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CHURCH + STATE

1-9-80 - 31-12-80

Hansards.

Jan. 16. Clergymen arrested
Queen Is. S34. 74928
*5. Mr. B. W. B. PAGE asked the
Minister of Justice: 4/6/80

Whether bail was applied for by or on behalf of the clergymen arrested in Johannesburg on Monday, 26 May 1980; if so, (a) where was the application heard and (b) what was the result of such application?

The MINISTER OF JUSTICE:

No, not in the Magistrate's Court.

Mr. B. W. B. PAGE: Mr. Speaker, arising out of the hon. the Minister's reply, will he please tell us whether there was anything that militated against either these clergymen, or legal representatives acting on their behalf, applying for bail? Was there any reason why they could not apply for bail?

†The MINISTER: Mr. Speaker, the legal position is as follows: In regard to release on bail before the accused appears in court for the first time, his position is regulated by section 59 of the Criminal Procedure Act, 1977, which provides that a police officer may grant bail unless certain prescribed serious charges are involved. Only at an accused's first appearance in court may an application for bail be considered by that court, as provided in section 60 of the Criminal Procedure Act, 1977. A magistrate as such cannot consider an application for bail, except, of course, if he is the presiding officer in the court concerned. The Chief Magistrate of Johannesburg reports that attorneys approached him in connection with bail the day before the accused appeared in

court. He referred them to the above-mentioned sections of the Criminal Procedure Act.

†Mr. J. W. E. WILEY: They are just looking for confrontation.

†The MINISTER OF POLICE: They wanted to go to jail.

12/6/80

(22c)

~~Republic of S.A. Constitution~~
See S Hansard Col. 2434 - 2494

And 2498 - 2583

12/6/80

(22C)

Debate : Republic of S. A. Constitution
Fifth amendment Bill (3rd Reading)

See Hansard 17 cols 905 2-9127

11/6/80

22C

Debate: Republic of S.A. Constitution Fifth
Amendment Bill (Committee
Stage Resumed)

See Hansard 17 Cols 8833 - 8891

10/6/80

R2C

Debate : Republic of S. A. Constitution
Fifth Amendment Bill
Committee Stage

See Hansard 17 cols 8707-8797

29/5/80

22C

Republic of SA Constitution
Fifth Amendment Bill

See Hansard 7532 - 7549

21/5/80

22C

Republic of S. A. Constitution
Amendment Bill

See S. Hansard ¶ Cols 1805-1842

16/5/80

220

Republic of S. A. Constitution -
Amendment Bill
(3rd Reading)

See Hans rd 13 cols 6564-6572

~~21~~ 23/4/80

RRC

Republic of S.A. Constitution
amendment Bill - 2nd
Reading Resumed.

See Hansard 10 cols 4549-4574

21/5/80

(220)

Republic of S. A. Constitution
Amendment Bill
(2nd Reading)

See Hansard 9. cols 1805 - 1842

23/4/80.

22c.

Republic of SA Constitutional
Amendment Bill 2nd
(Reading resumed)

See Hansard 10 Cols 4694 - 4717

22C

27/3/80

Republic of S. A. Constitution
Second Amendment Bill

See S. Hansard 4 Cols
1021 - 1026

27/3/80

22C

Republic of SA Constitution
Third amendment Bill

See S. Hansard Cols 1004 - 1013

Hanswiel

8 Col 3378

24/3/80

R2C

MARCH 1980

3378

REPUBLIC OF SOUTH AFRICA
CONSTITUTION THIRD AMENDMENT
BILL

(Second Reading)

*The DEPUTY MINISTER OF THE INTERIOR: Mr. Speaker, I move—

That the Bill be now read a Second Time.

From 1910 to 1965, the delimitation of electoral divisions in South Africa took place according to provincial quotas. The delimitation of electoral divisions in the Republic according to the Republican quota was introduced in 1965 by Act 83 of 1965. Its purpose was to make the value of a rural vote the same throughout the Republic and also to make the value of the urban vote the same throughout the Republic. However, it did not work out this way in practice.

Because of the amendment of section 81 of Act 79 of 1973, which laid down the number of electoral divisions for the provinces, the delimitation of electoral divisions according to the Republican quota became impractical. In this connection I refer to the report of the Thirteenth Delimitation Commission of 1973, which reads as follows—

The fact that the average number of voters in a province is more or less than the quota has a decided influence on any effort to effect such a decision, as laid down, that the number of voters in electoral divisions approximate the quota as far as possible.

The fact that the averages for the provinces differ, means that the aim cannot merely be to have a similar load in comparable divisions in the various provinces. Differences in such loads may be even more striking if the same ratio of urban to rural divisions does not exist.

Your commission is also of opinion that the loading of one group of electoral divisions cannot be compared profitably with that of another similar group in the same province since load or unload depends on the voters available after due consideration of all the relevant factors.

Further, voters with the same interests cannot always be grouped or kept together. Where, for example, there are not sufficient

REPUBLIC OF SOUTH AFRICA
CONSTITUTION SECOND
AMENDMENT BILL

(Second Reading)

THE DEPUTY MINISTER OF THE INTERIOR: Mr. Speaker, I move—

That the Bill be now read a Second Time.

In terms of section 67 of the Republic of South Africa Constitution Act, 1961, the salaries of Administrators are determined and provided for by Parliament. This means in effect that, should the Cabinet during the course of the financial year decide on a salary increase for the Administrators, that increase must be specifically provided for in the budget. In practice the situation arises that, until such time as the budget has been approved, the salary increases are paid without parliamentary approval and could thus be deemed as unauthorized expenditure.

To bridge the problem of unauthorized expenditure, it is proposed in clause 1 that section 67 be amended to make provision that the salaries and allowances of the Administrators be fixed by the State President, as in the case of members of Provincial Councils, members of Executive Committees and members of Parliament.

*Section 84(1)(fA) of the Constitution authorizes a provincial council to make ordinances in relation to "the assistance which a province or an institution or body contemplated in paragraph (f)—i.e. municipal institutions, divisional councils and other local institutions of a similar nature—"may, with the approval of the State President, render to any other state, territory, province or the territory of South West Africa".

In terms of section 84(1)(fA) as it stands—
(a) a province may not render assistance to a municipal institution established in any other province; and

(b) a municipal institution situated in one province may not render assistance to a municipal institution situated in any other province.

The amendment to section 84(1)(fA), as

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proposed in clause 2(a), will now provide necessary authority for enabling a province to render assistance to a municipal institution established in any other province as well.

The proposed new paragraph (fB) does not contain any new principle, as paragraph (fA) as it stands, does, in fact, authorize a municipal institution to render assistance to any other state, territory or province. For reasons of efficacy a new paragraph is being inserted to have paragraph (fA) provide to whom a province may render assistance and to have paragraph (fB) provide to whom a South African Defence Force, which is concerned with civil defence, regards it as being essential that the rendering of assistance should be possible, in matters concerning civil defence, between municipal institutions in various provinces. The insertion of a new paragraph (fC), as proposed in clause 2(b), provides the necessary authority in this regard. I think I have made everything very clear now.

Mr. D. J. DALLING: Mr. Speaker, this appears to be a benign measure, introduced by an outwardly benign hon. Deputy Minister, and we shall have no difficulty in supporting this Bill. Clause 1 follows logic in that members of Parliament do not at present adjudicate on their own salaries, and have not done so for some years. This practice has also been followed by the provincial councils. The salaries of members of Parliament and the salaries of most other elected persons are now adjusted by the State President. The custom has arisen, or at least it is done through legislation, by broadly following the course of the Civil Service when their salaries are taken into account. We are satisfied that the aspect of the amount of salary to be paid to an Administrator should be removed from the Parliamentary arena and the political sphere, and accordingly we shall support this clause of the measure as well. I do hope that the hon. member for Koedoespoort, as the years go by, will not become too envious as the salaries of Administrators are raised, from time to time, in terms of this provision. Sitting in the back benches in Parliament is not nearly as lugubrious as the position from where he came.

An HON. MEMBER: Salubrious!

For July 20/21/22

Mr. D. J. DALLING: Clause 2 of the Bill extends the scope of assistance which either a province or a local authority might be permitted to give to another local authority, State or body. This is particularly pertinent in regard to the provisions relating to civil defence organizations and installations. I believe that civil defence in South Africa is assuming ever greater importance as years roll by. In many towns, like Grahamstown, for instance, large numbers of people are trained in all sorts of useful skills such as fire-fighting, the provision of medical first-aid facilities and the maintenance of essential services in the case of breakdowns or disasters.

This is all done by volunteers, but we do not often realize that the setting up of a civil defence organization and structure in terms of which groups of people are firstly trained, and then equipped to handle disasters of any nature which may occur, costs a great deal of money. It costs a great deal of money in equipment that has to be purchased such as uniforms, protective clothing and vehicles which are required. These vehicles and equipment are not used in the normal working activities of a municipality, but are on standby to cover that eventuality which could wreak a community and which, if there is no preparedness, could cause great damage to a community, to people and to buildings and installations. This is all right for the more affluent cities and towns.

An HON. MEMBER: Like Sandton.

Mr. D. J. DALLING: Sandton has certainly spent a great deal of money, and I believe Sandton can afford it. It is all right for those sorts of towns to have this burden placed upon them. Some of these towns have resources. They have a broad rate base and they have industrial development in their areas, but the great burden—and the need for this is seen in this legislation—in creating this sort of structure very often rests upon the smaller towns, many in the country districts, which do not have as broad a rate base, which do not have the quick growth of industry which gives them income by virtue of higher rates, the sale of services such as electricity, water, etc. As a result of this Bill, those small towns and bodies and, as the hon. the Deputy

wherever

Minister mentioned, authorities which are not necessarily White authorities—they could be neighbouring territories or states which require these services as well—are now to be placed in a position to liaise with, and make application to, the bigger local authorities and to the provinces to ask for assistance. Because of this legislation that assistance now becomes possible. I assume that decisions will be based on merit. As they are, limitations are placed on the powers of provincial councils, but nobody knows, when we pass an enabling measure such as this, when or where disaster is going to strike next. Nobody knows when or where there is going to be a flood, a major explosion or an epidemic of any sort that could strike a city or town, nor in what form that disaster might strike. Therefore I think it is the duty of this House to encourage preparedness, and it is also the duty of this House to be of assistance to authorities and bodies which are prepared to train their people, to buy the equipment to look after these sort of problems and to care for their people, and I believe it is our duty to support it, and so we do.

Dr. D. J. WORRALL: Mr. Speaker, one of the hon. Whips has just advised me that the hon. the Leader of the House has said that he wants a short and sweet speech. It is not often possible to deliver a short and sweet speech after the hon. member for Sandton has spoken, but in the circumstances, and taking into account the position which his party has adopted in regard to this legislation, the excellent motivation which he has provided and the comprehensive motivation which the hon. the Deputy Minister has given for this particular Bill, my speech can indeed be short and sweet. The fact is that no new principles are involved in this legislation. It gives effect, as far as Administrators' salaries are concerned, to practical needs. However, there is an additional angle to this, and that relates to the dignity of office of Administrator. It is not a good thing for a man's salary to have to be debated in the Legislature. Despite the decline in the role and powers of provincial government in South Africa, I make bold to say that the role of Administrator, the public image of Administrators in the provinces, has actually grown with time. Administrators play a very important role, and I think it is only right for this Legislature also to acknowledge

... for moving this motion is point
of the hon. the Prime Minister's
... plan. It reads as follows—

... the removal of hurtful and unnecessary
... measures which may create
... feelings.

... of 18 March 1980 added to this—

... Die premier het gesê die Regering het
... baie daarvan verwyder, maar hy is nie
... gunste van verpligte integrasie wat die
... beskikkingsreg van sy eie mense in die
... rang kan bring nie.

... I come back to this statement, but first I
... to seek clarification about what consti-
... "unnecessary and hurtful" discrimina-
... During the no-confidence debate the
... the Prime Minister gave us a definition
... that I quote from Hansard, 6 February
... col. 222—

"But if you qualify this by simply
... saying 'unnecessary, hurtful discrimina-
... tion' then what is 'necessary discrimina-
... tion?' I shall tell you what is necessary in
... my opinion: Whatever is necessary to
... preserve the concept of "good neighbourli-
... ness." If I have a neighbour and there is a
... dividing line between us, it does not
... necessarily mean, although we may be very
... good friends, and get along very well with
... one another, that he can usurp various
... rights for himself in my home. I say that
... we must be in a position to exercise that
... necessary discrimination in South Africa.
... To illustrate this I want to tell you that I
... have the right to protect my people and the
... community life of my communities in their
... schools and their churches, and I shall not
... deviate from that; I am prepared to fight for
... it.

In other words, all measures which do not
... threaten the community life of a particular
... community, and which are discriminating, are
... hurtful and unnecessary and must be re-
... moved. The hon. the Prime Minister also
... said, according to *The Cape Times* of 3
... September 1979—

... the Government would, however,
... continue to remove irritating measures

which adversely affected the humanity of
... people. "We must just have the courage to
... spell these things out."

For that reason, the acceptance of this motion
... could lead to a constructive debate between
... Opposition and Government, because both
... accept that discrimination exists, that it must
... be removed, and that, in the words of the
... hon. the Prime Minister, we "must have the
... courage to spell out what we mean" when we
... speak about this. Where could we do this
... better than in a Select Committee which can
... make recommendations about how we can
... systematically get rid of discrimination? We
... already have such a Select Committee which
... is deliberating about the constitution, and
... therefore we may just as well have one which
... can deliberate about how to get away from
... discrimination. Such a committee is also
... necessary to eliminate public confusion which
... is mainly caused by Government spokesmen.
... There is a great deal of confusion. I want to
... refer to a report in *Rapport* of 16 March 1980
... under the heading "Oopstel of nie: Pretoria
... bly in die sop." I quote from the first
... paragraph—

"Die Pretoriase Stadsraad weet nie meer
... hoe hy dit het met die oopstel van geriewe
... nie. Wat hy ook al doen, hy bly in die
... sop en hy het nie duidelikheid oor Rege-
... ringsbeleid nie." So sê mnr. Philip Nel,
... voorsitter van die Bestuurskomitee, in 'n
... gesprek na aanleiding van die jongste
... turksvye, die oopstel al dan nie van sekere
... restaurants en inryteaters. Mnr. Nel sê
... daar is nie sprake daarvan dat hulle Minis-
... ters uitgedaag het nie. Hulle het wel
... ernstige probleme. Daar is soveel mense
... met verskillende sienings. Hulle wil groter
... duidelikheid hê, veral oor die aanwysing
... van die gebiede vir oopstelling. Hulle wil
... saamwerk in belang van die gemeenskap.

Then came this interesting statement—

"Die Regering doen aankondigings en
... sit dan effens terug," sê mnr. Nel.

Never has a Government been so confused,
... bungling and lacking in direction about what
... does or does not constitute discrimination as
... this Government at this stage. The one
... moment expectations are created and the next

of private members business.

**SELECT COMMITTEE ON REMOVAL
OF RACE DISCRIMINATION**

(Motion)

*Dr. F. VAN Z. SLABBERT: Mr.
Speaker, I move the motion printed in my
name on the Order Paper, as follows—

That a Select Committee be appointed to
inquire into and report upon the steps
required to be taken to turn South Africa
into a society free from discrimination
based on race or colour.

Hansard 7 col 3212

21/3/80

(P20)

full
for context of debate see Hansard 7

SWA churches not forced to integrate

The Star's Africa News Service

WINDHOEK — Two recent racial incidents involving the white church in SWA/Namibia have raised the thorny question of whether churches should be subjected to the anti-discriminatory legislation applicable to public amenities. Owners of restaurants, hotels and other public amenities face prosecution if they discriminate.

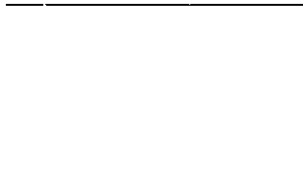
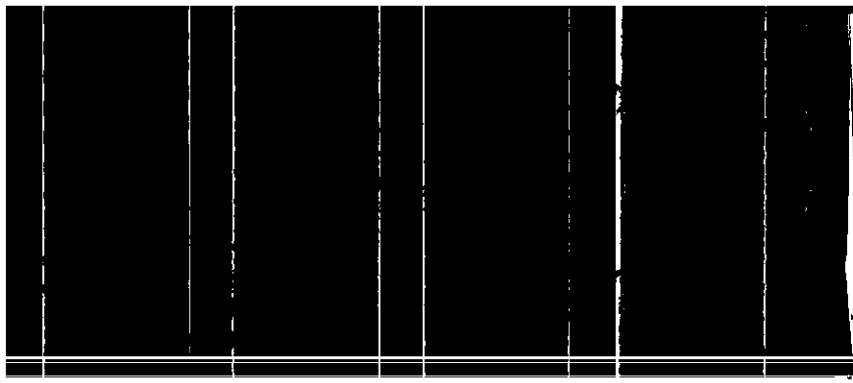
The two incidents have made people here question the sincerity of the authorities in dismantling racial discrimination. A brown soldier was prevented from worshipping alongside his comrades in the Ned Herv Kerk in Otjivarongo. At the Eros Congregation Church hall of the Ned Geref Kerk in Windhoek, two coloured women were refused entry to a musical concert under the auspices

of the South West Africa Performing Arts Council. These events have highlighted the prickly issue of apartheid being continued in white churches while anti-discriminatory legislation, which became fully operative when penal clauses were promulgated recently by the National Assembly, was being enforced elsewhere. The practical explanation is that a church is being considered a public

amenity. The argument used by authorities for making owners of public amenities knuckle under to anti-discriminatory legislation was that they provided from the services they provided and were dependent on a licence from the Government to do business — and a church does not require a licence. The two concepts of church and public amenity differ completely," said

an official. But incidents such as the one involving the two coloured women were used by critics of the territory to suggest that status quo was being maintained in SWA/Namibia, said Dr Ben Africa, a member of the Council of Ministers or "Cabinet."

Dr Africa, who is also an active member of the Baptist Church, said pure-Christian principles here could not defend such incidents "which are not conducive to the sort of co-operation we are striving for. 'I think one should deal with the problem with tact and convince the white people that there is no threat in sitting next to a black man in the same church because you are worshipping the same God.'"



STNR
11/9/60
92

RC leaders 2/9/80 ARGUS committed (28) to liberating 'all in SA'

Argus Correspondent

JOHANNESBURG. — Leaders of the two-million strong Roman Catholic Church in Southern Africa have committed themselves to working for the 'total liberation' of all the region's peoples after an historic meeting near Pretoria.

About 200 church representatives, including bishops, clergy, members of religious orders and laymen, declared at the end of the three-day meeting at Hammanskraal that the Church needed to identify itself with the poor, the oppressed and the suffering.

One of their recommendations — on conscientious objection — could push the Church into making stands that were illegal in South Africa, Archbishop Denis Hurley of Durban said at a Press conference today.

ARMED CONFLICT

The meeting recommended that Catholic bishops set up a body to develop ways of advising and giving pastoral care to those who are drawn into the armed struggle — including men on both sides of the conflict.

The body should also give public support to conscientious objectors who refused to take part in military forms of national service, the representatives proposed.

Under the theme of justice and reconciliation, delegates declared their commitment to working for a new community and for the total liberation of all who live in Southern Africa.

NOT AN OPTION

The delegates saw this commitment to justice, community and liberation as being an integral part of their faith and not simply an option which they were free to choose.

In working for this liberation, we see the need to identify ourselves with the poor, the oppressed and those suffering, and to do all in our power to remove the obstacles they experience in striving for full humanity, the commitment read.

BIG OBSTACLE

The delegates identified the political and economic

structures as the greatest obstacle which prevented them from developing Christian values in society and thus saw one of the primary acts of evangelisation to be the working for speedy social and economic change.

Archbishop Hurley said religious bodies were coming to the realisation that in the past they had perhaps been too future orientated, and that the present conditions of life also had to be influenced.

New Catholic pledge by bishops, laymen

From Page 1

Declaration of Commitment" adopted by the bishops. Its recommendations will be forwarded to the next full session of the Bishops' Conference, next February.

Representatives at the consultation endorsed a statement from this group which said "...we feel called to commit ourselves to working for a new community and for the total liberation of all who live in southern Africa.

"We see this commitment to justice, community and liberation as being an integral part of our faith and not simply an option ..."

The consultation called for a national commission of justice and reconciliation to help the church become involved in "situations of crisis and need." It also called for an analysis of ideologies, such as capitalism, socialism and marxism.

Archbishop Buthelezi said today that there had been "hot debate." Participants included people ranging from Mr. Tom Mantsata of the Soweto Committee of Ten and Labour Party leader Mr. David Curry to Mr. Jan Roodhof, head of the right-wing Catholic Defence League.

Top Catholic meeting calls for total liberation

By John Allen
Religion Reporter

Leaders of the two million strong Catholic Church in southern Africa have committed themselves to working for the "total liberation" of all the region's peoples after a five-day meeting near Pretoria.

About 200 church representatives, including bishops, clergy, members of religious orders and laymen, declared at the end of the three-day meeting that the church needed to identify itself with the poor, the oppressed and the suffering.

One of their recommendations — on convening a national conference — could push the church into making stands that were illegal in South Africa, Archbishop Denis Hurley of Durban said at a press conference today.

The meeting recommended that Catholic bishops should set up a body to develop ways of advising and giving pastoral care to those who are drawn into the armed struggle — including men on both sides of the conflict.

The body should also give public support to conscientious objectors who refused to take part in military forms of National Service. The representatives proposed. The meeting, which was held at Hammanskraal at the weekend, was the first "inter-diocesan pastoral consultation" to be held

by the church in southern Africa.

Details of proceedings at the closed meeting by were released today by Bishop J. L. Kroonstad, in chief, of Bloemfontein, Archbishop Peter Buthelezi, and Archbishop Hurley.

