain a member of the WCC. How will you explain this position to them?

A: I believe conference took a Biblical-based decision to remain part of the WCC in that we be-

lieve in the teaching of the Scriptures that the Body of Christ should not be divided. I believe our presence (in the WCC) will enable us to tell the WCC of our policies, our stands and our attitudes. It must be remembered that the WCC is a world body involved in widespread missions, evangelism, Bible study, education and caring ministry which is all of immense importance in the proclamation of the Word of God.

Q: Is your protest going to be heard by the WCC?

A: I want to emphas-

ise that this is not just a public protest but will be communicated to the secretary general of the WCC and other member churches of the WCC with which we have links.

I noted that British Council of Churches supported the contributions to the Patriotic Front. I find this interesting in view of the earlier decision by Christian Aid in Britain to dissociate itself from the grant to the PF. I suppose the BCC took the feelings of other churches into account but would I not be able to associate myself or the

MCSA with this decision by the BCC.

Q: Will you explain why your conference decided to minister to both sides in the border conflict — the SADF and freedom fighters?

A: The point at issue in this instance is one of ministering to people. The chaplain in the true sense of the word has always been one who ministers to friend and foe alike. Christ himself ministered to his enemies when he prayed for them from the Cross.

The church should

use every opportunity to proclaim the Gospel and if we have the opportunity to do that on the other side then we must do it.

Q: Your church appears to have moved from a position of moderation and non-involvement to one of almost radical involvement?

A: Christian belief involves us in the total life of our people and down the ages Christian people have tried to bring about that change in the heart which leads to a



The Rev Abel Hendricks . . . a key role in prodding the Methodist Church.

change in the way you live and in your total life situation.

Politicians can only bring about changes insofar as the electorate will allow them to move and I believe it is the task of the church to influence the electorate with Christian attitudes which will enable these changes to take place.

Investment row — church stands firm

RAM
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By STANLEY UYS
LONDON. — Anti-apartheid groups in Britain have reacted angrily to a decision by the Anglican Church Commissioners to continue to invest in companies with South African interests. But the commissioners,

who control shares worth R510-million, are standing firm on their decision. They believe the firms in which they hold shares have a good influence.

The commissioners have put pressure on the firms to improve their "social and

ethical awareness".

The church leaders do not hold shares in large companies which deal wholly or mainly with South Africa, but they do hold shares in large companies with small interests in the Republic.

"These are large companies with small investments in South Africa and we are not trying to influence them to come out of South Africa," said Sir Ronald Harris, First Church Estates Commissioner, at a London Press conference.

Mr Mike Terry, of the Anti-Apartheid Movement, said he was "most disturbed by the failure of the church commissioners to respond to the growing appeals made by black people in South Africa to churches and other institutions to sever economic relations with South Africa.

"Many Anglicans in this country will be disturbed to know that their church will be continuing to profit from apartheid."

Having failed to persuade the commissioners to withdraw their investments from the Republic, the Anti-Apartheid Movement will turn its attention now to British universities which also have investments in South Africa.

Informers in church a grave danger

Religion Reporter
Anglican bishops have issued a warning about the "grave dangers" of police informers in churches.

The bishops, in a statement issued after their synod meeting near Port Shepstone last week, have also called on Christians to search their consciences if they are asked to inform.

They said if the activities of the Anglican Church were to be scrutinised by the State it should take place openly, "not by planting informers secretly into its common life."

The bishops, representing dioceses throughout the country, accepted that Christians as citizens of the State might have to tell the authorities of crimes which should then be tried in open courts. They also recognised that in principle the State was justified in using secret information for its security.

But they said there were grave dangers involved in the activity of political informers. "They might have to be devious and deceitful in their relationship with their fellow church-members. There is a destruction of mutual trust and openness."

There was a risk, the bishops added, of inaccurate reporting which might not be tested in open court.

"The imparting of such information can lead to arrests, detention without trial, banning or house arrest. Moreover, even accurate information can be misused."