The meeting, the culmination of a three-year-long process, was impeded in two ways: It was an important step in efforts by the largely white church leadership to give black Catholics — who constitute 80 percent of church membership — a bigger say in the church.

It was the first gathering of its kind in southern Africa after the southern African Council, second which sat in Rome in the early 1980s laid stress on the importance of the world-wide Catholic Church — which is run from "above" by its bishops — consulting ordinary church members on decisions.

The weekend consultation endorsed the 1977 commitment of the Southern African Catholic Bishops' Conference to redistribute the resources and wealth of the church and to break away from the prevailing social and economic system in South Africa. Its weekend meeting called for the urgent implementation of the 1977

Botha hits at King

Political Staff

PRETORIA. — The Prime Minister, Mr P W Botha, yesterday criticized the Dean of Cape Town, the Most Rev E L King, for his views about Christians under a Marxist government.

"All I can say to him is 'shame'," Mr Botha said during a speech at the Transvaal congress of the National Party.

Dean King said the Prime Minister had been inaccurate in a recent letter he had written to the Nederduitse Gereformeerde Sendingkerk, the NGK's predominantly coloured church.

Mr Botha said in the letter that a Marxist government would not tolerate the church if it came to power in South Africa.

Dean King said this was not true and that there was a high level of Christianity in communist countries such as the Soviet Union, East Germany, Poland and Czechoslovakia.

In a short reference to Dean King, Mr Botha asked whether he had become so blind because of the freedom that existed in South Africa.

Mr Botha said he was astonished that a person could make such a statement in public. "I will pray for him," he added.

(News by O Pollock, 12 Devonshire Place, Durban)

28
POST 5/9/80

Catholics back 'total liberation'

LEADERS of the two-million strong Catholic Church in Southern Africa have committed themselves to working for the "total liberation" of all the region's peoples after an historic meeting near Pretoria.

About 200 church representatives, including Bishops, clergy, members of religious orders and laymen, declared at the end of the three-day meeting that the church needed to identify itself with the poor, the oppressed and the suffering.

One recommendation — on conscientious objection — could "push" the church into taking stands that were illegal in South Africa, Archbishop Denis Hurley of Durban said at a Press conference yesterday.

The meeting recommended that Catholic bishops should set up a body to develop ways of advising and giving pastoral care to "those who are drawn into the armed struggle" — including men on both sides of the conflict.

The body should also give public support to conscientious objectors who refused to take part in military forms of national service, the representatives proposed.

The meeting, which was held at Hammanskraal at the weekend, was the first "inter-diocesan pastoral consultation" to be held by the church in Southern Africa.

Details of proceedings at the closed meeting were released yesterday by Bishop J L Brenningkmeijer of Kroonstad, Archbishop Peter Butelzi of Bloemfontein and Archbishop Hurley.

The meeting, the culmination of a three-year process, was unprecedented in two ways:

- It was an important step in efforts by the largely white church leadership to give black Catholics — who constitute 80 percent of the

mic system in South Africa.

It also calls for the urgent implementation of the 1977 "declaration of commitment" adopted by the bishops.

The weekend recommendations will be forwarded to the next full session of the bishops' conference for decision next February.

But at the Press conference yesterday, the bishops said that next February's session could be expected to give general approval to the recommendations which were of the greatest public interest, namely those made by the justice and reconciliation group at the talks.

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Catholics move to identify with the poor

3/9/80

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STAR

Religion Reporter

The Catholic Church in southern Africa is beginning to move in the same direction as the church in Latin America, which has become known internationally for its identification with the poor.

This is the belief of a number of church leaders and theologians following the decision of church leaders this week to com-

mit themselves to the "total liberation" of all the region's peoples.

About 200 representatives of the two million strong church declared at the end of a three-day meeting that the church needed to identify itself with the poor, the oppressed and the suffering.

PARALLELS

The meeting, the first gathering of an "inter-diocesan pastoral consultation" in southern Africa, was an important step in efforts by mainly white bishops to give laymen, particularly black Catholics, a voice in church Government.

Eighty percent of Catholics in the 30 dioceses falling under the Southern African Catholic Bishops' Conference are black.

Archbishop Denis Hurley of Durban said today that there were many parallels between the situation in South Africa and that in Latin America.

Latin America bishops have played a leading role in examining the implications for the church of the gap between rich and poor.

Archbishop Hurley said the church in southern Africa was a long way behind that in Latin America. There, the church had begun to realise 25 years ago that the poor, who constituted the great majority of people, were gravely neglected.

By the end of the 1960s, Catholic bishops in Latin America had dedicated the church to identifying with the poor and to promoting a concept of small Christian communities.

SA's Catholic Church hits out against poverty

POST 4/9/80 28

THE Catholic church in Southern Africa is beginning to move in the same direction as the church in Latin America, which has a worldwide reputation as the "champion of the poor".

This is the belief of a number of church leaders

and theologians, following the decision of church leaders this week to commit themselves to the total liberation of all the regions peoples.

About 200 representatives of the two million strong church declared at the end of an historic three-day meeting that the church needed to identify

itself with the poor, the oppressed and the suffering.

The meeting, which was the first gathering of an inter-diocesan pastoral consultation in Southern Africa, was an important step in efforts by mainly white bishops to give laymen, particularly black Catholics, a voice in

church government.

Eighty percent of Catholics in 30 dioceses falling under the Southern African Catholic Bishops Conference are black.

Archbishop Denis Hurley of Durban commented that there were many parallels between the situation in South Africa and that in Latin America.

Latin American Bishops have played a leading role in examining the implications for the church of the gap between rich and poor, he added.

Archbishop Hurley said the church in Southern Africa was a long way behind that in Latin America. There the church had begun to re-

use 25 years ago that the poor who constituted the great majority of people were gravely neglected.

By the end of the 1960s, Catholic Bishops in Latin America had dedicated the church to identifying with the poor and to promoting a concept of small Christian communities.

(28) STAL 4/16/60

Tutu: 'Church is political'



Bishop Tutu . . .
"critical questions."

By Craig Charney

"Many people claim that the Church should leave politics to the politicians. They are really saying that God rules over every part of our lives except in this crucial area. That is thoroughly unbiblical and untheological," according to Bishop Desmond Tutu, secretary-general of the SA Council of Churches.

In a debate on "The Role of the Church in the Next 15 Years," Bishop Tutu continued: "It is interesting to note that those who accuse Christianity of meddling in politics are almost always the beneficiaries of the status quo. You are political only when you declare that the status quo is unjust, exploitative and oppressive.

"For most whites I am in the category of a politician who is trying desperately hard to be a bishop. Now, if this political bishop were to stand up today and say, 'well, I think that this apartheid is not quite so bad, then none of my present critics would call me political — wonderful metamorphosis.

"It is interesting to note that it tends to be the Afrikaner who gets hot under the collar about so-called political predikante. This comes strangely from a group whose church, according to one of their number, is largely responsible for most of the racist legislation of the Nationalist Government.

"There is no Christian political system par excellence. Every socio-political and economic dispensation must be judged by whether it is or isn't consistent with the gospel of Jesus Christ. These and similar critical questions must always be asked by the Church."

In reply, Ds Henno Cronje, information officer of the Dutch Reformed Church, said: "I believe it remains the primary task of the Church to proclaim the word of God. It remains a personal work, and a work of personal reconciliation between God and man."

He agreed that the social gospel was important, but said Jesus did not preach a social and political programme.

Apartheid must be eradicated

C. Times
4/9/50
28

Staff Reporter

THE top priority in the missionary strategy of the Church of the Province of South Africa in the next three years should be to eradicate apartheid in church and society.

This is the finding of a report by a "partners-in-mission" consultation of the church which is to be considered by the church's governing body, the Provincial Standing Committee, in November.

The consultation, which takes place every four years, was held in Johannesburg in May and June. Similar consultations take place in other provinces of the church.

The church's newspaper, Seek, quotes the report as saying that total opposition to apartheid should be proclaimed in the light of an understanding of the church based on "Biblical truths".

"The Church should proclaim in word and deed the irreconcil-

ability of our calling as Christians with the acceptance of or acquiescence to the evil and injustice inherent in apartheid.

"The system cannot be amended; it must be eradicated. In the struggle against the system and for justice, the Church needs to declare its identification with those who are poor and oppressed.

"The Church should proclaim the Gospel by whose power alone all people, the oppressor as well as the oppressed, may find liberation from the bondage of apartheid society and receive grace to accept one another as full members entitled to equal treatment in a single society in which and political power are shared".

Seek reported consultation said in an appendix that any statement about the role of the church had to be based on "the Biblical understanding of God and the Church". Five "Biblical truths" were "affirmed".

against neutral stance

THE secretary of the South African Council of Churches, Bishop Desmond Tutu, said yesterday Christians and the church in South Africa could not afford to take a neutral stance because of the "oppressive and unjust laws in the country".

Addressing church leaders at St Mary's Cathedral in Johannesburg, he said Christians and the church could not accept any political system that treated a "a child of God as if he or she were less than a child of God".

He said: "Our Christianity can never be merely a personal matter. Our conversion, the change of heart, must have public consequences and we must make public choices.

"Many people think Christians should be neutral, or that the church must be neutral. But in an oppressive and unjust situation such as we have in South Africa, not to choose to oppose is, in fact, already to have chosen to side with the powerful, with the exploiter, with the oppressor."

The bishop said God had given people His grace so that they could be fellow-workers with Him to bring about His kingdom of justice, love, compassion, and reconciliation in South Africa.

The Christian must always ask if the laws were in line with the imperatives of the gospel or not. If the laws were in line, they demanded obedience, but if they were not, then the Christian must "agitate for their repeal by all peaceful means".

He must ask if laws that made family life difficult, if not impossible, such as the influx control and migratory labour laws, were really acceptable to God.

The bishop said religious leaders were almost always accused of mixing religion with politics when they condemned some unjust system or another.

"If you have a political system which deliberately sets out to be divisive, to break up a community, to separate God's children from one another, how can such a system be Christian?" — Sapa.

Critic of apartheid returns for a series of rallies

19/11/80
25
S.M.A.C.



DR ALAN WALKER

By John Murray

Dr Alan Walker, Australian director of World Methodist Mission to the '80s, who stirred a major political storm during his last visit as an evangelist to South Africa, returns this month.

In 1963, he described apartheid as a "colossal failure" and said South Africa "is on a wrong

road, heading straight for disaster."

He was criticised by the then Minister of Foreign Affairs, Mr Eric Louw, as "publicly seeking" following reported derogatory remarks against the Dutch Reformed Church.

Dr Walker is due to arrive on September 25 with his wife, Winifred, for a four week visit and

is to speak at every major centre in the country.

His clash with the Foreign Minister ended with Mr Louw acquiring a sworn affidavit from a Mr Thomas Boydell, described as "an unofficial ambassador abroad," confirming that Dr Walker had said: "The Dutch Reformed Church! That is a church for which I have no re-

spect."

In 1967 Dr Walker told the New South Wales Methodist Conference that all "people of conscience" should boycott sporting fixtures involving South Africa.

He also said: "The South African Government is the world's most unjust and ruthless re-

gime. South Africa is a police state."

This month's visit is part of world Methodism's commitment to the 1980s as the Decade of Evangelism. Mass rallies are planned for Ellis Park Tennis Stadium on October 9, 10, 11 and the afternoon of October 12.

Whites to get Indian deacon

14/9/80 Sun
Time 28

By G R NAIDOO

THE Anglican Church in Natal has appointed an Indian as deacon of an exclusive white parish from December.

He is the Rev Errol Narain, of Durban, who is studying for an honours degree in theology at the Federal Theological Seminary in Maritzburg.

His appointment to Kloof, near Durban, is in line with the church's policy of making placements irrespective of race.

It has already appointed a black as Bishop Suffragan of Natal. He is Bishop A Mkhize, of Umlazi, a township on the outskirts of Durban.

Mr Narain will serve at the St Agnes Church in Kloof, which has a membership of 620 families, most of whom are white.

The Rev John Henderson, rector of the parish, says the only problem which has arisen from Mr Narain's appointment concerns "proper accommodation".

In an appeal to parishioners in the church's newsletter, Mr Henderson said:

"There is one difficulty which makes Errol's coming to us problematical, and that is the question of accommodation, certainly for 1981."

Mr Henderson told parishioners that the only possible place where Mr Narain and his family could live without Government permission was at Wyebank — an Indian suburb of Kloof.

But because accommodation was at a premium in the suburb, the alternative was to obtain a group areas permit for him to live in a white area.

"If you have any contacts in Wyebank, or anywhere else nearby, I should be grateful if you could let me or the warden know. They are trying to find accommodation, but this is



ERROL NARAIN
Church policy

at a premium," he wrote. "Your help would be greatly valued and is most necessary. Help in any practical way you can."

Mr Henderson said the parish was "very eager" to have Mr Narain, but the desire was that he and his family be accommodated "suitably", and not in "someone's backyard".

The Bishop Suffragan said that if the parish could not obtain suitable accommodation for the new deacon, the church would probably transfer one of its white priests to another area so that Mr Narain could be housed on parish property in Kloof after obtaining the necessary group areas permits.

Mr Narain said he was looking forward to taking up his new post.

"I am certainly not the first black to be appointed to such a position in the Anglican Church. My appointment has been in keeping with policy," he said.

Mr Narain, a father of two small children, was a teacher for five years before he decided to join the ministry. He is following his uncle and his wife's uncle, both of whom are ministers in the Anglican Church.

He now lives at the theological seminary with his family.

Fred Shaw lets his Express complaint fall away

Sun Express
14/9/80

2.8

Sunday Express Reporter

THE Christian League of South Africa has allowed a complaint against the Sunday Express to the Press Council to lapse without an adjudication.

The complaint arose from an exposé published on July 13 under the headlines "Christian League's long trail of debt" and "The private truth about Fred Shaw".

The report revealed that the Government-financed league was in dire financial straits and gave detailed evidence about the business dealings of league chairman Mr Shaw in land development.

It also identified Witbank businessman George Bagnall Lynn as the mystery man who paid large sums into league coffers.

The Christian League complaint, made through a legal firm, said in part: "The article has been designed to name (sic) two overwhelming (sic) implications namely that"

"The Rev Shaw was or is a property tycoon enriching himself through the Christian League and

"That the Christian League's finances suffered from mal administration (sic) resulting in a trail of debts"

The complaint said that publication was designed to harm Mr Shaw and "create suspicion with regard to his bona fides". It had also been calculated to harm Mr Shaw and the league "beyond any right which the public may have in being aware of the alleged full facts".

Under Press Council rules, the Sunday Express was given 14 days to respond to the action — either by retracting its allegations or making a public apology for having allegedly "transgressed the Press Council's Code of Conduct".

The Sunday Express did neither.

In a letter to the Press Council the paper's legal adviser stated that the newspaper had no intention of publishing any form of correction or retraction.

The complaint, said the letter, was "so vague as to be incapable of reasonable reply". Nothing in the report gave rise to a complaint in terms of the Code of Conduct.

Furthermore, the paper stood by the published facts.

The Christian League then failed to take up its option of asking the Press Council to adjudicate on the issue, and the chairman, Mr Justice Oscar Galgut, has notified the Sunday Express through his registrar that the complaint has lapsed.

At the time of the exposé a



○ The Rev Fred Shaw
... land deals

Christian League spokesman threatened legal action for defamation against the Sunday Express. The threat has proved to be empty.

Although the Sunday Express was the first newspaper to reveal the Christian League's links with the old Information Department, and was frequently threatened with legal action by Mr Shaw as a result of its several reports, no action has ever been taken.

In fact, in the last newsletter issued by the League, a spokesman said it had been decided to ask members of the league to pray for the Editor and staff of the Sunday Express.

In December, 1978 the former Political Correspondent of the Sunday Express, Mr John Matisona, suggested for the first time that Mr Shaw operated an unauthorised bank account in the United States, and indicated links between Mr Shaw's organisation and the former Department of Information.

Mr Shaw complained about the Matisona article to the then Minister of Police, Mr Kruger, and a subpoena was issued against him.

The subpoena was under Section 205 of the Criminal Procedure Act in a bid by police to uncover his source of information, and when he refused to divulge it was sentenced by a court to 14 days imprisonment.

An appeal was lodged to the Appellate Division, and is pending.

An appeal was rejected by the Cape Supreme Court, but the matter has still to be decided by the Appellate Division.

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The general approach will now 530 which follows.

^{ROM}
Protest
^{16/9/30}
against
laws ⁽²⁴⁾
'right of
church'

By ARNOLD GEYER
AN AFRIKAANS theologian has welcomed the growing trend among South African church ministers to protest publicly against the Government's "immoral" policies.
Dominee Pieter Schoeman, who recently quit the white Nederduitse Gereformeerde Kerk in protest and now lectures in systematic theology at the University of South Africa, said it was a minister's "moral right" to act politically and to demonstrate against unjust laws.
Ds Schoeman, Northern Transvaal chairman of the Progressive Federal Party, was commenting in the latest edition of the party's magazine, Deurbraak.
He said the history of South Africa told "a sad story of dismantling and scrapping of all political channels through which blacks could make their voices heard. The present escalation of violence was born out of several abortive attempts at peaceful negotiation."
By 1980, the church had become almost the only platform left to blacks from where the "shout of anger and pain" rising from the black community could be heard.
Ds Schoeman slammed the Government for trying to deny church leaders the right to political action, adding that the State could never squash the spiritual power of the church through intimidation.
The "immorality" of the country's political set-up had mainly two characteristics:
⊙ Only a minority was allowed to take part in political decision-making processes, while the majority was forced into passivity and had to accept all the "unjust and immoral" rules and laws passed by the minority, and
⊙ The disturbing extent to which most whites were "uninformed, apathetic and uncommitted" — they showed a mentality of "the Government will know what's best for us, we leave everything to them".
"The fact that whites fear that they might suffer the same plight as the blacks are suffering at present once they take over power, is proof of the immorality of the current political structure," Ds Schoeman said.

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UNIVERSITY OF CAPE TOWN
EXAMINATION ANSWER BOOK

EVERY CANDIDATE MUST enter in column (1) the number of each question answered (in the order in which it has been answered); leave columns (2) and (3) blank.

18/9/80 Prems
28
'People of all cultures can face issues in SA'

Religion Reporter

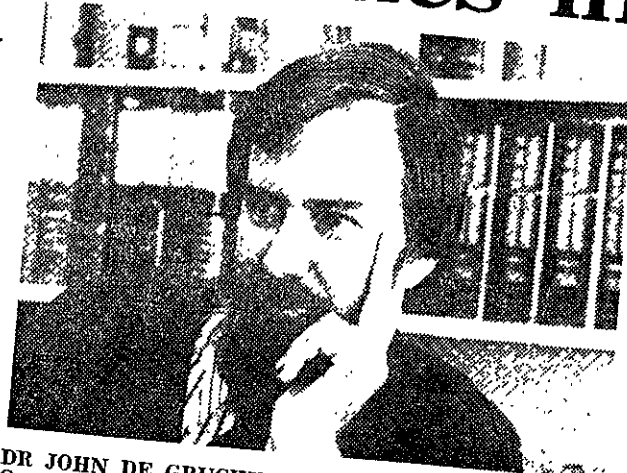
CHURCH assemblies, show that people of all cultures, languages and races can together face the issues confronting Southern Africa, Dr John de Gruchy, chairman-elect of the Congregational Church, said in an interview today.

Dr de Gruchy, senior lecturer in the Department of Religious Studies, University of Cape Town, will be installed next week as chairman of the United Congregational Church of Southern Africa, in succession to the Rev Joshua Danisa of Zimbabwe.

JUST SOCIETY

At the ceremony, to be held at the Presbyterian Church, Mowbray, the lessons will be read by the Most Rev Bill Burnett, Anglican Archbishop, and the Rev Brian Woods, Presbyterian Moderator-elect as an expression of Christian unity.

Dr de Gruchy said in an interview he believed firmly that the Church as a whole, including the Congregational Church, could make a contribution towards bringing about a



DR JOHN DE GRUCHY, 41, who becomes head of the Congregational Church of Southern Africa next week. Born in Pretoria and educated at SACS, UCT and Rhodes, he was ordained in 1960 and ministered to congregations in Durban until 1968 and Bryanston until 1973. He is married, with three children.

just and peaceful society in Southern Africa.

The Congregational Church had been strongly committed to social concern since its inception, and this was part of its ongoing witness to the significance of the Gospel.

Asked whether as chairman of the Congregational Church he wished to emphasise a particular direc-

tion, Dr de Gruchy said the renewal of the church and the strengthening of its ministry was a particular concern.

'I think the Church worldwide has been going through a theological crisis, a crisis of faith.'

'It seems to me this requires a return to basic considerations of what the Christian faith is, and how

the Gospel of Jesus Christ should be communicated outside our context.

'There is a sense in which the Christian Church is being tested in South Africa in a unique way. Because the Church is so strong in our situation, if it fails to enable a more just society to come into being, this raises some, critical questions for the witness of the Church.'

'What we have in effect in the life of the Church is the interaction of peoples and cultures in a way you don't get in the political field.'

CONVENTION

'Some politicians have called for a national convention. But there is a sense in which many church synods and assemblies are precisely that, on the basis of our common Christian faith.'

'Here we have peoples of various races, languages and cultures facing the situations of making contact and building bridges, and dealing with issues of direct relevance to South Africa.'

NOTE CAREFULLY

1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book (s) are used.

WARNING

1. No books, notes, pieces of paper or other material may be brought into the examination room unless candidates are so instructed.
2. Candidates are not to communicate with other candidates or with any person except the invigilator.
3. No part of an answer book is to be torn out.
4. All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

Any dishonesty will render the candidate liable to disqualification and to possible exclusion from the University

'Church call for immediate change'

CAPE TOWN — Time is "no longer on the side of gradual change" the Church and Society Department of the Congregational Church has said in stressing the need for immediate change to avoid disaster.

As South Africa and

South West Africa/Namibia become embroiled in the spreading violence of what is rapidly developing into a civil war, there appears to be a hardening of attitudes on all sides," said the report to the church's general assembly, now meeting in Cape

Town. ²⁸
STAR 23/9/80
The report urged the general assembly to press the State to:

- ① Call a national convention representative of all peoples.
- ② Abolish the proposed State President's Council and replace it with a

fully elected body representative of all people, including blacks.

③ Completely dismantle the structures of apartheid in education — nothing else would satisfy the majority of South Africans.

④ Grant full citizenship rights for all within a unitary system of government.

⑤ Free political detainees and lift banning orders.

⑥ End Group Areas Act removals and resettlements.

At the same time the report proposed strong measures within the church itself to end apartheid structures, such as considering all ministers, regardless of colour, for calling to any congregation.

A call ^{ro-} ^{24/9/80} for fast ²⁸ change

TIME is "no longer on the side of gradual change" the Church and Society Department of the Congregational Church has said in stressing the need for immediate change to avoid disaster in South Africa.

"As South Africa and South West Africa become embroiled in the escalating violence of what is rapidly developing into a civil war, there appears to be a hardening of attitudes on all sides," said the report to the church's general assembly, now meeting in Cape Town.

The report urged the General Assembly to press the State for such immediate steps as:

- Calling a national convention representative of all peoples.
- Abolishing the proposed State President's Council and replacing it with a fully-elected body representative of all people, including blacks.
- The "complete dismantling of the structures of apartheid" in education — nothing else would satisfy the majority of South Africans.
- Full citizenship rights for all within a unitary system of government.
- The freeing of political detainees and lifting of banning orders.
- An end to Group Areas Act removals and resettlements.

At the same time the report proposed strong measures within the church itself to end apartheid structures, such as considering all ministers, regardless of colour, for calling to any congregation.

Here

Top SA clergy want to sever links with 'immoral' Act

25/9/80

REC-115

98

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Religion Reporter

LEADING churchmen are pushing for a separation of church and state marriages so that clergymen are freed from what they describe as 'the immorality' of implementing the Mixed Marriages Act.

With the exception of the white Ned Gerel Kerk, all the larger denominations in South Africa have rejected the apartheid prohibition on marriage across the colour line.

PROHIBITED

Valid marriages may only be performed by ministers designated as Marriage Officers by the State, and they are prohibited from marrying people of differing colour.

The Congregational Church stated that the designation of ministers as Marriage Officers meant the Church was complying with the requirements of an immoral act.

There is a strong case for the separation of the legal and religious aspects of marriage, with the State accepting full responsibility for its own legal and statutory requirements.

THE COUPLE

One proposal is that an official should issue a couple with the certificates required by the State, and that any minister of religion could then marry the couple.

The United Congregational Church of Southern Africa is due to debate the matter at its general assembly meeting in Cape

500 26/9/80
Marriage
race ban
'must go'

Own Correspondent
CAPE TOWN — The general assembly of the Congregational Church has warned that if the Mixed Marriages Act is not repealed next year, churches will marry people of all races regardless of the law.

First steps towards non-compliance with the racial provisions of this "immoral law" were taken by the Congregational Church's top body yesterday.

The church decided to undertake "full consultation" with other churches to reach consensus.

Similar moves will be debated by the Cape Town diocesan synod of the Anglican Church and the general assembly of the Presbyterian Church next month.

The Rev R J D Robertson of Johannesburg said that he ministered to a congregation of all colours, and he held a marriage officer's licence issued by the State.

"In 1973, I wrote to the Secretary of the Interior, saying I would marry any couple who came to me," he told the assembly. "I expected my licence to be withdrawn. It was not."

He moved a motion, approved by assembly calling on the Government to repeal the Mixed Marriages Act and Section 16 of the Immorality Act, and to end racial and other restrictions on a marriage officer.

"Next year, should the State still not have repealed the Mixed Marriages Act at the next session of Parliament, we should pass a resolution calling on our ministers not to obey the un-Christian provisions of the Act," Mr Robertson said.

Dark ^{from} warning ^{21/9/80} to SA by visiting church leader

Staff Reporter

SOUTH Africa was engaged in a race between basic change and catastrophe — and catastrophe was winning the race.

This warning was made by the Rev Dr Alan Walker, OBE, the director of evangelism for the World Methodist Council and the founder of Life Line.

Dr Walker, who arrived in Johannesburg from Australia this week for a month-long preaching mission throughout the country, said at a Press conference on Thursday night that the Government was not advancing fast and far enough in social issues for it to avoid catastrophe.

"South Africa is headed in the wrong direction and until there is a far more radical abandonment of apartheid it cannot know peace and progress and earn the good will of the rest of the world."

Although he hit out at the country's continued apartheid policy, Dr Walker said he welcomed the signs of advancement on racial issues since his last visit to South Africa in 1963.

He had kept contact with South Africa's progress and had followed "your present Prime Minister's more enlightening statements".

"I am eager to discover this advancement and eager to see the changes," he said.

Dr Walker said "racism continues at its worst" in South Africa. Although it was not absent in countries like the United States and Australia, South Africa had put racism in the statute books and this had proved to be a breakdown in progress.

He said he believed in a peaceful solution to South Africa's race problem.

"I am a convinced Christian pacifist. I don't believe in violence or that by violence progress can be made.

"Violence is a short cut to change that is deceptive."

When asked whether he did not think violence had made a successful contribution

to the well-being of such African states as Angola and Mozambique, he replied: "I think it is too early to estimate the ultimate consequences of violence in places so recently established as Angola and Mozambique. I cannot say the violent solution is as successful as it seems."

He praised South Africa's policy of censorship of pornography but condemned the censorship of "the free flow of human thought".

Dr Walker's South African visit forms part of his international preaching campaign, "Mission into the Eighties".

During his last visit to South Africa in 1963, Dr Walker said: "The tragedy of apartheid is that it is carrying the nation in the wrong direction and therefore offers no hope of an ultimate solution to the grievous race problems of South Africa."

249120 KROUS

Repeal Law of We'll marry all races, church warns

Religion Reporter

A CLEAR warning to the government, that if the Mixed Marriages Act is not repealed next year churches will marry people of all races regardless of the law, came yesterday from the general assembly of the Congregational Church.

The first steps towards non-compliance with the racial provisions of what was described as 'an immoral law' were taken by the church's top body yesterday.

Similar moves will be debated by the Cape Town Diocesan Synod of the Anglican Church and the general assembly of the Presbyterian Church of South Africa next month.

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In 1973 I wrote to the Secretary of the Interior saying I would marry any couple who came to me, he told the assembly. I expected my licence to be withdrawn. It was not.

He moved a motion, approved by the assembly, calling on the government to repeal the Mixed Marriages Act and Section 16 of the Immorality Act and to end racial and other restrictions on a marriage officer.

Dealing with the need for rapid change in South Africa, the assembly approved a statement reading: 'Time is no longer on the side of gradual change. Political and social pressures may overtake the Church in South Africa, as they have done in Zimbabwe. The Church must lead the way, not follow the train.'

'Little in SA policies has altered'

By ALISON GILLWALD

LITTLE has changed in South Africa's racial policies in the past 17 years, Dr Alan Walker, director of World Evangelism for the World Methodist Council and founder of Life Line, said yesterday.

"On returning to South Africa after 17 years, I'm shocked to find how little is changed in the country's racial policies," he said.

The Australian-born minister is well known for his mission to South Africa in 1963, when he adopted an uncompromising position towards apartheid.

Dr Walker said apartheid obviously continued to hold South Africa in its "vice-like grip, denying justice to millions of its people".

"The cornerstone of apartheid remains."

He said it was appalling that the Group Areas Act, the pass laws, the migratory labour system and detention without trial remained.

"Shameful inequalities persist in education and until legalised racism is repealed and uniform education is achieved, peace cannot come to South Africa," Dr Walker said.

South Africa faced a race between change and catastrophe, he said. The world had welcomed the more enlightened statements of the Prime Minister, Mr P W Botha, but reforms were too little and too slow.

"While apartheid remains the world can do no other than apply every form of non-violent pressure to bring about the end of apartheid and set the people free."

He said only when apartheid was completely dismantled could South Africa be given its rightful place among the nations of the earth.

South Africans were breathing "a polluted moral atmosphere" while Nelson Mandela remained in prison, Dr Beyers Naude was banned, and 14- to 16-year-old children disappear without trial into South African prisons.

"The Christian faith declares all people are created equals in God's sight, all are redeemed by the same Saviour and all are destined for the same immortality."

He said apartheid was an absolute denial of God's will and humanity could not rest until it was swept away.

'Anglicans' priority is to oppose apartheid'

STAR
7/10/80
28

By John Allen
Religion Reporter

An Anglican Church consultation has made an urgent call on the church in southern Africa to adopt as its top "missionary" priority in the next three years "total opposition to apartheid in church and society."

The consultation, involving local church leaders and prominent Anglican churchmen from 10 other countries, called for the church to declare its identification with those who are poor and oppressed in the "struggle

for justice."

Details of the consultation's proposals, which include a challenge to the Anglican bishops of southern Africa, have been revealed in the wake of a historic Catholic Church meeting committing the church to identification with the poor, the oppressed and the suffering.

The proposals from the Anglican "partnership mission" consultation will be considered by the annual meeting of the church's top executive body in southern Africa, the Provincial Standing Committee, next month.

The consultation said the Anglican Church should be willing to "accept the suffering which may come as a result of obedience to the Gospel when this is in conflict with obedience to the State."

It should help strengthen communities which resisted being resettled by the Government. The church had to demonstrate the necessity for redistribution of the power and wealth which accumulated in "the centre of the economy" at the expense of the dispos-

sessed and deprived who lived in rural areas on the "edge" of the economy, the consultation said.

One step could be to formulate proposals showing the authorities that in planning for the Government's proposed new Rustenburg-Newcastle industrial belt, it was possible to give priority to Christian values by encouraging labour-intensive development without using migrant workers and without destroying the environment.



The Bishop Suffragan of Cape Town, the Rt Rev George Swartz, left, welcomes the Rev David Russell to the synod of the Anglican Diocese of Cape Town yesterday. Looking on is Mr Geoff Burton, a lay representative at the synod.

CAPE TIMES 10/10/80 (28) 1212

Banned Russell at Anglican synod

Staff Reporter

THE banned Anglican clergyman, the Rev David Russell, attended the start of the synod of the church's Cape Town diocese last night, apparently with official approval.

He was welcomed to the synod at St Thomas's Church, Rondebosch, by the Archbishop of Cape Town, the Most Rev Bill Burnett.

Mr Russell is awaiting the outcome of an appeal against a prison sentence imposed by a Parow magistrate in February. Mr Russell was convicted on 11 counts of breaking his banning order.

Archbishop Burnett said at the start of his keynote address last night: "We rejoice to welcome the Rev David Russell at this synod and are glad that barriers were removed to make it possible for him to share in our deliberations."

"We can see no reason why all barriers to his full participation in the life of the church should not also be speedily removed."

Approached for further comment on what was meant by "barriers" being removed, a spokesman for the archbishop said the archbishop had "taken the initiative and the government had responded". The spokesman declined to elaborate.

Burnett call to scrap all laws that discriminate

10/10/80 ARGUS

28

Religion Reporter

C O N S T I T U -
TIONAL and economic developments will not solve South Africa's problems as long as apartheid continues as 'an affront to human dignity', the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, said in Cape Town last night.

In his formal charge in opening the Cape Town Diocesan Synod, the head of the Anglican Church in Southern Africa warned that laws which offended 'God and man, such as the Mixed Marriages Act, had to be scrapped along with other enforced discrimination.

Archbishop Burnett told the assembled bishops, priests and lay representa-

tives of the Cape Town diocese that signs of change had to be welcomed. But there was an urgent need for the Government to show that 'promises of change do not end in words, but in action.'

BASIC NEEDS

He told the synod: 'Even if economic development increases, or a constellation of states (of Southern Africa) or some federal constitution were to materialise, certain basic needs would remain unmet.

'Separate development will remain unacceptable both because it will continue to be an affront to human dignity and because it will inevitably assist in preserving economic racial stratification.

'On the other hand, a single South African citizenship, whether in a federal or unitary state, will

be an important ingredient in providing reasonable equal and adequate facilities for all.

'There is great folly in persisting on a course which preserves institutionalised inequalities and then being surprised and aggrieved when boycotts and riots occur.

'There is also great folly in persisting in our institutionalised inequalities and then persecuting those who, frequently being without substantial political rights, seek ways to remove inequalities.'

Bannings, imprisonments without trial and censoring human beings who were denied opportunities would solve nothing.

CHANGES

Archbishop Burnett said: 'Let us see concrete evidence that changes are being made in the past laws, and that gross ine-

qualities in education are being dealt with.

'Put a stop now to the policy of resettlement camps and the break-up of communities by the Group Areas Act. The Paternoster delineation should not now be possible even to contemplate.

'Only the blind and deaf could fail to be aware of the madness and pain which are born of such things.

AFFRONT

'Let us see also the Mixed Marriages Act removed. It is not only an affront to man, but to God. It contradicts God, and for Christians to do so should be unthinkable.'

The Cape Town Diocesan Synod of the Anglican Church, being held at Rondebosch, will continue until Sunday night or Monday.

PW talks with SACC hang in balance

Religion Reporter

Doubt hangs over the future of talks between the Prime Minister and members of the SA Council of Churches.

Mr Botha has told church leaders that the fixing of a date for a second Church-State meeting "depends to a large extent" on when the churchmen were going to visit the operational area in response to a Government invitation.

But most church leaders have rejected the invitation.

"Most of them are opposed to going, although some say that if the next meeting hinges on our going to the operational area, they will go," said Bishop Desmond Tutu, general secretary of the SACC, today.

"I will not go. Those opposed to going say that in the meetings we are discussing internal issues, not matters on the border.

"Some of the church leaders have been to the border previously and others say they are in touch with what is happening there through their military chaplains there," he said.

The SACC has asked the Government for suggested dates both for a trip to the operational area for those churchmen willing to go and for a second meeting with church leaders.

The SACC, the umbrella body of South African churches, has left individual member churches to decide whether they want to send their leaders to the border.

'External threat not black worry'

STAR 16/10/80 (11) (28)

CAPE TOWN — Black South Africans were totally unconcerned about "some external threat" and did not consider the country as it was presently ordered to be defensible, the secretary-general of the South African Council of Churches, Bishop Desmond Tutu, said last night.

Addressing the annual meeting of the Western Cape region of the South African Institute of Race Relations at the University of Cape Town, he said: "They (blacks) are concerned about the present stark reality, which is their oppression as victims of injustice and exploitation under the most vicious system since nazism."

Bishop Tutu said South



Bishop Tutu

Africa was one of the most polarised societies in the world.

Whites were trying to teach blacks lessons in patriotism. Blacks were

"totally unconcerned about some external threat, even if it be true that the communists are hungry for South Africa."

Bishop Tutu said South Africa could not escape being on the agenda for the liberation of southern Africa.

South Africa faced two options. Political power could remain firmly in the hands of an oligarchy — a white minority outnumbered five to one — or political power could be shared among all the peoples of South Africa.

"Real security will only be found when most South Africans feel and believe that they have a stake in the land of their birth and that they count as human beings."
— Sapa.

Die Tweede beperkende faktor waarvan u almal bewus is en waarvoor daar die afgelope aantal maande besonder baie gepraat is, is die tekort aan geskoolde

Howal die bestaan van so 'n tekort nie

Churches want repeal of Mixed Marriages Act, part of morals law

16/10/80 ARGUS

(28)

(238)

Religion Reporter

THE Methodist and Presbyterian Churches are expected to add their voices within the next week to those of other churches asking the Government to repeal, at the next session of Parliament, the Mixed Marriages Act.

Churches which at their national synods or assemblies have asked for the repeal of the Mixed Marriages Act and Section 16 of the Immorality Act are growing in number.

They include the Congregational Church, Anglican Church, Roman Catholic Church and the three younger churches of the Ned Geref Kerk family, the Ned Geref Sendingkerk, Reformed Church in Africa and Ned Geref Kerk in Afrika.

The annual conference of the Methodist Church of Southern Africa, now meeting in Welkom in the Free State, is expected to debate the issue.

The Presbyterian Church of Southern Africa meets in East London next week. As with the other churches, it is expected to reject the idea of separating State from church marriage ceremonies, and instead to ask the Government to repeal the two measures.

A report of the Presbyterian Church and Nation Committee states that the Mixed Marriages Act has been a major moral issue confronting ministers of religion as marriage officers.

It states that marriage officers are limited by racial legislation in whom they may marry, while the church, on the other hand, regards marriage as a God-given institution.

'We should persuade the State to repeal this legislation as offensive to the Christian conscience,' adds the Presbyterian report.

The white, Ned Geref Kerk is the only major denomination which has stated its support for the legislation.

mobilititeit van die plaaslike arbeidsmag te verhoog. Enersyds is en word beperkings op die indiensneming van sekere werkers uit die weg geruim en andersyds is en word stappe gedoen om werkers op te lei om

pleenthede te benut en sodoende daartoe by te kom Suid-Afrika se nywerheidspotensiaal te ver-
lik.

Government realises, however, that the supply of skilled workers cannot in the short term be met sufficiently from local sources alone. Therefore, whilst this remains the highest priority, attention also has to be given to the selective recruitment of immigrants as a stop-gap measure. Government does not see immigration as conflicting with the necessary emphasis on the training of the country's own workers, but as complementary especially in fields where the training process may still take some time.

reeds gedoen en word verdere stappe beoog, om die

mobilititeit/.....

The private sector also has a definite, even

C of E clergy cannot join police

Sun Times
19/10/80

28

By MARION SPARG

A SENIOR police spokesman yesterday confirmed that there were no Anglican chaplains in the SAP.

And police officers belonging to the Anglican faith have to visit other chaplains.

The police spokesman was asked to comment on a statement by Mr Louis le Grange, the Minister of Police, that no Anglican clergymen would be appointed chaplains in the SAP because the church had joined the Methodists in instigating civil disobedience against the Government.

In a speech in Bloemfontein this week, Mr Le Grange said: "Clergymen encourage South African soldiers to put down their weapons, while radicals are playing a false, unholy game which is not in the interests of black children."

Yesterday, a prominent black Nederduitse Gereformeerde Kerk leader, the Reverend Sam Buti, president of the South African Council of Churches (SACC), reacted with a warning that Mr Le Grange's remarks may be an indication of a second spate of bannings against churches who favoured civil disobedience.

"I think the refusal to have Anglican chaplains is blatant interference of the State in church affairs."

'Drastic steps'

Archbishop Bill Burnett of the Anglican church could not be contacted for comment.

Mr Le Grange said certain church members were busy with a programme against the Government which annoys the South African Government.

"They have now done enough wrong," he said, "and drastic steps will be taken to help law-abiding blacks."

He singled out the SACC for refusing to visit the operational area as a prelude to a second round of talks between the Prime Minister, Mr P W Botha, and the SACC executive.

"Are they ashamed to see how their own people are fighting there?" Mr Le Grange asked. "Are they afraid to see that they have other enemies, apart from the white Government?"

"Yes, we are ashamed and shamed," the Rev Buti said yesterday, "to see how God's people are being used to defend unjust laws."

He said that the SACC did not need to visit Namibia, because Soweto, Elsie's Rivier and all black areas were, in fact, "operational areas".

He said it was the Government which had invited the SACC for a second round of talks, and therefore the SACC was under no obligation to meet any conditions before the talks took place.

By ARNOLD GEYER

WELKOM. — The Minister of Police, Mr. Louis le Grange, has launched one of the most scathing attacks on South Africa's multiracial churches, as Methodists converged on Welkom for the church's annual conference.

Referring to the Church of the Province of South Africa (Anglican) and the Methodist Church of Southern Africa, the largest multiracial church in the country, Mr. Le Grange warned churchmen not to persist with issues high on the agenda at Welkom — civil disobedience, interracial contact, conscientious objection, and support for the World Council of Churches.

Meanwhile, blacks in the Methodist church yesterday scored a major victory with the election of the Rev. Stan Mogoeba to the church's most influential position of conference secretary — the first time it has been filled by a black person. He will take office in 1982.

Civil disobedience and support for the WCC are this week likely to lead to controversy within the church.

At last year's conference in Cape Town, the Methodist church delayed for one year its response to a call to back civil disobedience and referred the appeal to the church's local governing bodies.

Since then, however, several Methodist synods have endorsed proposals in support of people who break laws restricting interracial contact.

Conference then also decided to remain a member of the WCC, but to withhold its financial contribution to the world body as it disagreed with the grants made to the banned African National Congress and Swapo.

In his speech, made at a public meeting in Bloemfontein, Mr. Le Grange:

- Said no Anglican chaplain would be allowed in the police force, because the Anglican Church "has aligned itself" with the Methodists in promoting civil disobedience;

- Singled out Dr Alan Walker, the World Methodist Council's outspoken director of evangelism — at present touring South Africa — and the Rev. Austen Massey, of the Methodist Christian Citizenship Department, for supporting conscientious objection and civil disobedience;

- Attacked the South African Council of Churches for its calls for non-violent protest action;

- Warned black church leaders who had refused an invitation by the Government to visit the operational area, saying their

Mixed church under Govt attack

refusal was a "mere smoke-screen", and

- Said "law-abiding blacks" would be defended by "drastic measures"

"Are these black church leaders too ashamed to see how their own people are fighting on the border? Are they scared to see these blacks have other enemies than just the white government?" he asked.

Referring to Dr Walker, who officially opened the conference, the Minister said: "His sermons are mere political speeches. I think it is time he packed his suitcases and turned to his own country."

Replying to Mr Le Grange's accusations, Dr Walker yesterday said politicians all over the world would like to "confide clergymen to what they called 'Christian matters'."