Informing also involved the risk of false information being given for personal gain or revenge. It could lead to a sense of "guilt, isolation and rejection—a foretaste of hell itself."

Freehold lands, which comprise only 6% of Botswana and on which live only 4% of the population, deliver half the cattle slaughtered by the BMC. 1
Traders and speculators, and co-operatives deliver a further 25%. The remaining 25% of the supply of cattle to the BMC comes from the tribal lands. The latter despite of Botswana and that tribal control of much of the sinking boreholes. Only of the land. The evidence larger number of cattle supplied by buying in stock from BMC. In contrast to the BMC in the mid-1970s, other essential wealth in the country in commercial ranching suggest partake in any significant and state lands designated There are no certain answers large livestock owners from areas designated commercial traditional households on countryside influence members of their arrangements with family members the "mafisa" system of borrowing livestock owners to retain stock to utilise communal grazing. on the subject but does not provide the failure seems to lie in the absence of a serious fault is the absence of families who have no cattle. the present and for the future? being carried out in Botswana or the public as to the intention will become a watchdog on the Income Distribution Survey raised

1. The freehold farms are largely wealthy Botswana have bought differential transfer tax on Botswana. In recent years the aid of a steeply

Tutu attacks banning of freed detainees

JOHANNESBURG — The general-secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday questioned the five-year banning orders served on six leaders of the black consciousness movement after their release from detention on Friday.

Mr Aubrey Mokoena, Mr Sedupe Ramsey Ramokgopa, the Rev Drake Tshenkeng, Mr Rhandisizwe Mazibuko, Mr Sadie Variava and Mr Vuyisile Mdleleni were detained under the Internal Security Act during the security-police clamp-down on October 19 last year.

Bishop Tutu welcomed their release, but said: "The police have had enough time—394 days—to build cases against these people.

"In God's name, why should they be banned for five years without the opportunity of stating their

side of the case — the same opportunity the Prime Minister asked for in the case of the Mostert Commission?"

He appealed to the authorities to "move our society away from the brink of disaster".

"Our deepest distress is that so very few white South Africans seem to care about this abrogation of the rule of law."

On their release from Modder Bee prison, the six leaders were handed the banning orders restricting them for five years.

In addition to their restrictions, they are required to report to their local police stations between 6 a.m. and 6 p.m. every Monday.

In terms of the orders, they are barred from attending political gatherings. The orders also prohibit them from leaving the magisterial district of Johannesburg.

-- DDC-SAPA.

Tutu faces shouts of blasphemy in church

Own Correspondent

There were shouts of "blasphemy" and a mass walkout when Bishop Desmond Tutu, president of the South African Council of Churches, said in a speech last night that Christianity worked through other faiths.

During a question and answer session at St Alban's Cathedral in Pretoria, Bishop Tutu said he believed the Holy Spirit worked through religions like Hinduism.

This was greeted by angry shouts of "blasphemy, sir" and the Reverend Chin Reddy of the Christian League, who asked the question, shouted that no Hindu would accept such a statement.

Shortly after this members of the Christian League, the Catholic Defence League and several other people walked out amid loud clapping from those who stayed.

Earlier, the bishop said there would never be peace and happiness in South Africa until the blacks in this country were completely free as citizens.

Speaking on the WCC's programme to combat racism and grants to terrorist movements, Bishop Tutu said that up to last year about R2-million had been given to guerilla movements in southern Africa.

He said that while it was difficult to monitor the use of the money, "those who receive it are not so naive that they will use it for other than humanitarian purposes and possibly lose a valuable source of income."

"Those whom you as white people call terrorists are our sons and daughters who have been driven, rightly or wrongly, to embrace violence as the only way of achieving their human rights.

"They have tried all other ways and their efforts have been spurned," he said. "They are tired of living as third class citizens in their own country."

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Archbishop fears state action

CAPE TOWN — The Archbishop of Cape Town, the Most Rev Bill Burnett, fears that criticism of the South African Council of Churches by the Minister of Justice, Mr Kruger, might mean that action is being planned against it.