"The Christian faith is concerned about the whole life of man and since politics affect lives of men, how can the church be silent?"

During last year's Methodist conference, Mr Le Grange made a similar attack on the church after delegates had said the State had turned itself into a "beast".

In his opening address, Dr Walker said the price South Africa was paying for apartheid was the creation of an "oppressive, coercive society".

The conference's president, the Rev. Howard Kirkby, said the Government could not pride itself on being Christian as long as people were forceably removed and detained without trial.

Pleading for church unity, he rejected the call by blacks for an independent "black, militant-confessing church".

● See Page 11

Minister hits out at clerics

CAPE TIMES 20/10/82 2P

Own Correspondent

WELKOM. — The Minister of Police, Mr Louis le Grange, has launched one of the government's most scathing attacks on South Africa's multiracial churches as Methodists gather here for the church's annual conference.

Mr Le Grange singled out the Church of the Province of South Africa (Anglican) and the Methodist Church of Southern Africa, the largest multiracial church in the country.

Mr Le Grange warned churchmen not to persist with issues high on the agenda at Welkom — civil disobedience, inter-racial contact, conscientious objection and support for the World Council of Churches (WCC).

In spite of the marring of the Methodists' conference by the strong government attacks, blacks in the church yesterday scored a major church victory.

The Rev Stan Mogoba was elected as the first black ever to the church's most influential position of conference secretary. He will take office in 1982. At present he is lecturing at the theological seminary in

Edenvale.

Two issues in particular — civil disobedience and support for the WCC — are likely to lead the controversy within the church this week.

At last year's conference in Cape Town the Methodist Church delayed for one year its



Mr Louis le Grange

response to a call to support civil disobedience, and referred the appeal to the church's local governing bodies.

Since then, however, several Methodist synods throughout the country have endorsed proposals in support of people who break laws restricting inter-racial contact.

The conference then also decided to remain a member of

the WCC but to withhold its financial contribution to the world body as it disagreed with the grants made to the banned African National Congress (ANC) and Swapo.

In his attack, delivered at a public meeting in Bloemfontein East, Mr Le Grange:

- Said that no Anglican chaplain would be allowed in the police force because the Anglican Church "has aligned itself" with the Methodists in promoting civil disobedience.

- Attacked the South African Council of Churches (SACC) for its calls for non-violent protest action.

- Warned black church leaders who had refused an invitation by the government to visit the operational area, saying that their refusal was a "mere smokescreen".

- Singled out Dr Alan Walker, the World Methodist Council's outspoken director of evangelism — presently touring South Africa — and the Rev Austen Massey of the Methodist Christian Citizenship Department for, respectively, supporting conscientious objection and civil disobedience.

From Robben to Lead Methodists

Religion Reporter

WELKOM — A quietly spoken theologian and former prisoner on Robben Island received a tumultuous reception at the weekend when he was voted into one of the most powerful positions in the Methodist Church.

The national conference of the church elected the Rev Mmutlanyane Stanley Mogoeba (47) to be secretary-designate of the conference, and top executive in one of South Africa's biggest churches.

Mr Mogoeba, the first black man to fill the post, will succeed the Rev Cyril Wilkins when he retires at the end of next year.

CONVERSION

Mr Mogoeba, a teachers' college classmate of Anglican Bishop Desmond Tutu, holds teaching and theology diplomas and two degrees, including a Master of Arts degree from Bristol University.

He is a lecturer at the Federal Theological Seminary at Edenburg in Natal and chairman of the Black Methodist Consultation. He was actively involved in politics until 1968, first as a member of the ANC Youth League and later in the PAC.

Sorrow and Dismay at Court Decision

By John Allen, Religion Reporter

He was a teacher until 1963 when he was arrested, detained for eight months and jailed for three years for furthering the aims of an unlawful organisation.

He had been a church youth organiser before being jailed on Robben Island but he said in an interview with The Star during a six-month spell in solitary confinement, he was "converted" in a "shattering spiritual experience."

WELKOM — The Methodist Church's national conference will this week be asked to declare "sorrow and dismay" at the decision to turn down two Group Areas Act appeals.

A motion to be discussed at the conference that judges may in certain circumstances stand "morally culpable before the bar of history" and of Christian conviction.

Court Decision

The motion will be proposed by the Reverend Fremont Louw, chairman of the church's Northern Transvaal district and former military chaplain.

It is a response to the recent disallowing by the Appellate Division of two appeals by Johannesburg residents convicted of il-

legally in white areas.

The motion proposes that delegates declare: "The conference sees in this decision that tacit affirmation by the courts of the land of racially discriminatory legislation without regard to the suffering and indignities which once again will in-

evitably overtake many people who will be affected by this judgment.

"The conference believes that in any society the judiciary stands morally culpable before the bar of history and of Christian conviction when its judgments act against the

protection and security of people on the grounds that it is bound to uphold the enactments of the legislature."

The motion calls on the conference to again reject the Group Areas Act as "an instrument of oppression which is a disgrace to the statute books of a country which has written into its constitution the ideal of obedience to God."

Church meeting faces big question of polarisation

Religion Reporter

WELKOM — A major conference could this week provide indicators to whether South Africa's multiracial churches can overcome racial polarisation as black leaders take greater control.

The decisions taken by the annual conference of the Methodist Church of Southern Africa — the church's highest court — could also play an important role in determining the future of relations between multiracial churches and the Government which are in a state of flux after the recent

"Church-State" summit between the Prime Minister, Mr P W Botha, and church leaders.

As the first session of the conference got under way at the weekend, the election of the first black Methodist to the church's top executive job — and the enthusiastic response to the move — seemed to indicate that a black breakaway from the church is unlikely.

Earlier this year black churchmen challenged the country's multiracial churches by warning that they would withdraw to form a "confessing church" if

there was no concrete action to purge churches of racism during the year.

While black Methodist leaders were involved in the challenge, an informal church grouping, the Black Methodist Consultation, has stressed that it believes the Methodist Church to be "the church of our fathers."

As a result the consultation has been primarily committed to ensuring that the church leadership more accurately reflects its 80 percent black membership, and not to breaking away from the church.

But movement by the church towards black majority leadership raises the prospects of whites pulling out.

A number of Methodist congregations lost small groups of white members this year over the participation of a big group of Methodist ministers in the illegal march of churchmen to John Vorster Square in Johannesburg.

The issue of civil disobedience will be dealt with in a crucial debate this week when the conference will be asked to lay down church policy on

support for Christians who defy Government race laws restricting contact across the colour line.

Proposals urging such support have met with wide-ranging reaction from local church bodies this year. The general trend however has been for blacks to support the proposals far more willingly than whites, many of whom have expressed strong opposition.

The civil disobedience debate will follow a tough speech by the Minister of Police, Mr Ie Grange, last week, in which he at-

tacked churches which "incite" civil disobedience.

White conference delegates from East London — which lies in one of the church's most conservative districts — will this week again call for the church to suspend its membership of the World Council of Churches. While the call has the support of a conservative black delegate, a similar move was last year crushed without the issue even being put to a vote.

Burnett ^{STAR} tackles ^{20/10/80} Minister ⁽²⁸⁾

Own Correspondent

CAPE TOWN — The Government was responsible for apartheid legislation that was destructive of "Christian fellowship," the Anglican Bishop of Cape Town, the Most Rev Bill Burnett, said today. He dismissed as untrue allegations against the Church by the Minister of Police, Mr le Grange.

In February, Mr le Grange told Parliament that "members of the South African Police cannot be appointed to positions in the Anglican Church" — a reference to a proposal on Security Police membership that had been rejected by the top Anglican body, its provincial synod, the previous November.

In his statement today, the archbishop said: "The Minister has once again repeated the incorrect statement by saying that the Anglican Church has made a decision that Security Police may not hold office in the Church.

"I have already pointed out this misconception.

"The resolution of the CPSA at its provincial synod in 1979 said that members of the Security police could hold any office in our church. They are to consider their witness before our Lord Jesus Christ, and also asked church vestries to exercise care in the election of church officers.

"It would seem that the Minister assumed that if Security Police consider their witness before our Lord Jesus Christ, they will find they cannot hold office in the church.

"That is surely an alarming conclusion.

"Our resolution, however, assumes that they may hold office. But in view of many deaths in detention and frequent allegations of torture, it is surely not surprising that the church should ask Christians in the Security Police to consider their witness before God.

"Our brother Christians in the Government should expect us to do that.

● Page 8 — Churchmen hit at Le Grange charge.

Churchmen hit back at Le Grange threat

STAR 20/10/80 28

The church cannot be intimidated by the Minister of Police's vow to exclude Anglican chaplains from the police, Mrs Helen Suzman said in Johannesburg today.

Mrs Suzman was commenting on statements made in Bloemfontein at the weekend by the Minister of Police, Mr le Grange, who said that he would not allow any Anglican minister to be a chaplain in the police because Anglicans and Methodists had been involved in civil unrest against the Government.

He said: "Confrontation will be answered by confrontation" and also attacked Australian evangelist Dr Alan Walker who could "pack his suitcases and go back to his own country."

Mrs Suzman said the Government "would do better to apply itself to those aspects of South African life which cause confrontation between church and State."

The Bishop of Johannesburg, the Rt Rev Timothy Bavin, made a brief comment on Mr le Grange's statement this morning.

"I've only one word — and that's 'childish'," he said.

A spokesman for the police said today that any comment from police chaplains would have to be referred back to the Minister of Police for comment.

The Anglican Bishop of Natal, Bishop Phillip Russell, has lashed out in Durban in reaction to Mr le Grange's attack

Bishop Russell said in a statement.

"It is to be regretted that yet another Minister of Police has thought fit to tell the church not to do its duty.

"Christians throughout the world are concerned about conscientious objection, economic exploitation and the means of dealing with them.

"Only here and in some communist and South American countries are they harassed by the State as they wrestle with these matters."

In Welkom Methodist churchmen today asked their church to remind Mr le Grange that the State could not take over the church's job of interpreting "obedience to God."

They were responding to Mr le Grange's strong criti-

cism of churches for "inciting" civil disobedience.

A motion, tabled by prominent layman, Mr John Rees, suggested that the conference should state it regretted Mr le Grange's public attack on the church "at this time in the history of South Africa."

The motion called on the conference to remind Mr le Grange "that our highest obligation is obedience to God and the State cannot appropriate to itself the function for which the church was raised up by God — that is to interpret what obedience to God is."

The motion said the church should declare that it did not seek confrontation with the State but openly affirmed that it would work non-violently for the change desperately needed in South Africa.

Methodists face big challenge

RD4

20/10/80

28

ARNOLD GEYER examines the controversial issues facing the Methodist Church at its annual conference in Welkom this week.

A BLACK churchman told a recent South African Council of Churches consultation on racism: "We must stop using the white Nederduitse Gereformeerde Kerk as a scapegoat. The multiracial churches are guilty of the same sins as the NGK, perhaps in a slightly more subtle form."

Later, in the same meeting at Hammanskraal, black delegates formed their own caucus and delivered the SACC member churches with an ultimatum: If no radical change was brought about in the structure of the multiracial churches within one year, black Christians would form an independent "Black Militant Confessing Church".

To outsiders, this came as a surprise as these churches have left no doubt about their official condemnation of apartheid, and have always been a thorn in the flesh of the Government.

Now, Methodists from all over the country are converging on Welkom for the annual conference of South Africa's largest multiracial church, with such controversial issues on the agenda as civil disobedience, inter-racial contact, the World Council of Churches and its grants to "liberation" movements, and church-State relations.

This week's Free State conference offers a new opportunity to look at the challenges and dilemmas facing the multiracial churches, all of which have more black than white members. Black Christians will once more critically assess what role these churches could play towards political change in South Africa, and whether, in fact, their multiracialism is not "blurring" parallels with the much-publicised turmoil in the Dutch Reformed family of churches.

An editorial in a Methodist newspaper, Dimension, has even warned that "Methodism is multiracial where it no longer matters, and totally segregated where it matters most — where the people are".

And Bishop Desmond Tutu, the SACC's general secretary, said last year that there could come about a split along racial lines unless the attitudes of whites in the multiracial churches radically changed.

The gulf between black and white churchgoers became particularly clear in response to black theology — the theology of "liberation" — and the WCC's grants to the African National Congress and Swapo.

In his book, "Perceptions of Apartheid — The Churches and Political Change in South Africa", Ernie Regehr writes that the "ecclesiastical colonialism" of the multiracial churches involves almost no integration on congregational level, manipulation of church structures by whites, political predominance by whites, and, particularly, economic disparities between the racial groups in the church.

He points out that outside the church the overwhelming majority of white churchgoers still support the political parties in the "white parliament", which is totally rejected by the black church members.

It is generally agreed that the main challenges facing the Methodists — and the other multiracial churches — are:

- The immediate eradication of all forms of racism, elitism, paternalism and exploitation within the church structures;
- The continuation of their dual function — on the one hand, to urge acceptance of internationally-recognised concepts of justice, and on the other, to represent the aspirations of blacks;
- The accommodation of white liberals — who tend merely to attack racist practices — and blacks — who are urging an entirely "new economic and political order in South Africa";
- To avoid a racial/political split, as polarisation increases in the country;
- To negotiate with the Government, but, at the same time, to avoid estranging even more young blacks in the church;
- To come to terms with pressures from international church bodies for active involvement in the black "liberation struggle", and to work out a clear stand on violence and non-violence, conscientious objection, civil disobedience, and attitudes toward liberation movements.

Such theologians and church leaders as Dr Allan Boesak, Dominee Sam Buti and Dr Margaret Nash have all warned that if the multiracial churches fail to "actively and visibly identify with the oppressed and their struggle for liberation", they will lose their relevance.

Faced with these awesome challenges, the Methodist conference could be one of the most important church meetings in recent years.

Info, minister quits church after ultimatum

5 Apr 21/10/80

28



REV. FRED SHAW

By John Allen

WELK O M. — Controversial Methodist minister the Reverend Fred Shaw has resigned from his church after an ultimatum to pull out of the right-wing organisation he founded.

The breaking of ties between Mr Shaw, whose Christian League of Southern Africa received secret info funds, and the Methodist Church of Southern Africa has been confirmed by

church leaders.

Former church president, the Rev Andrew Losaba, said he had written to Mr Shaw "giving him an ultimatum to resign from the Christian League."

Mr Losaba's letter came after a church decision last year to call on church members to withdraw from the League.

Last year's Methodist conference said the League — which vigorously attacked some churchmen and Metho-

dist membership of the SA Council of Churches and the World Council of Churches was "disruptive of the unity and reconciling purpose of the church."

Churchmen said that Mr Shaw's eventual response to Mr Losaba's letter was to resign from the church.

Mr Shaw has come under heavy fire in church synods and conferences for his attacks on individual clergymen.

Recently a prominent church layman, Mr John Rees, was awarded R5 000 damages in a defamation action against Mr Shaw.

Mr Shaw has in the past denied receiving funds from the defunct Department of Information.

But the funding was disclosed last year by Dr Eschel Rhoodie.

● Mr Shaw today refused to confirm whether or not he had resigned.

Methodists head for showdown over apartheid

SUN Times
26/10/80
28

By MARION SPARG

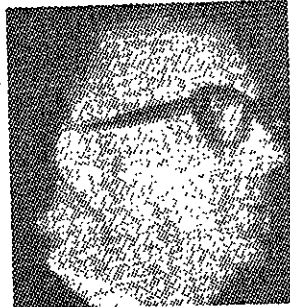
THE Methodist Church was on a path of confrontation with the Government because its policy of multiracialism was diametrically opposed to the policy of apartheid.

This was said by Dr Simon Gqubule, president-elect of the Methodist Church in Southern Africa, after the church's annual conference this week.

During the conference it became clear that the church was heading for a showdown with the Government.

Despite a warning from the Minister of Police, Mr Louis le Grange, last week at the start of the conference in Welkom, the church has not backed down on any of its stands, particularly on civil disobedience.

Mr Le Grange attacked both the Anglican and Methodist



The Rev AUSTEN MASSEY
Not afraid



Mr LOUIS LE GRANGE
Drastic measures

churches for supporting programmes of civil disobedience, and he warned that "drastic measures" would have to be taken to help "law-abiding" blacks.

He singled out for attack the Reverend Austen Massey, of the Methodist Christian Citizenship Department, who proposed the controversial resolution on civil disobedience.

Last year the Methodist

Church asked Mr Massey to investigate the meaning of civil disobedience, and this week's conference adopted Mr Massey's resolution, which said:

"In cases where the law of man clearly violates the justice of God, allegiance to the Lord may well compel them to infringe prevailing legal restrictions"

But the conference made it clear that it was not offering

unconditional support for such actions, but that each infringement would need to be "prayerfully" considered

The conference reacted to the Minister's attack on Mr Massey by endorsing the "excellent" work of the Christian Citizenship Department, and said Mr Massey had acted "under the authority of God, conference and the church"

The conference also said it was regrettable "that it was necessary for the Minister publicly to attack the church at this time in the history of South Africa"

During the conference Dr Gqubule said the "Government must be worried because their policies are diametrically opposed to ours"

After the conference he told the Sunday Times that the Methodist Church was going to be increasingly multiracial, and it seemed that attacks from the Government of the kind delivered by Mr Le Grange were going to increase

"But we are not interested in confrontation. We are interested in pursuing justice for all," Dr Gqubule said.

He said he viewed the attack as serious, but "the church is not going to back down"

Church issues a guide to defiance

A DOCUMENT prepared by the Christian Citizenship Department and circulated to delegates after the Methodist Church conference at Welkom this week decided to offer "appropriate" support for Christians who chose to disobey unjust laws.

The document suggests that ministers:

- Appointed to serve in other racial areas should live in these areas even if not granted permission.
- Invite black employees to come with them to church.
- Visit segregated beaches and parks with members of other races, protest against segregated facilities by attempting to buy tickets or goods at the "wrong" counters.
- Protest against the new Welfare Act, which circumscribes some of the church's traditional activities, by continuing their work and not cooperating with the machinery

to defiance

Sunday Times Reporter

of State where it attempts to restrict them

The document also demands:

- The opening to all races of hospitals, children's homes, old-age homes and theological seminaries that are under the church's control.
- The opening of all church educational institutions to all race groups
- The petitioning for a com-

mon educational system

• That teachers, especially of history, should be approached to counter ideological material in syllabuses by showing that there is more to human development than a series of wars, that there are two or more sides to every conflict, and to introduce pupils to heroes and heroines who have sought peace in world and South African history, including the banned Dr Beyers Naude and Chief Albert Luthuli.

Had a right

The Reverend Jimmy Palos, of the Justice and Reconciliation Division of the South African Council of Churches, who proposed the resolution endorsing Mr Massey's work, said that, as long as the State maintained it was upholding and defending Christian values, the church had a right to criticise.

"You only have to look at our country's Constitution, which says we live under the authority of God. That means we have a political role to play as a church," Mr Palos said.

Another aspect of the church's principle of multiracialism which brought it into conflict with the Government was the decision for chaplains to minister to guerrillas "on the other side" as well.

Mr Massey said from his home in Johannesburg, this week it was logical that, as the Methodist Church was multiracial, it would have to serve any of its members "on the other side".

Attack on church: Burnett hits back

CAPE TIMES

21/10/80

2P

By LEON BEKKER

THE GOVERNMENT, not the church, was inviting civil disobedience in South Africa, the Archbishop of Cape Town, the Most Rev Bill Burnett, said yesterday.

"It must be said that the government, in legislating against those whom God has joined together in Christ actually being together, invites civil disobedience," Archbishop Burnett said in a press statement.

"This is most sharply focused in the Mixed Marriages Act, but to create a situation throughout the country where people cannot naturally mix at work, at leisure and in their homes — and even at worship — is also destructive of Christian fellowship."

In his response to government attacks on the church, Archbishop Burnett was joined by the Bishop of Natal, the Very Rev Phillip Russell, who said that the church was

harassed by the State only in South Africa and in some communist countries.

The two churchmen were responding to recent attacks by the Minister of Police, Mr Louis le Grange, on the Church of the Province of South Africa (Anglican), the South African

disobedience, as Mr Le Grange had alleged.

"It is indeed surprising that the Minister of Police should attack churches for discussing and striving for inter-racial contact. That God has reconciled men to Himself, and so to one another, is integral to the Gospel."

The Archbishop said that he would have hoped that, as a fellow-Christian, the minister might rather have criticized the church for talking about inter-racial contact better than it demonstrated it.

Archbishop Burnett said that Mr Le Grange had again repeated his incorrect statement that Anglicans had made a decision that security police may not hold office in the church.

"I have already pointed out this misconception. The resolution of the 1979 Provincial Synod said that if members of the security police hold any office in our church, they are to consider their ministries before our Lord Jesus Christ, and it also asked church vestries to exercise care in the election of church officers.

"It would seem that the minister assumes that if security police consider their witness before our Lord Jesus Christ, they will find they cannot hold office in the church. That is surely an alarming conclusion.

"Our resolution, however, assumes that they may hold office but, in view of many deaths in detention and frequent allegations of torture, it is surely not surprising that the church should ask Christians in the security police to consider their witness before God. Our brother Christians in the government should expect us to do that."

Bishop Russell said: "Christians throughout the world are concerned about racism, conscientious objection, economic exploitation and the means of dealing with them. Only in South Africa and some communist countries are they harassed by the state as they wrestle with these matters."



Archbishop Bill Burnett

Council of Churches (SACC), and the Methodist Church — the largest multiracial church in South Africa.

Mr Le Grange has said that no Anglican clergyman would be allowed to serve as a chaplain in the police force because, he alleged, the church had "aligned itself with the Methodists in promoting civil disobedience".

Mr Le Grange has recently also attacked the SACC for its calls for non-violent protest, and has warned churchmen "not to persist" with discussions on civil disobedience, inter-racial contact, conscientious objection and support for the World Council of Churches.