He was referring to a recent TV programme in which Mr Kruger was interviewed.

The Archbishop said he hoped the general secretary of the SACC would be given the opportunity to reply.

"The implications of a Minister of Police drawing attention to the budget of the SACC in the manner in which Mr Kruger has done are disturbing.

"This is so not because one has doubts about the way that the council has used its funds, but because of the possible intentions of the government in terms of future actions against it.

"It is common knowledge that the SACC has for decades been firmly critical of government policy.

"It has spent great sums of money to alleviate some of the harsh effects experienced by victims of some aspects of that policy and also experienced by the dependants of those who denied political rights, have

sought to withstand it."

Agreeing that R7 million was a large sum of money, the Archbishop said this represented the SACC's income for more than two years, and much of it was used through inter-church aid.

"If the SACC has misused funds or broken the law of the land, the state has the means to deal with it.

"The fact, however, that the SACC has always presented properly audited reports and has thus walked in the light with its member churches and with the state indicates it has nothing to hide." — SAPA.

Church leaders reply

28
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R.D.M.

By SHEILA STEVENS

THE Moderator of the Presbyterian Church of Southern Africa joined other church leaders in condemning the remarks of the Minister of Justice, Mr J T Kruger, about the South African Council of Churches last weekend.

The Rt Rev D L Crawford said his church deplored the attempts by Mr Kruger on radio and television "to deflect attention from the investigation into Government spending by referring to the SACC finances in his statement on terrorism and subversion".

In an interview on the terrorist threat to South Africa, Mr Kruger asked what the SACC had done with the R7-million it had received from overseas in the past 30 months.

The Presbyterian Church was a member of the SACC and had endorsed its support of the council at its last assembly, Mr Crawford added.

Leaders of the Anglican, Congregational and Methodist Churches also voiced concern about Mr Kruger's remarks and Bishop Desmond Tutu, general secretary of the SACC, renewed an invitation to the authorities to inspect the council's books at any time.

With the system of farming-on-the-half".²¹

"Tomlinson records (p. 84) that in 1938 a scheme for the subsidised purchase of ploughs, harrows, planters and cultivators by black farmers was introduced 'and considerable use was made of it until it was discontinued in 1947'. Among those who objected to such schemes was former Prime Minister Strijdom who complained in Parliament that, 'If the Government went on in this way, blacks would soon cease to be labourers and become farmers, with disastrous effects on white farming, where the problem of markets was already serious'".²²

Colin Bundy has shown that between the 1830s and the 1930s a class of black peasant farmers ... were

- 3) ...
- 4) Relative ease of access to ... market.
- 5) There being no investment in black areas (lack of credit and capital).

The early period when some blacks became good farmers was a period of rapid class differentiation. "The success of a large stratum of peasants is not only compatible with, but it is a predictable feature of,

the underdevelopment of the society as a whole".²⁵

This process of differentiation was accelerated by specific government legislation and also by the restrictions which, while they applied to all blacks, tended to affect the poorest most quickly.

Discussing the class of successful farmers that emerged, Bundy writes, "The Glen Grey Act contributed to the definition of that class; to the overlapping of the categories of bureaucrat and well-to-do peasant, to the enjoyment by the headmen and their favourites of the choice land, to the circulation of funds and skills at the upper strata and to the heightened pressure on the young and landless to sell their labour."²⁶

Differentiation continued: "In 1936, Councillor Ndletla from Idutywa in the Transkei told the Bunga

... the people who are landless in the surveyed districts are equal to those who have land. If not ..."²⁷

... one location 3 out of 1000 stock owners held 70% of the sheep and 50% of the cattle. Some of the councillors had as many as 3000 sheep and most had 100 sheep and 50 cattle." (This was in 1953)²⁸

Edward Brett outlines the process of class formation in East Africa: the pattern he describes is equally applicable to the South African reserves. "The indigenous bourgeoisie emerged initially on a regional basis, within each area this group was recruited from the rich peasant families which had been able to afford secondary education; this generation was then able to move into positions in the bureaucracy, the co-operative movement and petty trade. It then became the leadership

If we are to speak about the planning of health care, we should try to assess what pressures are likely to emerge in the country at large which will affect health care.

It would require a prophet to do justice to this task. The future of South Africa is highly uncertain, and does not seem to be susceptible of analysis on the basis of experience so far, of analogies with Rhodesia, of analogies with the rest of Africa or on the basis of the laws of motion of the capitalist system. However there are some trends which are apparent now, which can reasonably be expected to continue, and others about which it may be possible to speculate.

Trends likely to continue are:

1. Growing shortage of doctors

Doctors have a high propensity to emigrate. George Beaton shows that of those who graduated with top passes from Wits in the last 50 years, 80% are now abroad. The tendency to migrate has accelerated in recent years, both financial and 'political' reasons playing a part, though it is hard to distinguish these from one another. According to U.C.T. staff members, undergraduates in their second year can be heard talking about their decision to emigrate once they are qualified, and some clearly regard their medical training as the passport to life in other rich communities.

This loss of doctors will be aggravated by the increasing need for doctors in military service as years go by, so medical facilities now experiencing a shortage of doctors will be in danger of closing. The situation at hospitals such as King Edward VIII and at Baragwanath where already doctors are being

seconded for six months or a year is no substitute for a more experienced doctor able to remain in the area for some time.

Many of the expatriate staff of Mission and homeland hospitals can be expected to return to their countries of origin. This has already occurred to some extent in the wake of the takeover of hospitals by homeland administrations and has also affected South African doctors. The financial incentives offered do not seem to be sufficient to attract replacements. Health facilities in the homelands may therefore be expected to suffer particularly seriously and surgical facilities may become virtually inaccessible to a greater proportion of the population than is the case today. A key question is whether preventive medicine will continue: whether nurses by that time will be sufficiently well-trained to run hospitals as large clinics and to maintain child welfare clinics and school health programmes (e.g. B.C.G. campaigns).

If this does not happen, large outbreaks of preventable infectious diseases (e.g. typhoid, diphtheria, whooping cough) can be expected and TB will take a still greater toll. This depends also on the steps taken (as on the financial capacity to do so) by homeland governments on environmental sanitation, particularly in townships; and on their choice of income generation projects which affect many, rather than capital intensive projects which for a given capital expenditure, affect relatively few.

Small hospitals in white areas will probably maintain the best services as will the specialist teaching hospitals which cater for whites, as doctors working in the former will be most rooted in their place of residence, and those in the latter in the safest and most privileged position. On the other hand, specialists have a comparative advantage on the world market and temptation to emigrate will also be great.

^{Cap Times}
Tutu 29/4/78
stands 28
by TV
remarks

Own Correspondent

GENEVA. — Bishop Desmond Tutu, General Secretary of the South African Council of Churches is standing by his recent television statement in which he condemned both terrorists and the South African Defence Force "for committing the same outrages."

In Geneva for a meeting with World Council of Churches officials. Bishop Tutu said in an interview: "As far as the Kassinga attack is concerned, the South African Government admits there were civilian casualties. Caught in a crossfire they said. How many civilians is what I want to know."

"The South African newspapers almost gloatingly claimed more than 1 000 were killed. Let us have some proof."

Bishop Tutu said the reason for the interview was the controversy with Mr Jimmy Kruger over hints that the South African Council of Churches' books warranted a close auditing — "but it was quickly turned to other matters."

"People wonder how I stayed so patient during the interview, but I did not want to lose the case by default."

"You cannot talk about terrorism without talking about violence. And the South African situation is structured on violence."

"All I wanted was a way to put across the point of view that we are ready to help all people in the name of Jesus Christ when they have a need for him. Nothing has changed — that is our mandate."

Bishop Tutu was catching an aircraft for Utrecht, where he will meet with the major donors to the SACC from the United States, Europe and Scandinavia.