Archbishop Burnett said yesterday that he was not aware that his church had aligned itself with the Methodist Church in promoting civil

By Craig Charney

Recent warnings from the Minister of Police will not deter the SA Council of Churches from advocating civil disobedience, according to Bishop Desmond Tutu.

Nor will most of its member churches accept a visit to the Operational Area as a pre-condition for a second meeting with the Prime Minister, the SACC general secretary said yesterday.

INTOLERANCE
Responding to recent remarks by Mr Louis le Grange, the Minister of Police, Bishop Tutu said the churches "find many of the laws intolerable and un-Christian and would like to see them

SACC bound to biblical position, says Tutu

5/11/80 22/10/80 28

changed. But if these laws are not changed, then Christians can have no option but to obey God rather than man."

"That is a Christian and biblical position and nothing Mr Le Grange or anybody else may say can alter that fact."

He added that the SACC and its member churches had not understood the Prime Minister's invita-

tion to go to the Operational Area as a pre-condition to a second meeting between the churches and the Government.

BORDER

"The churches are not discussing issues at the border; they are dealing with issues within our borders."

At a Press conference following his statement, Bishop Tutu said that

SACC members were "overwhelmingly not in favour" of accepting such a condition.

Even those who said we should go (to the Operational area) did not display a great deal of enthusiasm.

The Rev Peter Storey, SACC vice-president, added that "it would place certain churchmen in an impossible position" if the visit was a

precondition for a second meeting, though he did not rule one out. Both Bishop Tutu and Mr Storey said, however, that they would not take part in such a meeting.

DEFENDED

Mr Storey also defended the Rev Alan Walker, a visiting Australian clergyman whom Mr Le Grange had attacked.

"Mr Le Grange's information on Dr Walker's speech is completely false and erroneous," he said. "Dr Walker preached the Christian gospel, and the Christian gospel can not be preached in this country without references to the injustices which exist in South Africa," he said.

Church to minister to anti-SA forces

STAR
22/10/80
28

By John Allen, Religion Reporter

Welkom

The Methodist Church has approved changes in its structure to enable it to extend its system of military chaplains to Methodists in "guerilla forces" over the country's borders.

The church has also agreed at its annual conference to accept financial responsibility for posting chaplains outside the country — in spite of strong objection from one white delegate.

A spokesman for the Chaplain-General of the South African Defence Force, Major-General J. A. van Zyl, said today the Defence Force still had no objection to chaplains of a church ministering to both sides in a conflict situation.

But, the SADF spokesman stressed today that should a minister want to cross the border from the operational area to preach to insurgents he would have to obtain a letter from his church relieving the SADF of responsibility for his safety and for caring for his family should he be killed.

A call was also made at the conference for Methodist ministers to volunteer as chaplains to "guerilla forces."

The conference decided that the church's co-ordinating committee on military chaplaincy should investigate how a 1978 decision to provide ministry to Methodists "serving as guerillas on the other side" should be implemented.

The Reverend Fremont Louw, chairman of the Northern Transvaal District of the church, said the 1978 resolution "never got off the ground" because of various difficulties.

Conflict

The church will now take direct control of its chaplaincy system in the SADF.

The conference decided that new structures were necessary because "Methodist members are involved in military conflict serving on the other side" and because defence forces other than the SADF fell within the church's boundaries.

The Rev Simeon Nkoane, Dean of the Anglican Cathedral Johannesburg, said the Anglican Church "will have to give very serious consideration" to following the Methodist example.

Exception

East London businessman Mr Robin Midlane, said he took strong exception to church money collected in South Africa from relatives of "boys on this side" being used to send a chaplain to the sons of other Methodists, "actually fighting against us."

Mr Louw replied that the decision to continue ministering to SADF men had been taken on the basis that ministry would be extended to those "on the other side."

"There is no way in which we as a church can escape funding this work," Mr Louw said.

The Methodist Church has in the last year renegotiated its status in the SADF.

It has decided to pull out of the United Board of Free Chaplains — a joint body which provides chaplains to Baptist, Presbyterian, Congregational and Methodist members.

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Le Grange is a bore: Tutu

THE verbal battle between Bishop Desmond Tutu and the Minister of Police, Mr Louis le Grange, goes on. The bishop yesterday issued a statement dismissing the Minister as "an insufferable bore."

By CHARLES MOGALE

The attack follows remarks made by Mr Le Grange in Bloemfontein at the weekend when he accused the South African Council of Churches (of which Bishop Tutu is the secretary-general), of calling for non-violent protest action.

Mr Le Grange made several accusations against the Methodist church for opting to promote civil disobedience.

"He is trying to depict the churches and the SACC as un-South African and unpatriotic. We think this is particularly galling from someone who, presumably, belongs to a church which during World War 2, often refused to allow uniformed South African soldiers to attend its services because many of the church's members opposed the war effort," Bishop Tutu said.

The churches Mr Le Grange was attacking believed that their ultimate loyalty and obedience could be given only to God.

"They find the present dispensation in South Africa to be unjust and oppressive and apartheid to be totally evil and un-Christian. With a dear and fervent love for South Africa these churches are striving through peaceful means to bring about fundamental change in our beloved motherland because they are aware that this change is inevitable and will come either through violence or through peaceful means," Bishop Tutu said.

LAWS

"They may find the laws intolerable and un-Christian and wish to see them changed — hence their repeated appeals to the authorities to repeal them. But, if these laws are not changed, Christians can have no option but to obey God rather than man. That is a Christian and Biblical position and nothing Mr Le Grange or anyone else may say can alter the fact.

"We pray earnestly that Christians will not, in obeying God and their consciences, be forced to disobey the laws of the land. If they are, the world and history will know who to blame."

In his attack Mr Le Grange said the refusal by several black churches to accept the Government's invitation to visit the operational area was a "smokescreen."

However, Bishop Tutu said that, if the invitation to visit the operational area was a pre-condition to a second meeting with the Prime Minister, Mr P W Botha, "I, for one, would fall out."

The churches are not discussing issues on the

borders, they are dealing with issues within the borders, the Bishop said.

"Mr Le Grange needs a course in logic."

The Minister's remarks, Bishop Tutu said, were unfortunate in that they came at a time "when we thought we had stopped shouting at each other."

Chaplain to preach to guerrillas

22/1/80 KRAUS

28

Argus Correspondent

WELKOM. — The Methodist Church has approved changes in its structure enabling it to extend its system of military chaplains to church members in guerrilla forces over the country's borders.

The church has so agreed at its annual conference to accept financial responsibility for posting chaplains outside the country in spite of a strong objection from one white delegate.

A call was also made at the conference for Methodist ministers to volunteer as chaplains to guerrilla forces.

The conference decided that the church's co-ordinating committee on military chaplaincy should investigate how a 1978 decision to provide ministry to Methodists 'serving as guerrillas on the other side' should be implemented.

OPPOSED

When the chaplaincy issue was debated, theologian Dr Donald Cragg, opposed a suggestion that the South African Council of Churches should be asked to set up a joint church venture to send chaplains to forces fighting against the SA Defence Force.

The church had to retain the initiative it had taken and should not 'shuffle it off on to the SACC.'

East London businessman, Mr Robin Midlane, said he took strong exception to church money collected in South Africa from relatives of 'boys on this side' being used to send a chaplain to the sons of other Methodists 'actually fighting against us.'

Mr Louw replied that the decision to continue ministering to SADF men had been taken on the basis that ministry would be extended to those 'on the other side.'

● A spokesman for the SADF said today on behalf of the chaplain-general, General van Zyl, that the Defence Force still had no objection to chaplains of a church ministering to both sides in a conflict.

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Economic Base and Superstructure

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have been clearly... the character of any society is determined by the manner in which production determine the character of society, since the legal system of behaviour needs to maintain the political system is controlled by those and provides the coercive force and the system is maintained for as long as the legal system of landowners and if state position against any threat from if and political systems in turn to squares the of ideas or ideology, since if they are felt to be right,

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Methodists 28

join fight to erase racism

RDM 23/10/80

By MARIKA SBOROS

WELKOM. — The Methodist Church of South Africa yesterday aligned itself with the total abolishment of racism and set up a group to achieve this goal within the church.

At the church's annual conference in Welkom, it was earlier resolved that the church would change its structure to enable it to supervise the provision of chaplains for both the Defence Force and guerrillas on "the other side".

In a heated debate, Mr R J Ngake, a former Minister of Education in Qwa Qwa, told delegates black children boycotted the objects or symbols of their oppression, not the schools.

The conference resolved that while the church did not support or identify with the methods adopted, it noted that boycotts and strikes demonstrated the complete rejection of apartheid and had, among others, the goal of totally abolishing apartheid.

The conference appointed a committee to work for justice and reconciliation in practices and structures within the church which reflected or were a result of the enforced policies of apartheid.

Some delegates criticised the church for being hitherto unable to reflect the needs of blacks, who constitute the majority of its followers.

The Rev D Palos said it was questionable how much the church was committed to liberation — "not because we don't desire it but because we (whites) don't experience oppression".

Difficulties ministers experienced in gaining access to prisoners and detainees was also discussed.

Another delegate raised the problems experienced by banned people who wanted access to a minister.

The president-elect of the church, Dr Simon Gqubule, renewed demands that the Government give the Methodist Church the right to open its schools to all races.

Speaking after his appointment at the conference, Dr Gqubule said: "The Government must face up to Methodist churches wanting to open their schools to all races.

"I maintain that Government permission should not be necessary."

He said steps towards making church schools non-racial had begun and that the church would persist until all its schools were open.

"Every person in South Africa, regardless of race, should be free to go to any educational institution," Dr Gqubule said.

He was concerned about divisions between black and white Methodists, which threaten to split the church if racial attitudes are not modified.

He saw part of his task when he takes up the presidency next year to combat this disunity.

"It is possible to create within the church the kind of community in which race and culture do not matter.

"If people have fellowship within the church I see no reason why it should not spread to the rest of society," he said.

The church could be an example to South Africans of how all races could live together harmoniously.

More white Christians within the Methodist Church were beginning to see the broader aspects of the possibilities of a non-racial society.

"The Government must be worried, because their policies are diametrically opposed to this," Dr Gqubule said.

Dr Gqubule, 52, was born in Uitenhage. He was educated at the Healdtown Missionary Institution, where he trained as a teacher.

He graduated from Fort Hare University with a BA degree in systematic theology.

He has divinity degrees from London and Edinburgh universities and pursued ecumenical studies in Geneva.

He received his doctorate from Rhodes University.

He is at present principal of the John Wesley College at the Federal Theological Seminary in Maritzburg.

He is married, with three children.

In another conference development, further steps were taken towards unity with the Anglican, Presbyterian and United Congregational churches.

Part of the proposed covenant between the churches reads: "To seek to become a fellowship in Christ that is not to be divided by tradition, nation, culture, class and colour."

The Rev Brian Jennings said the question of women in the ministry had been settled in the other churches, with the exception of the Anglican Church.

The bishops were looking into the matter and it was thought that this would not prove to be an insuperable barrier to church unity.

The conference reaffirmed its resolution to continue its membership with the South African Council of Churches.

A committee was formed to investigate urgently the implementation of this decision.

Today the conference will discuss the controversial issues of civil disobedience and the church's membership of the World Council of Churches.

Indications are that the Methodist Church will remain a member of the WCC.

At yesterday's session, Mr John Rees, director of the Institute of Race Relations, paid tribute to the Rev Stanley Pitts, who has retired after 45 years in the ministry.

Call to volunteer into guerilla forces

By CHARLES MOGALE

THE Methodist Church is prepared to send chaplains to guerillas across the borders.

The move has the blessings of the general secretary of the South African Council of Churches (SACC), Bishop Des-

mond Tutu.

"In such cases, the church must remain neutral," Bishop Desmond Tutu said.

The gospel could not be preached on one side while "the other side" was ignored.

"We support them warmly," Bishop Tutu added.

The Methodist Church's conference at Welkom, which made the decision yesterday, made a call for Methodist ministers

to volunteer as chaplains to guerilla forces.

The church agreed to accept financial responsibility for posting chaplains outside the country.

An East London businessman, Mr Robin Misdane, said he took strong exception to church money collected in South Africa from relatives of "boys on this side" being used to send a chaplain to the sons of other Methodists "actually fighting against us."

However, the Rev Fremont Louw, chairman of the Northern Transvaal district of the church, said the decision had been taken on the basis that ministry would be extended to those "on the other side."

The church has found that new structures are necessary because its members were involved in military conflict and defence forces other than the country's fell within the church's boundaries.

The Methodist Church of Southern Africa embraces Botswana, Lesotho, Swaziland, Bophuthatso, Namibia and Mozambique.

The Rev Simeon Nkomo, Dean of the Anglican Church, in Johannesburg, said the Anglican Church would have to consider seriously following the Methodist's example.

Leaders of other denominations could not be reached for comment. In

1977, the chaplain-general of the South African Defence Force, Major-General J A van Zyl, said the then Minister of Defence, Mr P W Botha, had no objections to churches "ministering to the enemy."

The remark came after the Dutch Reformed, Anglican, Catholic and Methodist churches had made statements in favour of ministering to all sides in a conflict, including guerillas.

Methodists agree to back certain civil disobedience

STAR
23/10/80
(28)

By John Allen
Religion Reporter
WELKOM — A major South African church today declared its support, "wherever appropriate," for people who break laws which "violate the justice of God."

In an important church decision on civil disobedience, delegates to the annual conference, of the Methodist Church of South Africa voted unanimously to approve a resolution to this effect.

The conference adopted a resolution reading: "In cases where the law of man violates the justice of God, the church and the

individual, allegiance is to the Lord and may well compel them to infringe prevailing legal restrictions.

"Since, however, justification for each such infringement needs to be prayerfully determined as it arises, Conference cannot pledge unconditional support to all who would choose to exercise such action, but calls upon individuals and all courts of our church to offer support wherever appropriate."

The department's proposal to the conference followed a year during which local church bodies

were asked for their opinions on a call for the church to support people who defied racial laws restricting contact across the colour line in South Africa.

Among laws which have been referred to in debate are those preventing whites from attending church services in black areas without permits and those stopping clergymen from living in areas for other races without Government permission.

● Page 3: "March" minister may not work in prisons.

● Page 27: Significant step in struggle.

Cleric refused entry to prisons

Religion Reporter

WELKOM — A Johannesburg Methodist minister, who took part in the illegal march to John Vorster Square in protest against the detention of a fellow clergyman, has been refused permission to work in prisons.

The Methodist Church's annual conference has been told that the Rev Errol Gray had his permit to be a spiritual worker in prisons withdrawn.

LINKED

The Rev Austin Massey, secretary of the Church's Christian Citizenship Department, linked the decision of the Department of Prisons to Mr Gray's conviction under the Riotous Assemblies Act for joining the march.

The conference also heard that the Rev James Massey of Eshowe was refused permission to become a spiritual worker, probably as a result of not being cleared in security checks.

Last year, the conference said it was deeply concerned at the department's refusal of permits for the Rev Cecil Begbie and the Rev Jimmy Palos — both of whom subsequently joined this year's march. The conference yesterday again expressed concern and Mr Massey said the church was "getting a little bit tired of their rough handling of our men."

The conference has also toned down a resolution made last year in which it referred to abuses suffered by farm labourers including "reports of brutality, assault and even murder."

wants mixed schools

NM 23/10/80



Mercury Correspondent

WELKOM—The Government is facing renewed demands to give the Methodist Church of South Africa the right to open its schools to all races.

The president-elect of the MCSA, Dr Simon Gqubule, made the demand after his appointment at the Church's annual conference here.

'The Government must face up to Methodist churches wanting to open their schools to all races.

'I maintain that Government permission should not be necessary.'

Dr Gqubule said steps had begun towards opening the Church's schools and the Church would persist until all were open.

'Every person in South Africa, regardless of race, should be free to go to any educational institution.'

He said he was concerned about divisions between black and white Methodists which threatened to split the Church if racial attitudes were not modified.

He saw it as part of his task to combat this disunity when he takes up the presi-

dency next year.

'It is possible to create within the Church the kind of community in which race and culture do not matter. If people have fellowship within the Church, I see no reason why it should not spread to the rest of society.'

The Church could be an example of how all races could live together harmoniously.

White Methodists were increasingly beginning to see the broader aspects of the possibilities of a non-racial society.

The conference yesterday also aligned the Church with the total abolition of racism.

It was resolved too that the Church would change its structure to enable it to supervise the provision of chaplains for both the Defence Force and 'the other side' as well as for defence forces in other territories.

Heated debate

In a heated debate yesterday delegates heard Mr R J Ngake, a former Minister of Education in Qwaqwa, say that black children boycotted the objects or symbols of their oppression, not the schools.

The conference noted that, while it did not support or identify with the methods adopted, the school boycotts and strikes demonstrated the complete rejection of apartheid and had, among others, the goal of totally abolishing apartheid.

Today the controversial issues of civil disobedience and

membership of the NCC will be discussed.

28 1087 24/10/80

Guerilla chaplains - church's role

THIS week's Methodist Church decisions on providing military chaplains to forces fighting the Government are a significant step in the struggle of churches to define their role in the Southern African conflict.

The changes to church chaplaincy structures approved at the annual conference of the Methodist Church of Southern Africa, and its call for an urgent investigation into ways for providing chaplains to guerillas, follow a long controversy.

The chaplaincy debate in the country's multiracial churches has its origins in sharp questioning of uniformed chaplains in the South African Defence Force, particularly by black churchmen who have objected to what they have seen as church identification.

Last year, a Soweto clergyman strongly criticised the presence of a chaplain in SADF uniform at a local church synod.

In 1978, the Methodist Conference resolved to provide "effective ministry" to those "serving on the other side." But the move never got off the ground.

The conference mandated a committee to "Urgently investigate the possibility of establishing a chaplaincy ministry. It also calls for a volunteer to become a chaplain to the other side."

In its resolution changing the existing chaplaincy structure, the conference confirmed last year's decision to withdraw from a joint church body co-ordinating SADF chaplains for the Baptist, Congregational, Presbyterian and Methodist Churches.

The conference cited two reasons for new structures:

- The creation of defence forces other than the SADF in the Church's area — which includes independent homelands and Namibia, Botswana, Lesotho, Swaziland and Mozambique;
- The involvement of chaplains serving on "the other

Methodists seek amnesty ~~for~~ ²⁸ for '76 Soweto exiles ~~for~~ ²⁷⁸

Religion Reporter

WELKOM — Descriptions of the anguish of black families parted from their children since the 1976 Soweto unrest have led the Methodist Church to appeal for an amnesty for youths in exile.

Leading churchmen yesterday recounted stories of "suffering" and "fear" during a debate which was characterised by far more strongly-expressed black concern than discussions of civil disobedience.

Dr Gabriel Setiloane of Kroonstad — whose passport has been withdrawn — told of experiences in Botswana and Tanzania. Youths who did not want to fight had been caught up with "freedom fighters," he said.

Disenchanted young people should be allowed to return, even if they had to go through "debriefing camps."

Professor C L S Nyembe-

zi, of Edenvale, Natal, said youngsters feared returning because they might be "locked up."

"There are many black homes where as families sit down to have their meals, there are gaps," he said.

During a debate on Government removal schemes, Johannesburg clergyman the Rev Jimmy Palos said the enforced uprooting of people from their homes was "close to genocide."

Mr Palos said more than 1.7-million people had been moved and about one-million were due to be moved in Natal.

People were being moved into areas which could not support them. "It comes close to genocide, if it is not actually so, when you know that people are going to starve," he said. The church called for an end to removals.

It said there was a national crisis which resulted from economic and social policies, "which have reduced tens of thousands of people to extreme poverty, to hunger, to

the point of starvation and hopelessness."

The policies had destroyed the fabric of family and community life for the larger part of South Africa's people, the conference declared.

It added that the great majority of blacks was made up by poor rural people cut off from access "to the common wealth built up by all the peoples of South Africa."

In another decision, the conference said it regretted that the newly established President's Council did not reflect any acceptance of a common citizenship for all South Africans.

A member of the council who was elected to represent church laymen, Dr Frank Quint, failed to attend the conference.

The Rev Abel Hendricks, chairman of the Cape district of the church, said he had not heard from Dr Quint on the reason for his absence.

The conference dropped a resolution which questioned the Appeal Court over its recent Group Areas Act decisions.

24/10/80

POST 24/10/80 CONCERN

2P

The conference this week again expressed concern and Rev Austin Massey said the church was "a bit tired of their rough handling of our men".

The conference has also amended a decision taken last year in which it referred to abuses suffered by farm labourers including "reports of butality, assault and even murder".

The conference heard of strong reaction from some church members and farmers.

Speakers denied accusations that the conference had made generalisations. But they nevertheless agreed to toning down last year's resolution by deleting reference to brutality, assault and murder and by making clear that only some farm labourers were affected.

Challenge for church on civil disobedience

POST 24/10/80
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A MAJOR South African church yesterday faced a call to support "wherever appropriate" people who break laws which "violate the justice of God, the church and the individual".

A resolution in documents tabled at the annual conference of the Methodist Church of Southern Africa challenged the church with an important decision on civil disobedience.

The Christian Citizenship Department of the church suggested that the conference should adopt a resolution reading:

"Whenever the law of man violates the justice of God, the church and the individual, allegiance is to the Lord and may well compel them to infringe prevailing legal restrictions.

"Since, however, justification for each such infringement needs to be prayerfully determined as it arises, conference cannot pledge unconditional support to all who would choose to exercise such action, but calls upon individuals and all courts of our church to offer the support wherever appropriate.

The department's proposal to the conference followed a year during which local church bodies were asked for their opinions on a call for the church to support people who defied racial laws restricting contact

across the colour line in South Africa.

Among laws which have been referred to in debate are those preventing whites from attending church services in black areas without permits and those stopping clergymen from living in areas for other races without government permission.

The conference was told yesterday that in general there has been acceptance by local church bodies of a proposal to support people "infringing present restrictions in obedience to their understanding of the will of Christ concerning interracial contact."

DIVERGENCE

But there was a wide divergence of opinion on a suggestion that the church withdraw as far as possible from co-operation with the State in areas of society where the laws of men violate the justice of God.

The conference was also asked to give support and "prayerfull encouragement to governments concerned in all moves taken to repeal racially restrictive legislation."

It was also called on to pledge itself to try to have discriminatory legislation abolished.

Local church bodies expressed reservations about unconditionally supporting people who broke the laws.

Protest at 'guerilla chaplains' 28

Religion Reporter
S. T. H. 24/10/80
WELKOM A goldfield
mine official, Mr Charles
Hegerstrom, conducted a
one-man protest vigil out-
side the Methodist
Church's conference here
as it drew to a close.

Mr Hegerstrom stood on
the pavement outside the
church complex in which
the conference was held
holding up a placard
reading: "Methodism. Ter-
rorism. Quo Vadis?"

He said he was respond-
ing to the conference's
decision earlier this week
enabling the appointment
of military chaplains to
guerillas.

He said he had with-
drawn from the church
when it decided to sup-
port one-man-one-vote.
Forces fighting South
Africa were not entitled
to have chaplains because
"terrorists are not sol-
diers," he said.

Yesterday the church
rejected a call that it
should pull out of the
World Council of Chur-
ches. Only a handful of
representatives voted in
support of the move.

But the conference de-
plored the failure of the
WCC to change the condi-
tions of grants to political
movements employing
violence and to provide
for supervision of the
grants to make it clear
they could not be used
for military purposes.

RELIGION

By John Allen,
Religion Reporter

WELKOM — The Methodist Church's carefully worded decision on civil disobedience yesterday met with the unanimous approval of a wide range of church representatives.

After a brief debate dealing with only minor details of the church's statement of policy, the annual conference of the church endorsed it without having to call for a formal vote.

The decision indicated that among church members closely involved in running the church, including white conservatives, there is little questioning of the principle that at times "God's law" should be put above that of man.

Similarly there was general acceptance earlier in the conference of the need for military chaplains to minister to Methodists fighting "on the other side."

DIVISIVE

Yesterday's resolution was careful not to give automatic support to those who disobeyed the law.

At the same time, the proposal that the church should "refuse cooperation with governments" in some circumstances, over which local church bodies were deeply divided, was referred to the Christian Citizenship Department for further study.

The most important part of the policy statement said: "In cases where the law of man violates the justice of God, allegiance is to the Lord and may well compel individuals to infringe prevailing legal restrictions.

"Since, however, justification for each such infringement needs to be

Unanimous backing for defined disobedience

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(28)

prayerfully determined as it arises, conference cannot pledge unconditional support to all who would choose to exercise such action, but calls upon individuals and all courts of our church to offer this support wherever appropriate."

INTERRACIAL

The conference also pledged support to governments moving to repeal race legislation. The resolution included all governments within the church's area of operation in southern Africa.

Local church circuits generally approved a proposal sent to them last year that the church should support those who defy laws "in obedience to their understanding of the will of Christ concerning interracial contact," the conference was told.

The Grahamstown District Synod, however, drew attention to differences of opinion. "Some members are nervous of any word or action critical of Government policies or action.

"Many members are

frustrated by the apparent unwillingness of the church to oppose injustice in any effective manner and by the influence of the status quo upon the life and structures of the church," the synod said.

MR LE GRANGE

A Natal circuit of the church said suggestions for practical ways of promoting interracial contact applied mainly to whites. Blacks have been implementing them for many years, the circuit said.

The conference yesterday said it regretted that the Minister of Police, Mr le Grange, had publicly attacked the church last week.

The conference declared full support for the Rev Austen Massey, secretary of the Christian Citizenship Department.

It told Mr le Grange: "Our highest obligation is obedience to God. The State cannot arrogate to itself the function for which the church universal was raised up, that is, to interpret what is obedience to God."

Debate on Church's Role

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MEMBERS of the Annual Methodist Conference have had a heated debate on whether their church has adequately reflected the feelings and aspirations of its black majority.

The Rev Jimmy Palos of the South Eastern Transvaal District told the conference: "There is a very big question mark over how accurate-

ly the church reflects and is committed to the desire for what a large section of the church sees as liberation."

But the Rev Arthur Attwell of Durban, while supporting a compromise resolution on the issue said: "I am sick and tired of the denigration of our church." He said it was a lie that the church did not reflect the feelings of its people.

The Conference President, the Rev Howard Kirby, said that in many respects the church articulated members' feelings and aspirations. But whether it did this often enough was debatable.

The conference also had a vigorous debate on how closely it should identify itself with school boycotts.

Mr S M P Msibi of Bloemfontein said the

church could not tolerate school boycotts.

But other members pointed out that a resolution before the conference identified the church only with the aim of boycotts to abolish apartheid.

A former Minister of Education in Qwa Qwa, Mr R J Ngake, said children were not boycotting schools: "They are boycotting the symbols of their oppression."

The conference said in its final resolution that while it did not identify with or support the methods adopted by boycotters, industrial unrest and boycotts had as their object the abolition of apartheid.

The conference declared that if it was to meet the challenge of the times "it must articulate adequately the needs of all its people."

Church takes stand on civil disobedience

By MARIKA SBOROS

WELKOM. — The Methodist Church of South Africa has resolved to support civil disobedience in certain cases.

The resolution at the church's annual conference in Welkom yesterday was part of a sustained attack on Government policies.

On the subject of civil disobedience, the resolution was carefully worded to say that support for individuals who resorted to civil disobedience would not be "unconditional". Support would be offered "wherever appropriate".

In another development yesterday, the church demanded that the Government immediately stop all forced removals and resettlements.

The Rev Jimmy Palos called the policy of forced removals "genocide" and said the dimensions of resettlement were "staggering".

He urged whites to go to resettlement areas and intervene in Government actions conducting the forced removals.

The conference was told 1 700 000 people had been resettled countrywide to date, and that indications were that a further 1-million people faced relocation in the near future.

"We must stop wholesale

removal of people to areas where they will die," Mr Palos said.

Another delegate, Mr A Slingers, called the policy of forced removals "the essence of racism".

The Rev A Massey, general secretary of the Christian Citizenship Department of the church, said he would communicate the church's call to halt the removals to the Minister concerned.

In other attacks on the Government, the church:

- Reaffirmed its rejection of the homeland policy as being designed to deprive South Africans of their citizenship in the land of their birth and having as its ultimate goal that there would be no black South Africans;

- Expressed abhorrence of the present system of education and its disastrous effects on children, as was evident during the recent school boycotts;

- Urged the Government to abolish the existing structure of discriminatory education;

- Called for an immediate implementation of a unitary educational system;

- Called on the Government to charge or release all those detained during the school boycotts;

- Noted the frequent failure of

the authorities to give adequate notice to the next-of-kin of detained people or to disclose the place of their detention, and requested the Minister of Police to ensure that adequate notice was given in all cases;

- Resolved to persist in calling for the release of Nelson Mandela and for the review of all cases of political prisoners;

- To remain a member of the World Council of Churches; and

- Resolved that any Methodist who, as a conscientious objector, did not wish to take any part in national service, should receive the same treatment as members of so-called "peace churches".

Dr Donald Cragg, who attended the meeting of the central committee of the WCC on behalf of the Methodist Church, said in a report that the WCC was "grossly misrepresented in this country" and that the church had much to gain by active association with it.

An abortive attempt was made by the church's Right-wing to stop membership of the WCC because of its grants to "liberation movements".

The conference rejected an attempt to pass a resolution that in any country the judiciary had a moral obligation to protect the individual from repressive legislation.

Church spells out how to disobey laws

STK
24/10/80
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By John Allen
Religion Reporter

WELKOM — A Methodist Church document has proposed that Christians could defy laws which segregate public facilities, restrict freedom of worship and ban the quoting of publications and individuals.

These suggestions form the background to yesterday's church decision to support "wherever appropriate" those who break laws violating "the justice of God."

The annual conference of the Methodist Church of Southern Africa pledged conditional support for civil disobedience after noting that "justification for each ... infringement needs to be prayerfully determined as it arises."

An internal church document circulated before yesterday's decision said white Christians should take the lead in

PW gives his views on news

Religion Reporter

The Prime Minister, Mr Botha, has told a church that the Government wants "proper Press responsibility."

In a letter replying to a Methodist Church call for the Government not to introduce more laws curbing Press freedom, Mr Botha said that "nobody in this country within his senses is preaching destruction of Press freedom."

"I must say it struck me that you are apparently unaware of the fact that should marxist forces succeed in destroying the present set-up in South Africa, there won't be much room left for you or your church. Is it not time that you get your priorities right?" said Mr Botha.

actions because they were privileged and faced less severe consequences than people of other races where they broke the law.

The document, drawn up by the church's Christian Citizenship Department, said:

"The Group Areas Act and Urban Areas Act restrict the freedom of Christians to fulfil the difficult injunction to give hospitality and to welcome the stranger in one's home."

"Positive acts of kindness and brotherhood involve non co-operation with these restrictions."

"Members should be encouraged to make friends with people of other races on a cultural level, inviting them to our homes and visiting them."

Dealing with restrictions on freedom of movement and residence, the document said ministers appointed to serve in "other racial areas" should live there with their congregation even if refused permission.

It suggested that church members should not apply for Government permits when they attended church services in areas set aside for other races.

"Members can protest against segregated facilities by buying or attempting to buy goods or tickets at the 'wrong' counters," the document continued.

"They could visit segregated beaches and parks with those of other races, on the understanding they run the risk of arrest if they do not move on the order of police."

"Numerous persons and books with an important contribution to make to our understanding of the Gospel have been banned."

"A positive act of non-co-operation would be to quote these persons and these publications."

The document also made a wide range of suggestions for lawful action to promote interracial contact.

● Page 5 — Unanimous backing for defined disobedience



Rev Ron Brauteseth . . . I try to look beyond the political issues. We must look to the ministry of the people involved in the conflict . . .

'Why we must help the terrorists'

SUN TRIB
26/10/80
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Rev Ron believes the church should minister to enemy as well as our boys

METHODIST minister the Rev Ron Brauteseth is firm in his belief that the people who planted the landmine that came close to killing his son should be ministered to by his church.

Five of his sons have done their national service, two of them border duty, and his sixth son, now in primary school, faces the draft.

"Anybody who understands the issue of reconciliation in the Gospel and the life of Jesus Christ would have to believe that the stand the Methodist Church took this week is the only one," said Mr Brauteseth, executive director of World Vision, Southern Africa.

At its conference in Welkom this week, the Methodist Church of Southern Africa resolved overwhelmingly to minister in effect to people fighting South African Government forces. It set up structures to make this possible.

"A reconciler is not a peace lover, he is a peacemaker. He is a man who must get involved and may get hurt," Mr Brauteseth told the Sunday Tribune this week.

Talking of his one son's narrow escape, he said he was pleased that medical attention was available to his son as he suffered severe concussion and that, if he needed it, spiritual help was also available. He would not want to deny that spiritual help to anyone.

"I try to look beyond the political issues. We must look to the ministry of the people involved in the conflict," Mr Brauteseth said.

They were wrong

He recalled that another of his sons had returned from the border and said: "The thing the army has taught me is to know my enemy." He had felt compelled to ask his son "and to love him?"

His belief in Christian reconciliation had survived his son's scrape with death.

"The people on the other side may have believed they were right — although I believe they were wrong. If my son had been killed I would have accepted it," he added.

He supported his sons in their decision to do their national service and, likewise, he would have supported any decision on their part to object conscientiously.

HOWARD BARRELL reports

Two African sayings summed up the sin and tragedy of war:

● The first was: "How can I kill a man I don't know? He could become my friend."

● The second was: "When elephants fight, the grass gets bruised."

"Our sons are the grass," Mr Brauteseth added.

The Methodist Church's decision, taken by about 90 delegates, has caused a storm of controversy.

"The Christian who is involved in reconciliation will always be in a dilemma."

Edge of conflict

"Every person I see, particularly a young person, I see as some mother's son and I can't get away from that," said Mr Brauteseth.

Together with another resolution supporting defiance of unjust apartheid laws at the Welkom conference, the decision could sharpen the edge of the conflict between Church and State in South Africa at a time when Government spokesmen are demanding all-embracing loyalty to Government policy directions in terms of "Total Strategy".

But the soft line taken by the Defence Force Chaplain General, Major General J. A. van Zyl, on church ministry to both sides was interpreted by some delegates at the Methodist conference as indicating that Government opposition to the idea is not as strong as might have been expected.

The Minister of Police, Louis le Grange, told the Sunday Tribune he did not want to comment on the two issues raised at the Methodist conference.

Both ministry to guerrillas and civil disobedience are now major issues in the Anglican, Presbyterian, Congregational and Catholic churches.

Joy as banned cleric weds

STATS
27/10/80

Own Correspondent

CAPE TOWN — A carload of presents, including a big colour TV set, was given to the banned Anglican priest, the Reverend David Russell, and the former Catholic nun, Dorothea Madden, at their colourful wedding party at Crossroads squatter camp yesterday.

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The celebrations were attended by more than 4 000 people, mostly Crossroads residents. The wedding ceremony, attended by about 800 people at the St Bernard's Catholic Church, Newlands, was conducted by Father Albert Ritberger, assisted by Bishop Patrick Matolengwe.

In terms of his five-year ban, Mr Russell is allowed

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to take part in public church services on Sundays. This was why they were married on a Sunday. The bride and groom were given a standing ovation as they entered the church.

At Crossroads, drum majorettes greeted the newlweds when they arrived for the party. Guests are three cows and 12 sheep.

PFP rejects sanction of civil disobedience

By AMEEN AKHALWAYA
Political Reporter

THE Progressive Federal Party, at its Transvaal congress in Johannesburg at the weekend, rejected the sanctioning of civil disobedience to "unjust and discriminatory" laws.

But the party, after a lengthy debate, also passed a motion rejecting all forms of violence.

The PFP's stand on civil disobedience was spelt out by Mr Peter Nixon, MPC and member of the provincial executive, when the party's public representatives were questioned by delegates.

A delegate, Mr Steyn Krige, said the Methodist Church last week passed "some very courageous" resolutions on civil disobedience in certain circumstances, and asked what the PFP's attitude was.

Mr Nixon replied: "As a party operating through the institutions — whether one agrees with them or not, whether one agrees with the way they are constituted, or whether one agrees with the Government's

laws of the day or not — one is part of that institution."

He added: "The church is a group of individuals and is not participating as a church in any parliamentary or provincial system."

He said groups of people or church groups were not political parties in that sense. "What they do is their own thing, and how their consciences react, how individuals of political parties react as individuals or as groups of individuals, is their own concern."

"I don't think one should try to get the party involved as such. The party's attitude has to be one of not sanctioning disobedience of the laws of this country," Mr Nixon said.

The MP for Yeoville, Mr Harry Schwarz, earlier proposed a motion rejecting violence. It was a reaction to what he said were attempts by the National Party, the New Republic Party and pro-Nationalist Press to create an image of the PFP as being outside the constitutional structure, that it advocated extremist policies,

and that it sided with those advocating or considering violence.

The congress subsequently overwhelmingly voted for an amendment proposed by Mrs Joyce Harris, of Houghton. The motion reads: "The PFP rejects all forms of violence, including violence perpetrated by the State in the enforcement of unjust laws."

"It reaffirms its commitment to peaceful and lawful processes in order to bring about those changes which are necessary to ensure the well-being of all sections of the South African community."

Mrs Harris outlined matters such as forced removals and resettlement as institutionalised violence.

Mr Schwarz was clearly stung by the image being created of the PFP as a party of "wreckers", but other delegates such as Mrs Helen Suzman said the party's sole guideline should be: "Is it just or unjust?"

© See Page 2

Methodists vow to battle on for change

By MARIKA SBOROS

THE Methodist Church of SA will continue the fight for a non-racial and just South Africa, despite Government attempts to make churches comply with racist ideology, vows the church's president-elect, Dr Simon Gqubule.

Dr Gqubule issued this message after the church's annual conference in Welkom last week.

The secretary-elect, the Rev Stanley Mogoba, echoed Dr Gqubule's sentiments, and said the church would "ignore" Government attacks.

At the conference, the church passed strong resolutions during a sustained attack on most aspects of Government race policies.

Dr Gqubule said the church would now attempt to put these resolutions into action.

Both he and Mr Mogoba felt the conference pointed to a more enlightened attitude among white ministers, particularly in response to resolutions affecting membership of the World Council of Churches, conscientious objection, civil disobedience, and a call for a political amnesty for all those who fled South Africa after the Soweto unrest in 1976.

Indications are that the church is no longer split on racial lines, but that tensions exist between radical and conservative church members of all races.

"I was very surprised that the resolution on the WCC was passed so easily," Dr Gqubule said. Last year, the subject was heatedly debated.

An abortive attempt was made at the conference by the church's Rightwing to stop membership of the WCC be-

cause of its grants to "liberation movements".

Dr Donald Cragg, who attended the central committee meeting of the WCC on behalf of the Methodist Church of SA, spoke eloquently for membership.

He said the WCC was "grossly misrepresented in this country, and we have much to gain from active association with it".

The WCC's Programme to Combat Racism was an issue immediately relevant to the church in South Africa, Dr Cragg told the conference in a report.

He said the WCC's central committee noted that racism had an "all-pervasive and diverse nature", and that churches — in their structures and practices — too often reflected the sins of the societies in which they were set.

The committee also noted that combating racism meant confronting the realities of the international economic order, the struggle of the superpowers for supremacy and the repressive apparatus employed in the interests of so-called "national security".

The WCC saw hope, despite the worldwide rise of racism, in:

- The progress of the oppressed towards their liberation — in all consultations oppressed people reported on the struggles . . . demonstrating a higher level of awareness, a greater organisational capability and a stronger sense of international solidarity;
- The increasing participation of churches and Christians in combating racism.

During the conference, the

church criticised the recent Appeal Court rulings on cases involving the Group Areas Act, after hearing emotional speeches from delegates about the grief and suffering of families separated by the Act.

On the subject of resettlement programmes, the church was strong in its condemnation.

The Rev Jimmy Palos said the forced removals of millions of people to areas which could not possibly accommodate them, and where they would be sure to starve, "comes close to genocide".

Mr Palos was instrumental in getting the church to call on the Government to halt the removals immediately.

When the issue of military chaplains for the "other side" in the border conflict came up, the view was stated that not only guerrillas killed and maimed innocent people, and that both sides deserved religious ministering.

The church resolved to accept responsibility for the funding of chaplains sent to the "other side".

It also called for a political amnesty for those who fled South Africa in the wake of the Soweto 1976 unrest, after hearing from delegates about children who had fled in fear and panic, and now suffered from despair and homesickness in neighbouring states.


It was pointed out that an amnesty for these people would be a magnanimous conciliatory gesture on the part of the Government.

In a carefully-worded resolution, the church resolved to support, "wherever appropriate", cases of people who broke "unjust laws" which they felt violated the law of God.

RD 27/1/80
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School boycott meetings gagged

PE ban

POS 7
2-7/10/80
(28) 

on Tutu

MEETINGS to be addressed by Bishop Desmond Tutu, general secretary of the South African Council of Churches were banned in Port Elizabeth at the weekend.

And in Soweto a major women's meeting at the Holy Cross Anglican Church in Orlando West resolved to step up protests against rent increases.

Bishop Tutu was due to address a mass meeting yesterday at the Centenary Hall in New Brighton. He was also to hold a series of report-backs with Port Elizabeth students

and parents who had requested the SACC to intervene on their behalf with the government over the months-old schools boycott.

The Port Elizabeth ban on meetings ends tomorrow morning.

Meanwhile in Soweto the rents furore once more hotted up. A well-attended meeting resolved to support a march by Meadowlands and Diepkloof residents on November 1 to Wraab offices where they would pay the old rents, and not increased ones.

Speakers called on residents throughout Soweto to join these marches as higher rents affected every black man.

Yesterday's Soweto meeting resolved to:

- ① Ask the two women representatives in the Soweto Council to resign from the council immediately.
- ② Call on the Anglican Bishop to "deal with" the Rev David Nkwe, the "Anglican minister who collaborates."

with the oppressive system by demanding his resignation, failing which they would organise a protest demonstration at his church.

③ Demand the resignation of the Rev David Nkwe as chairman of the committee responsible for the Orlando Home.

④ Urged people still getting notices from the council to take these to the Soweto Civic Association,

⑤ Urged people who had already paid increased rentals from August to add the increased payments to the original amount owing and

⑥ Urged clerks to stop making people pay new rents.

The meeting also endorsed a march next week by Chiawelo residents to homes of the two councillors in the area — Chiawelo, Mr H Hanyane and Mr Mathebula, — who will be ask-

Pupils win case

By NORMAN NGALE

NINE Tlokwe High School final matric students yesterday had the suspension imposed on them by their school set aside by the Pretoria Supreme Court.

Mr Justice P. G. van der Walt granted an order permitting the students all of Ikageng, Potchefstroom, to attend classes and all ordinary school activities including the writing of examinations.

The successful appeal for the court interdict was heard only two days before matriculants sit for their final examinations tomorrow.

The students are: Ezekiel Mafolo (former vice-chief prefect of the school), Japhta Luka, Maniel Masitenyane, McPherson Moeketsi, Mohlomi, Dudwetsang Petrus Modise, Michael Lebogang Nyokong and three youths.

The urgent application was brought against Tlokwe High School principal, the school committee and the circuit inspector of the Department of Education and Training for South Western Transvaal.

Mr Justice van der Walt declared the decision of school authorities to suspend and expel the pupils to be null and void.

According to affidavits heard in the court, the students were hauled in to the principal's office on July 27 where they were told by chairman of the school committee, a Mr Makam, that they were suspended.