"I will be presenting our needs to them," he said. "They run to three million rands. The donors prefer it this way."

In a final remark, Bishop Tutu said: "There is one thing I left out of the interview. That was my fear that South Africa may be moving toward a situation where it will be a crime to be a Christian."

S.A. mbur...

...the Gama Town posts in

RDM 7/12/28
Reverend
leaves (28)
white post

12. Total employment in all mines

12.1 Total employment seems to fall easily into 2 major not so surprising given that gold mining employment that over our period it has constituted between 60 of the total.

12.1.1 Between 1946 and 1961 there is a long expansion sector employment (with dips in 1947-48 and 1953). jobs were added to the (roughly) 500 000 in existence. This represents 15 years of employment expansion at rate of 2 per cent per annum.

12.1.2 In the years 1962 to 1976 (and 1977) employment continues but at a slower rate and subject to apparent

fluctuations. If one simply takes the employment statistics at their face value and fits a constant growth rate to the change between 1961 and 1976 the rate at which jobs are created in the second half of this 30-year period turns out to be one-tenth of what it was between 1946 and 1961 viz. 0,2 per cent per annum. If (as we have argued above in the case of gold) one allows for some supply-side constraints in 1974 to 1976 - and if one takes the first 10 months' employment figures for 1977 as establishing the probability of an annual average of about 700 000 workers in employment this year,²⁹ then the growth rate rises to about 0,6 per cent per annum - still quite distinctly below that for 1946-61.

12.2 The underlying reasons for the different employment growth records in the two periods are fairly clear.

12.2.1 In the period to 1961 employment in gold mining was expanding - adding about 95 000 jobs to the total. This impulse was imparted to the overall total. Similar expansion of output and employment in coal, asbestos, quarries and salt and manganese ore (to take the obvious candidates) reinforced the growth tendency. It appears that technical progress was not yet of the sort (or at the rate) to damp down employment growth markedly - in the face of rapid output growth.

Staff Reporter
REVEREND Tom Mbabane, the first black Methodist minister to be appointed to a white church in the Transvaal, is to leave his Boksburg post at the end of the year.
He will become the assistant director of the Theological Education by Extension College in Johannesburg.
Mr Mbabane was one of 17 Methodist ministers to leave Transkei when its government banned the Methodist Church of Southern Africa.
Mr Mbabane then became one of three ministers at the Boksburg Methodist Church in July.
"We are disappointed that Mr Mbabane is leaving Boksburg," another minister at the church, Reverend Tom Cunningham, said.

S.A. CHRISTENE TREK SAAM IN '79

Grootste beraad ná Cottesloe



DS. GERRIE LUBBE.

bond: die NG Kerk, die Hervormde Kerk, die Presbiteriaanse Kerk en die sewe jongkerke van hierdie drie denominasies, o.m. die NG Sendingkerk, die NG Kerk in Afrika en die Reformed Church in Africa.

Die tien kerke het elk 'n memorandum opgestel oor die Kerk en Sosiale Geregtheid, en stuur elk vier afgevaardigdes.

Daarby is ses ander historiese Protestantse kerke genooi: die Gereformeerde, Anglikaanse, Metodiste-, Morawiese, Kongresionalistiese en Evangelies-Lutherse kerke. Hulle stuur ook elk vier afgevaardigdes.

Elke kerk sal dus 'n afgevaardigde hê in elk van die vier studiegroepe: gesin en onderwys, politiek, arbeid, wet en orde.

verslag oor Ras en Volk in die lig van die skrif.

Dit het begin met 'n studiestuk van die Federasie van Switserse Protestantse kerke oor hierdie verslag. 'n Afvaardiging van die Switsers het vroeër vanjaar al in Suid-Afrika kom samesprekinge voer. Hulle het groot aanklank gevind by die NG Kerk om die nederigheid van hul aanslag en die meelewing met die ingewikkeldhede van die Suid-Afrikaanse situasie.