On this date, the school was reopened after its closure earlier following class boycott. Mr Mafolo told the court in his affidavit that Mr Makam had said he got a directive from the regional director of the area to suspend them. Mr Noorbhai, for the appellants, argued that the school committee had no authority, according to Education and Training Department's regulation to suspend the pupils.

Ban on Tutu "annoying"

Post 29/10/80

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THE Secretary-General of the South African Council of Churches, Bishop Desmond Tutu, has described the banning of a meeting of parents and pupils in New Brighton as "annoying".

"It simply means that we are now sitting on the lid of a boiling cauldron," he said in an interview.

Mr A Z Lamani, Programme Organiser of the Port Elizabeth and Cape Parents Committee, said the banning had "simply served to kill all efforts to make pupils return to school next year".

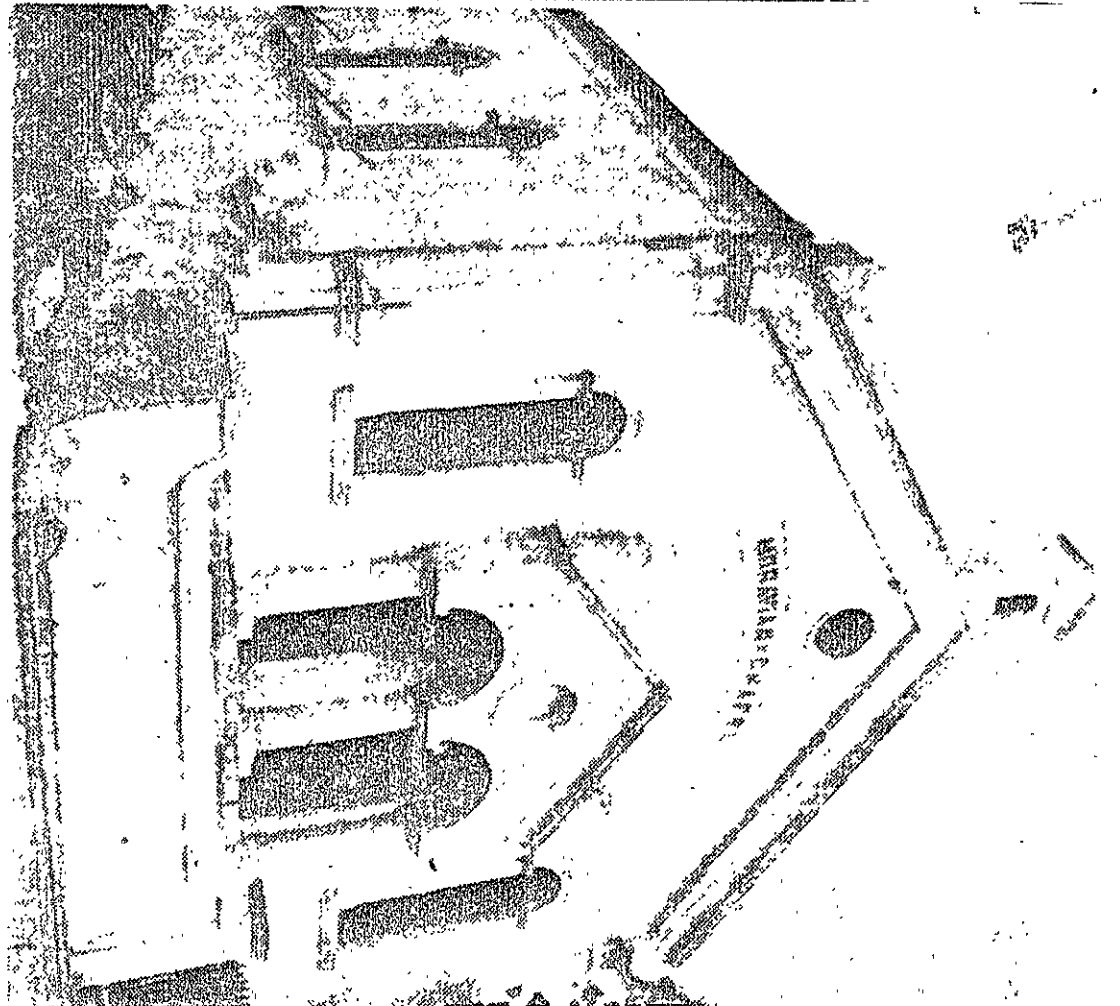
The Police Liaison Officer for the Eastern Cape, Col G van Rooyen confirmed today that the meeting was banned in the "light of the unrest situation in the townships on Saturday afternoon".

Buses and cars were stoned during feverish excitement in Port Elizabeth's black townships after Mike Weaver knocked out Gerrie Coetsee at Sun City.

Police in Kwazakhele fired tear-gas to disperse stone-throwing crowds. One man was arrested.

Bishop Tutu said: "I came here to give a report back to the parents and pupils after having been asked to intervene by a joint delegation from the Cape as a whole."

Group Areas kills historic Church of District Six



THE Moravian church of Cape Town's District Six, one of the last landmarks in this devastated hump of rubble, has received its final death warrant from the Department of Community Development.

The church and its grounds are to be expropriated next month and like its surroundings will be reduced to no more than a painful memory for all who have worshipped there over the past century.

The final church service was held last month — and 1 500 people from all over the peninsula came to pay their respects to the "mother church" of the Moravian community.

"The church was packed. It was a very emotional service. A lot of the congregation were crying — it was more like a funeral service," said the pastor, the Rev Esrel August.

The Moravian church was founded by the Moravian Mission Society of Germany in 1688 and at one time had a congregation of more than 1 000. But due to the Group Areas Act and the uprooting of District Six, they have been scattered all over the peninsula and the whole community has disintegrated.

Mr August recalls the days when District Six was still a vibrant community: "The spirit that existed was remarkable. Among the slums and the shacks there was a feeling of goodwill and fellowship.

"The children used to play in

RUBBLE WILL MARK END OF AN ERA

BY PETER FLEBOV

paavements, talking and laughing and groups of youngsters would stand on street corners singing and harmonising tunes of the 50s and 60s.

"There were also open-air films shown, but one of the best times of the year was Christmas. When all the Coons used to go to the houses and sing, moving through the streets in their troupes."

The Moravian church was also in the centre of gangland, where all the famous gangs used to operate. "The Fancy Boys and the Avalon Kids and the famous Globe Gang used to live in this area, but they were very friendly towards us. They just used to fight among themselves," said Mr August.

All this was a way of life to the inhabitants of District Six there — until the Group Areas Act in 1966 declared the area white. Then the effects of the new Act began to be felt

dozers moved in.

"There still remained a splinter among the people in the 70s, though the bitterness was beginning to set in," said Mr August. "It was in the late 70s that one could feel District Six was moving into its last phase. By then, 55 000 people had been moved out and only 10 000 remained. And now it's just a matter of time until the last of us is moved."

Many people who once lived in District Six are now living vast distances from their work and would prefer to live closer to Cape Town, even if it meant paying more rent.

"Living so far from their work means that the people spend a great deal of their time travelling, leaving little time for recreation and family life. The church has a big responsibility in trying to reconstruct family life in these new communities and recreate a spirit among the people."

Mr August says the Coloured people are disgruntled with the Group Areas Act as it has brought so much misery and discomfort and broken town community life.

"But we have come to terms with the situation and there is nothing one can do about it. We have to obey the laws of the land — even if they are cruel."

According to Mr August, everything possible has been done to save the Moravian church, but the grounds have been demarcated for the new technique. No grounds have been allo-

'Difference' over future of church

Chief Reporter

THE new Minister of Community Development, Mr S F Kotze, has disclosed in a letter to a professional man in Cape Town that there is a difference of opinion between his department and the Cape Technikon on whether the historic Moravian Church complex in Ashley Street, District Six, should be saved.

While his department has favoured retaining the church, he says, the Technikon "could not be persuaded as yet".

The director of the Cape Technikon, Dr T C Shippey, said yesterday that talks were in progress between the department and the technikon on this matter, which would be discussed by the technikon council again on November 25.

A final service was held last month in the 94-year-old church, once considered the "cathedral" of the Moravian community in Cape Town and now facing expropriation.

In July Mr A S A East, a former Cape Town city councillor, wrote to the then Minister of Community Development, Mr Marais Steyn.

"I enclose for your information a cutting from this morning's Cape Times which should prove of interest to you," he said. "Many people are totally unaware of the intended

demolitions of places of worship for the plans relating to the intended technikon, and I hope that on review, your department is able to make deviations from their plans in order to preserve these places of worship.

"I know both these churches well, and particularly the Moravian Church. Indeed, I believe that the father of the late Dr Eben Donges, our state president-elect who died before assuming office, was also a missionary, whether of the Rhenish Order or some other order associated with the Moravian church.

Mr Kotze, in his reply last month, said:

"It has always been the department's contention that the Moravian Church complex should be retained, and with this object in view the director of the technikon was requested on several occasions to include the two churches and the stone houses in the planning of the proposed project.

"Unfortunately, however, the director could not be persuaded as yet, but he has indicated that he would be prepared to submit requests of this nature to his board.

"Further high-level discussions with the technikon management involving senior officials of my department are therefore forthcoming."

Botanical evidence supports the first claim in the exploration of a Neolithic Revolution.

Archbishop Butelezi held at border post

Hour-long

wait as

police

search

his

briefcase

and read

private

letters

THE Archbishop of Bloemfontein, the Right Rev Peter Butelezi, was held for more than an hour by South African

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police at the Maseru bridge border post last month while on his way to Maseru.

Police searched his briefcase, read private letters and insisted he left some of his papers behind.

The Archbishop said yesterday that he was "very surprised and offended" when he was ordered into an office at the border post for questioning.

"All I had with me was my briefcase as I was only going to Maseru for the day. I was going to visit the Archbishop there and to collect some service books we needed in Bloemfontein," he said.

Archbishop Butelezi said he arrived at the border post around midday. Police called him in to an office and emptied his briefcase.

He said three groups of different ranking police officers scrutinised the church papers and private letters he was carrying. He was told to leave everything he did not need behind. "They said this was to avoid any similar inci-

dent on my return."

These papers were put in an envelope and sealed in his presence. They were returned to him on his way back.

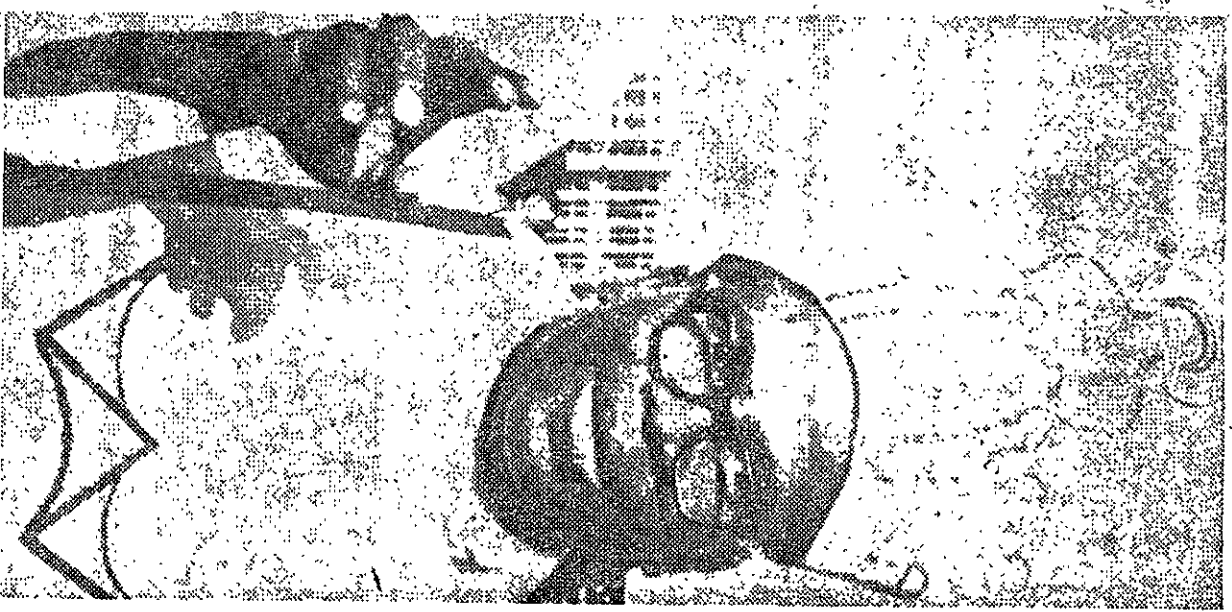
When he asked for an explanation on their behaviour, Archbishop Butelezi said he was told by a police officer that the police had the right to search anyone within a certain distance of the border.

"Police in Bloemfontein confirmed this. However, they apologised and said it was up to the police concerned to use their discretion," he said.

The Archbishop pointed out that he had been in possession of a South African passport for 29 years. All his documents were in order. He has travelled several times to Europe and the United States.

"Never before has anything like this happened to me," he said.

A spokesman for the Directorate of Public Relations of the South African Police referred all enquiries to Lieutenant Colonel Leon Mallett who could not be contacted for comment.



Archbishop Butelezi . . . "very surprised and offended".

STAR 18/11/80
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Police question black archbishop

Police at a South African border post recently detained a top member of the Catholic Church's hierarchy for questioning which lasted 90 minutes.

The Archbishop of Bloemfontein, the Most Rev Peter Butelezi, was held at Maseru Bridge as he entered Lesotho at the end of last month.

Archbishop Butelezi said today that after he protested at the treatment, Security Police in Bloemfontein visited him and apologised.

He said he was called into an office at the border post when he arrived there. Confidential church documents—including letters containing personal details of divorced Catholic couples — were scrutinised.

Archbishop Butelezi, who has held a passport for more than 20 years and who has often travelled overseas, said it was the first time he had experienced such detailed police investigations.

28 Churches
et al
condemn
'key law'

THE Provincial Council law granting officials the right to demand keys to enter the quarters of domestic workers was this week condemned by leaders of 26 Congregational churches representing 13 000 church-goers in the Western Cape at a meeting in Rondebosch.

The law was passed at the last session of the Cape Provincial Council but has not yet been gazetted.

The law requires householders and flat-dwellers to keep a register of servants and a key to the servants' quarters which may be demanded at any time between midnight and 8 am by police or municipal officials in the areas where the legislation applies.

A statement issued after the meeting read:

"The Peninsula regional council of the United Congregational Church of Southern Africa strongly deplores the recent legislation of the Provincial Council compelling home and flat-owners to have duplicate keys to the rooms of their domestic employees available on demand to policemen and other officials.

"It condemns this as an invasion of the ordinary human rights of privacy and as a measure that will exacerbate race relations in our society."

BROTHERS

(in Christ)

9.5/11/80 SUN 1218

AT WAR... 28

WHY THE METHODISTS MINISTER TO BOTH SIDES IN THE BLACK-WHITE BORDER CONFRONTATION

by Maureen Griffin

WHEN ministering to guerrilla forces fighting against South Africa, the Methodist Church is bringing God to the sons of black Methodists.

The Rev Stanley Mogoba, the first black in the church's history to be elected to the influential post of secretary-designate, told the Sunday Tribune this week that the debate on military chaplaincy had been as misunderstood by black Methodists as by white.

"The blacks were the strongest critics. They argued that by becoming involved in the border conflict the church was endorsing military action against blacks. Because let's face it: in this country the war is between black and white, and the whole question of communism is incidental.

Reality

"The stark reality of what is happening on South Africa's borders is that sons of Methodists are fighting each other. We are organising an army from one part of the community to fight against another part of the community.

"The whites believe we can't deprive their soldier sons of ministry. But the blacks also have children in need of this ministry, although they're on the so-called other side.

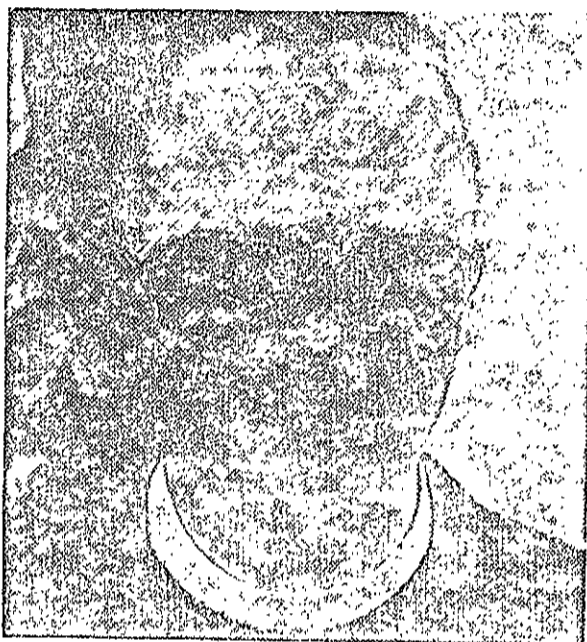
"As one of the most racially mixed churches in South Africa, the Methodist Church is awkwardly placed in any black/white conflict. It can't speak with one voice, and anybody expecting us to do so doesn't really understand the dynamics of the racial conflict in this country."

Detained

Mr Mogoba, 47, who was called to the ministry while in solitary confinement on Robben Island, began his working life as a teacher in Pretoria. Now he lectures in church history and African studies at the Federal Theological Seminary near Pietermaritzburg.

He is also chairman of the Black Methodist Consultation, a group of ministers committed to promoting the Methodist Church's emergence as an authentic African church and African cultures and religious beliefs.

A mild-mannered but forceful advocate of the ministry of reconciliation, he believes he was elected to the position of secretary-designate to make the Methodist Church an effective instrument of change in the crucial years ahead.



The Rev Stanley Mogoba... The church can reconcile blacks and whites only when it ministers relevantly to both.

"We want to become the sort of church that will help blacks and whites to relate as brothers and sisters. In these days of unrest, the church can effectively reconcile blacks and whites only when it ministers relevantly to both.

Hope

"For me this is the greatest task of all churches in South Africa. If the reconciliation we offer is rejected, as it might be, our Christian duty is to persist.

"If the Government is really interested in reconciliation, it must use the churches to achieve it. The Government must ask the churches to talk to the extremists on both sides.

"With my background I believe I am favourably placed to talk usefully to our people. I believe I am one of those who can speak to a great part of our estranged blacks.

"If all the churches in South Africa will witness, and witness boldly, there is hope for this country. I believe South Africa's greatest danger lies in a silent church."

Born in the village of Polwane in the Nebo district of Sekhukhuleni in the Northern Transvaal, Stanley Mogoba was educated at Kilnerton, a

Methodist high school in Pretoria.

He recalls: "It was one of the finest schools in black education. Unfortunately it was in the wrong group area. When I first went to school there we had miles and miles of veld around us, but the whites slowly developed towards us and we became a black spot.

I was teaching there when it was closed down. My parents had attended Kilnerton, and so had my brothers and sisters. Its closure was my first experience of Government ruthlessness."

He was teaching history at a school in Mamelodi near Pretoria when he first made contact with black student unrest.

Arrests

"National organisations like the ANC and the PAC were legal in those days, and a lot of literature was available. Consequently there was hardly anybody who was not politically minded.

"We could attend meetings addressed by people like Sobukwe, and although the police were also there, there was no real animosity in political life. We knew we had no political rights, but it was not illegal to think politically or to express our thoughts.

Then came the big blow-up of 1963, and Shar-

peville. There were mass arrests and mass interrogations, and I was arrested as just one of many.

"The police were looking for an authority figure, a leader. I believe I was arrested because, ironically, I'd advised a group of youngsters against setting fire to a Dutch Reformed Church."

Banned

"They'd come to me for advice. Some of them argued they should not burn the church because their leader, Sobukwe, was a Christian. I discouraged them from burning it, and was arrested shortly after and charged with furthering the aims of an unlawful organisation, namely the PAC.

"I spent eight months in prison awaiting trial, and three years on Robben Island."

He was banned for two years after his release, and endorsed out of Pretoria back to the village of Polwane, where he was forbidden to preach. (He'd completed the first part of his theology studies on Robben Island, and the second after his release.)

When his banning order was rescinded he was appointed to Roodepoort as a minister, but was kicked out by the local labour bureau after five weeks when his background became known. The same thing happened at Middeburg, his next post.

Converted

"They just couldn't believe I was genuinely converted. They thought I was just a politician trying to preach political propaganda against the Government.

"Eventually I went to theology college for three years, and in 1973 was appointed to the staff of the Federal Theological Seminary."

Now he will leave the seminary to head the Methodist Church's secretariat at the administration office in Durban. He will be responsible for safekeeping all the church's documents, for the church's correspondence and finances.

He will also be called upon to represent the church when he takes over from the present secretary in 1982, and will fill the post of secretary for at least three years.

Anglican Church's stand on apartheid

S 711A
25/11/80
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By John Allen, Religion Reporter

MODDERPOORT — The leaders of the Anglican Church in Southern Africa have declared their "total opposition" to apartheid in the Church and in society.

This will be a major Church priority for the next three years.

Sixty representatives of the Anglican Church, both clergy and lay members, took this stand at the annual meeting of the Provincial Standing Committee of the Church of the Province of Southern Africa — the top deliberative and executive body of the Anglican Church between its triennial provincial synods.

A declaration of solidarity with "both the oppressed and the poor" in Southern Africa was also taken.

The Anglican moves follow a commitment by Catholic Church leaders two months ago to work for the "total liberation" of all Southern Africa's peoples.

At a historic meeting near Pretoria top Catholic representatives also said their Church needed to identify itself with the poor, the oppressed and the suffering.

RESOLUTIONS

The Anglican meeting emphasised in resolutions that it believed spiritual renewal and spreading the gospel were central to the role of the Church in the present South African situation.

The standing committee stated this belief after Archbishop Bill Burnett of Cape Town, head of the Church, said unless these issues were treated as a top priority, the

Light 'n
STEAM



Moravian church may be saved



26/11/80 ARGUS

28

THE destruction of the Moravian Hill Church complex in District Six may not take place after all.