NG teoloë is genooi om op hul verkennende studiestuk 'n antwoord op te stel en vir bestudering na hulle

op te stuur. Ses NG teoloë (drie van Stellenbosch, drie van Pretoria) vertrek juis in April aanstaande jaar na Switserland om aan die hand van hierdie studiestukke verder beraad te voer.

Hulle sal vergesel word deur twee NG kerkleiers, waarskynlik die Moderator van die Algemene Sinode van die NG Kerk, dr. Evert Kleynhans, en die huidige Direkteur van Ekumeniese Sake, dr. Frans O'Brien Geldenhuys.

Intussen kom 'n afvaardiging Switsers na die Maart-konferensie van SA lidkerke van die Wêreld-

te ontdek wat dit beteken om vandag getroue en doeltreffende getuies van Jesus die Here in Suid-Afrika te wees."

Talle buitelandse waarnemers — uit Afrika, Australië, uit die Verre-Ooste — het al aansoek gedoen om dit by te woon. Aan Michael Cassidy, voorsitter van die SACLAP-programkomitee, sê hulle: "Die manier waarop Christene in Suid-Afrika saam oor hul probleme wonstel, sal vir ons in ons eie, onderskeie situasies van groot waarde wees."

Die kongres sal in twee fases verloop. Eers sal ongeveer 800 afgevaardigdes vir 'n paar dae byeenkom en daarna sal 'n groot aantal lidmate van oor die hele land hulle by die afgevaardigdes aansluit — enigiets tot 10 000 word verwag.

Hiervoor is Pretoria se skougrond en die Pildichstadion reeds bespreek. Afgevaardigdes sal hulle kan aansluit by die een van vyf groepe waarby hulle die

meeste belang het: leraars en kerkleiers; politieke, kulturele en burgerlike leiers; universiteitstudente; kerklike jeug-groepe; hoërskoolleerlinge.

Op die oomblik is 60 lede van die programkomitee besig met reëlins. Die klem sal veral op Suid-Afrikaanse sprekers van alle bevolkingsgroepe val, maar 'n aantal kerkleiers van naam uit die buiteland word ook verwag. Onder hulle is biskop Festo Kivengere (Uganda), Cecil Kerr (Noord-Ierland), Rene Padilla (Latyns-Amerika) Leighton Fond en Francis MacNutt (VSA), en Tokonbah Adeyemo (Nigerië), Matt Nyangwaza (Tanzanië) en John Gatu (Kenia).

Die konferensie van die Wêreldbond van Gereformeerde Kerke is 'n meer beskeie en waarskynlik meer indringende beraad wat deel uitmaak van 'n grondige en lopende kerklik-teologiese gesprek rondom die Landman-

DIE jaar 1979 word vir Suid-Afrika waarskynlik 'n tydperk van die omvattendste binnelandse kerklike beraad waarin Afrikaanse kerke betrokke was sedert die bewoë Cottesloe-beraad van 18 jaar gelede. Maar darem nie weer op inisiatief van die Wêreldraad van Kerke nie!

• Dis op inisiatief van die Switserse Protestantse kerke dat 'n hoogs belangwekkende konferensie van SA lidkerke van die meer behoudende Wêreldbond van Gereformeerde Kerke in Maart in Pretoria gehou word. Die tema, ewe plofbaar as Cottesloe: Die Kerk en Sosiale Geregtheid.

• In opvolging van die Pan African Leadership Assembly (Pacla) drie jaar gelede in Nairobi, word 'n enorme saamtrek van Suid-Afrikaanse Christene van alle kerkgenootskappe in Julie in Pretoria gehou. Hieraan neem o.m. ook die Apostoliese Geloofsending en die charismatiese kerke deel. Die Algemene Sinode van die NG Kerk het ook pas die groen lig daarvoor gegee.

Die onderwerp van hierdie kongres is meer spesifiek geestelik, sê dr. Frans Geldenhuys, direkteur van ekumeniese sake van die NG Kerk: „Om saam

Product with, gold) reinforce this estimate.
All revise up the Plewman gold production projection for
er cent.