The council of the Cape Technikon decided at a meeting yesterday to investigate the feasibility of preserving the complex which is situated on the site intended for its new campus.

It was decided to instruct the architects to postpone work on the conceptual design of the new campus until a sub-committee consisting of Cape Technikon council members could investigate the feasibility of retaining the complex and report to a special meeting of the council on December 11.

CONTRAST

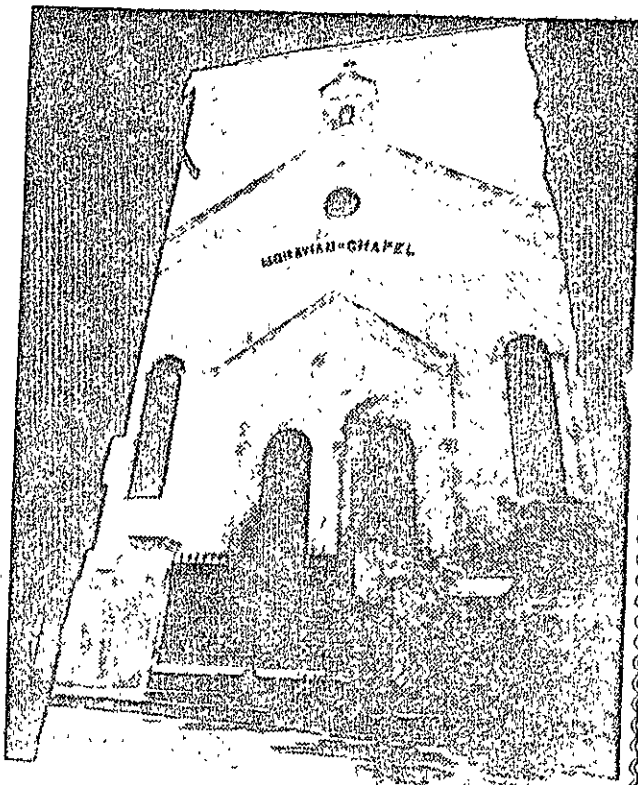
The new move to investigate preserving the complex is in sharp contrast to previous attitudes expressed by the Technikon.

Earlier this year a former city councillor, Mr A S A East, wrote to the Minister of Community Development to ask whether it would not be possible to preserve places of worship like the Moravian Hill complex.

The reply was to the effect that the department did not wish to demolish the Moravian Hill complex, but approaches to the Technikon authorities had not been successful.

ST MARKS

Meanwhile the fate of the almost 100-year-old St Mark's Anglican Church, 'Klipkerkie,' which also stands on the site of the proposed Technikon campus is still undecided. The



THE historic Moravian Hill Church in Upper Ashley Street, District Six.

matter was not discussed at the Technikon meeting yesterday.

The rector of St Marks, the Rev Stanley Grey, said yesterday that no reply had been received from the Department of Community Development since the department was informed some months ago that the church was not prepared to sell.

'We are just waiting. We have not heard a word from anybody since we told the department that we are not prepared to sell,' he said.

Mr Grey said that the church was still well attended on Sunday even though the congregation had been moved from District Six.

The rector of the Moravian Hill Church in Upper Ashley Street, the Rev Karl August, said yesterday that the church had no choice but to accept expropriation since there was no congregation left in District Six to support it.

The final service was held in the church last month.



Mr P W Botha and Bishop Desmond Tutu... this year the Prime Minister outmanouved the SACC.

THE 1980 round of the ongoing, bitter State-church battle appears to have been won by the Government, and particularly the Prime Minister, Mr P W Botha, who cleverly outmanoeuvred the South African Council of Churches (SACC), which represents about 15-million of South African Christians.

After a year of acute agonising and fierce battling with the authorities, notably the Minister of Police, Mr Louis le Grange, this church body and its member churches — a thorn in the flesh of successive Nationalist governments — are experiencing a severe credibility crisis.

And, according to black theologians, South Africa's multiracial churches — as opposed to the country's black independent churches and the Dutch Reformed family of churches — have failed this year to meet the challenge posed by the black majorities in the churches: to actively and visibly identify with the struggle for liberation.

To outsiders and conservative white churchgoers, this view of church developments in 1980, as expressed last week by a number of black and white progressive church leaders, will without doubt come as a shock.

1980: crisis year for the mixed churches

R.D.M.
23/12/80
(28)

1980 was a turbulent year for the mixed churches. Not only did they fight fierce battles with the Government — which

Church founded in opposition to the Nazi regime — has been given new impetus in South Africa this year, with radical churchmen issuing an ultimatum to the multiracial churches that if they do not radically change their church structures and “get out of their pietistic ghetto”, blacks will go it alone; ● The structure of the SACC conference was drastically altered, with delegates breaking up into workshops to work out practical programmes of action in order to move away from the traditional “paper conferences”;

● A beginning was made to “not only speak prophetically but also act prophetically” — 53 clerics marched through central Johannesburg in open defiance of the Riotous Assemblies Act; three of them went to jail rather than pay the fine imposed; churchmen broke their banning orders, and several have started to implement the respective church bodies' civil disobedience proposals; ● Church leaders are openly expressing their support for the jailed leader of the banned ANC, Nelson Mandela, calling for his immediate release, saying he will become South Africa's future Prime Minister, and openly debating the Freedom Charter, asking for its adoption “in toto” by the SACC. and

and politics”, whereas the Government was, in fact, doing just that all the time;

● The struggle between the “pietists and activists” was lost by the latter, with the former constantly believing that by talking to the “rulers their hearts could be won” and being too “naive” to understand the Government's new sophisticated tactics. Members of the Methodist Church's Black Consultation said the “pietists” were, for instance, not prepared for the clever manoeuvres by the Prime Minister who, through preconditions, stalling tactics and the twisting of Christian arguments, cornered and intimidated church leaders which led to the church losing a considerable amount of its credibility;

● The multiracial churches had not learnt the lesson of Zimbabwe and were repeating the failures of the Rhodesian churches during the Patriotic Front's struggle against the Smith regime. Mr Tom Manthata, member of the Soweto Committee of 10 and SACC staff member, warned of a repetition of events in former Rhodesia where especially the Methodist and Anglican churches were suddenly vying for the support of ZANU and ZAPU, while earlier slating them as being “mere terror-

1980 was characterised by continuous headline-making resolutions, statements and actions by the SACC and its member churches, particularly the Methodists, Anglicans, Presbyterians and Congregationalists, which had the Government as well as conservative, and even liberal, whites up in arms.

The year did, in fact, start with the SACC embarking on such a defiant path against the State that church observers feared it could lead to the closing down of the body. Time and again the Government singled out the SACC and church leaders as part of "the enemy's total onslaught against SA".

Church leaders, notably Bishop Desmond Tutu, the SACC's general secretary, and Doxynee Sam Buti, the body's president, launched a relentless attack on Mr Botha, Mr Le Grange and their policies, and warned of inevitable bloodshed if no radical political and economic changes were introduced.

They supported such "unpopular and unconventional" measures as the economic and political ostracism of South Africa to force the Government to either bring about radical change or, preferably, to sit down with the "genuine leaders" to work out a new dispensation for the country.

Bishop Tutu warned the Government they were "no gods, not even tin gods, and would soon be erased from the country's history, as was the case with Ian Smith in Rhodesia".

And Ds Buti warned Mr Le Grange his "high-handed" handling of boycotts and strikes would lead to more and more young people leaving the country "to take up arms".

Throughout the year, church synod after church synod committed themselves to the defiance of "unjust laws" and passed controversial resolutions on conscientious objection, violence and non-violence, as well as the World Council of Churches (WCC) and its support for Swapo and the banned African National Congress (ANC).

Still, at the end of the year, clerics warned that the church had suffered defeat, failed to resolve its internal contradictions, lost even more of its credibility — particularly in the black community — and feared that 1981 would bring about a split along racial-political lines within the churches.

They stressed that 1980 was the year when the State — "the Government-Military-Big Money Alliance" — formulated its policy of "total strategy", which most churches were ill-equipped to respond to, and warned that 1981 would see the implementation of this policy, with attempts by the State to either co-opt or divide the multiracial churches.

Summarising the outcome of this year's State-Church conflict, a black theologian said with considerable bitterness:

"At the beginning of the year, an historic proposal by church leaders to march in protest from Hammanskraal to Pretoria's Church Square and

came under an increasing challenge from radical clerics, who warned that the churches were fast losing their credibility.

ARNOLD GEYER reports.

then to nail copies of the Freedom Charter to church doors was defeated.

"This would have been an important first step by the church to identify itself with the aspirations and struggle of the country's majority — for a non-racial and egalitarian society.

"Then, a few months later, the church leaders did go to Pretoria. This time not in protest, but to sit around a table with a Government delegation and to get manoeuvred into a corner. 1980 was a failure and a defeat."

Although perhaps too simplistic and pessimistic a view of this year's events, this churchman's words do highlight the frustrations and disillusionment of progressive and radical clerics, whose hopes of "getting the church out of the cathedrals and on to the streets and the factory floor" were dashed.

To understand the difficult task of South Africa's multiracial churches, their internal and external struggles, their failures and successes, one has to look at the inherent contradictions and dilemmas facing them.

CHALLENGES

Two experts on South African church history, Dr John W de Gruchy, author of "The Church Struggle in South Africa", and Mr Ernie Begehr, author of "Perceptions of Apartheid — the Churches and Political Change in South Africa", described the main challenges facing the multiracial churches today as:

- The immediate eradication of all forms of racism, elitism, paternalism and exploitation within their own church structures;

- The continuation of their dual function: on the one hand, to urge acceptance of internationally-recognised concepts of justice, and on the other, to represent the aspirations of blacks;

- The accommodation of white liberals — who tend merely to attack racist practices — and blacks — who are urging an entirely "new economic and political order in South Africa";

- The avoidance of a racial-political split, as polarisation increases in the country;

- Pressuring the Government, through negotiations, but, at the same time, avoiding estranging even more young blacks in the church;

- The coming to terms with pressures from international church bodies for active involvement in the black liberation struggle, and the working out of a clear stand on violence and non-violence, conscientious objection, civil disobedience, and attitudes to liberation movements.

In addition, they said, there was an "ecclesiastical colonialism" operative within the churches and the multiracial character of the churches was to a large extent a "myth" — "multiracial where it no longer matters and totally segregated where it matters most — where the people are".

These contradictions are heightened — as they notably were this year — when, on the one hand, black resistance in the country increases, and when the State, on the other hand, responds to this growing threat against it.

The successive bannings of black political organisations in the 60s and 70s as well as of the Christian Institute in 1977 placed an extra burden on the SACC to become a mouthpiece for black aspirations.

Black churchgoers forced their churches to take a stand during the protracted schools boycotts, persistent labour disputes, and insurgency such as the Silverton siege and the Sasol sabotage.

For this, as well as for the defiance by clerics of "unjust" laws, churches had to meet with the wrath of the State, including warnings that "action will be taken against churches", passport withdrawals, harassment by Security Police, bannings and jail sentences.

Harsh State reaction to churches and their members who reject Government policies as "unmitigated evil" is nothing new and has, in fact, been a feature of the strained relations between the church and the authorities for decades.

NEW TRENDS

This year, however, has seen the emergence of new trends in the SACC and its member churches which are hailed by progressive black and white churchmen, resisted by conservative white church members, and dreaded by the Government. They include:

- The polarisation within the churches is no longer simply between black and white but between those black and white clerics who want radical change and those — black and white — members who support the status quo or, at the most, a slight tampering with the present system;

- In church analyses, although belatedly according to the radicals, there has been a shift of emphasis as to the cause of racism and a consequent move to in-depth economic studies of the South African society. Economic advisers and experts are being called in to explain the politics of labour, influx control and the distribution of wealth and land;

- The concept of a "confessing militant church" — reminiscent of the German Confessing

Church, however, which today enjoys the respect of the Mugabe government, never officially resisted the active participation by nuns and priests in the "Zimbabwean liberation struggle";

- The church delegation which met the Prime Minister in August should merely have handed over a strongly-worded protest memorandum to the Government and Defence Force delegation, spelling out the extent of the crisis in South Africa and the grievances of the black community, and should not have allowed itself to be further "humiliated and cornered". The invitation by the Government to church leaders to visit the operational area before a possible second round of talks, has led to "great embarrassment and loss of credibility for the church".

- It seems as if we churchmen have not yet realised that the new Botha Government is using sophisticated tactics — instead of banning someone, which gives someone credibility, it invites someone to Pretoria and thereby knocks his standing in the community," one of the black delegates at the Pretoria meeting with the Prime Minister said.

He said 1980 had taught committed clergymen that "the liberation will take place outside the church, and even in spite of the institutionalised church".

Against the background of the explosive radical/conservative polarisation within the churches and the mounting State-church tension in 1980, what do theologians predict for the coming years?

FAILURES

They stressed the following main failures of the church in 1980:

- The multiracial churches still failed to work out their own rationale — due to a lack of in-depth economic and political analyses — according to which they could act, and, instead, mostly first waited the State to do something before responding themselves. The Rev Francois Bill, SACC division director and moderator of the Tsonga Presbyterian Church, said this put them in a defensive position and caused many, especially whites, to go through 1980 with a sense of expectancy that the Government's promised changes would in fact turn out to be a new constructive deal;

- The church basically remained a "paper church", churning out hard-hitting resolutions, but still did not "put their bodies where their mouths are", by actively supporting the black community's efforts to "resist the oppressive system", according to the Rev Gerrie Lubbe, scribe of the Reformed (Indian) Church in Africa and SACC executive member;

- The church's "theology of apartheid" had in no ways been abolished — it was still unable to grasp that the church was part and parcel of the society around it, said the Rev Roelf Meyer, former editor of the banned Christian Institute's publication, Pro Veritate, and at present editor of Afrika. He said particularly whites in the church were intimidated by the State's argument that "the church should not mix religion

as a guide;

- Most of the multiracial churches have now endorsed the minimum demands made by the still legally-operating black political groups and have called for an undivided South Africa with equal political, social and economic rights and a national convention with banned, jailed and exiled political leaders attending;

- A few black clerics have been appointed to top positions in their respective church hierarchies, the most important example being the election of the Rev Stanley Mogoba as the first black in the history of the Methodist Church to the influential post of secretary-designate.

In view of these trends, conservative whites may ask: "what more do the radicals want?" and "what is this so-called failure and defeat of the churches in 1980?"

Despite the above-mentioned "positive flashes" — usually that which prompts the Government and the pro-Government Press to lash out against the SACC and outspoken churchmen — progressive and radical theologians and church leaders last week, told the Rand Daily Mail the negative aspects of South African church politics far outweighed the positive moments.

THE FUTURE

The implementation of the "total strategy" will co-opt even more whites as well as sections of the growing black middle class and then plunge the supporters of the status quo in the church into unprecedented confrontation with those trying to identify with the "liberation struggle".

The inevitable increase of black resistance in the country will challenge the churches to go beyond verbal support of boycotts and strikes and force a debate on such issues as "sabotage and armed resistance".

The sharpening of contradictions within the churches could lead to a racial/political split and the formation of a "confessing militant church".

The impact of current international ecumenical trends and programmes, particularly the WCC "Church of the Poor and the Oppressed" and the "Programme to Combat Exploitation" themes, will pose a much greater threat to conservative church hierarchies and the State in South Africa than did the controversial Programme to Combat Racism.

And, unless the churches fully come to understand the economics underlying black grievances, more and more workers and students will simply quit their churches.

Bishops call to bring change in Southern Africa

Argus

28

16/2/80

BISHOPS of the Church of the Province of Southern Africa yesterday affirmed their 'abhorrence' of apartheid and called on all Church members to be ready to participate in bringing about 'necessary' change in Southern Africa.

Their appeal was contained in a pastoral letter read on Christmas Day from pulpits of the Church throughout Southern Africa.

After affirming 'central truths' of the Church's faith, the bishops proposed ways in which they saw 'God to be calling his Church in the present situation in Southern Africa.'

In Romans 12:2 'God calls us not to be conformed to the pattern of this world, but to be transformed by the renewal of our minds.

'It is this which sets us

against the unjust structures of the world and makes apartheid, in particular, intolerable to us.

'We are left no choice but to affirm our abhorrence of apartheid in all its forms (such as racially separate education, the uprooting and resettlement of people for ideological reasons, the Mixed Marriages Act, racially separate residential areas, and so on). It is essential that the present legislation in South Africa be changed where apartheid is enshrined within it.

PLAY PART

'Where there is injustice in other nations in South Africa, this too needs to be changed,' the letter says.

The letter continues: 'We must all be ready to play our part in bringing about necessary change. In particular, we must be

actively concerned about those who are dispossessed or deprived, remembering as we do at this time that when Jesus was born, there was no room for Him in the inn.'

The letter says racial discrimination has no rightful place in church or society. 'Such discrimination is the fruit of our fallen state and is not in accordance with God's will.'

SMALL GROUPS

The bishops call for the establishment of small, interracial groups of Christians to meet for 'prayer, study and active response to the life-situations in which they find themselves.'

In conclusion they suggest that the letter should be the focus for study, both by individuals and in groups, with a view to action being taken in response.

Anglican bishops denounce apartheid

Own Correspondent

DURBAN — Anglican priests throughout the country told Christmas congregations it was essential that the present legislation in South Africa be changed wherever apartheid was applied.

They were reading from a pastoral letter from bishops of the Church of The Province of Southern Africa to be read from the pulpit at all services on Christmas Eve and Christmas Day, either in place of, or in addition to, the sermon.

"We are left no choice but to affirm our abhorrence of apartheid in all its forms," it said.

Special reference was made to racially separate education, the uprooting and resettlement of people for ideological reasons, the Mixed Marriages Act and racially separate residential areas.

All church members were called on to be ready to participate in bringing about "necessary" change in southern Africa.

"In Romans 12:2 God calls us not to be conformed to the pattern of this world, but to be transformed by the renewal of our minds."

It is this which sets us against the unjust structures of the world and makes apartheid, in particular, intolerable to us."

The bishops called for the establishment of small, interracial groups of Christians to meet for prayer, study and active response to the life situations in which they found themselves.

The final page of the letter contained a list of 13 questions for further study, the last three of which asked:

● Do you find apartheid intolerable to you as a Christian? If not, why not?

● What do you think you can or should do to lessen apartheid in our society?

● Is there some other injustice which should be receiving your attention?

Anglican message rejects apartheid

RDM
27/2/80
28

By DON MARSHALL
Pretoria Bureau Chief

A LETTER in which Anglicans are asked to seriously question their attitude towards apartheid was read or distributed at all Christmas services of the Church of the Province throughout the country this week.

The Pastoral letter, signed by the 23 Bishops of the province, was distributed to all Anglicans to "affirm some central truths of our faith".

It also offered guidelines of action the Church of the Province should take in the present situation in Southern Africa.

According to Bishop Thomas Stange, Suffragen Bishop of

Johannesburg, the letter was intended as a "carefully worded statement of faith and not as a political harangue".

The Church's abhorrence of apartheid runs almost as a central theme to the letter.

In five affirmations which form the first part of the letter, the Bishops said that racial discrimination has no rightful place in the Church or society.

"Such discrimination is the fruit of our own fallen state and is not in accordance with God's will. The liberty of the children of God sets them free from this sin."

The letter then calls on the Government to alter legislation where apartheid is enshrined.

"God calls on us not to be conformed to the pattern of this world, but to be transformed by the renewal of our minds.

"It is this which sets us against the unjust structures of the world and makes apartheid, in particular, intolerable to us.

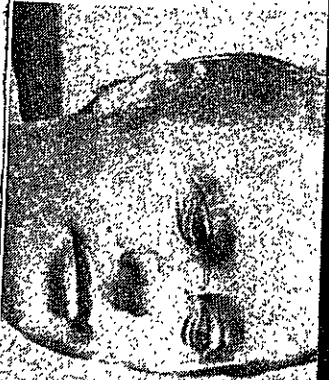
"We are left no choice but to affirm our abhorrence of apartheid in all its forms (such a racially separate education, uprooting and re-settlement of people for ideological reasons, the Mixed Marriages Act and racially separate areas).

"It is essential that the present legislation in South Africa be changed where apartheid is enshrined within it."

CHURCH & STATE

29 April 1980 — 23 August 1980

Mr John Rees, now director of the SAIRR.



LEADING Methodist Church layman, Mr John Rees, yesterday sued a conservative minister of his church, the Rev Fred Shaw, for R25 000 for alleged defamation.

Mr Rees, former general secretary of the SA Council of Churches

and now director of the SA Institute of Race Relations, brought the action before Mr Justice van der Walt in the Supreme Court, Pretoria.

The action follows an article by Mr Shaw alleging that the World Council of Churches had stated that Mr Rees greatly influenced them, against their own judgment in the justification of violence as the only solution of South Africa's problems.

The article was published in the December 1978 issue of Encounter, the journal of the Christian League of Southern Africa.

Mr Shaw is chairman of the league.

EX-SACC man sues reverend on 'violence'

In papers before the court, Mr Rees said Mr Shaw's article meant and was understood to mean, that he (Mr Rees) had advocated violence, persuaded the WCC to support violence as the only solution to the problems of South Africa, enlisted the aid of a foreign organisation to support violence and was guilty of deception and hypocrisy.

Mr Rees contended that the article was published with the intention of damaging his good name and reputation.

Denying Mr Rees' allegations, Mr Shaw said in papers before court that Mr Rees' predictions that only violence would change the situation in South Africa influenced the WCC in its decision.

Mr Shaw denied stating that Mr Rees advocated violence.

Mr Rees has brought the action against Mr Shaw and Encounter Press and Publishing Co (Pty) Ltd.

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Churches come out in support of boycott

By ARNOLD GEYER

MAJOR South African churches — as well as individual congregations in Indian and coloured communities — yesterday came out in full support of the continuing schools boycott.

They strongly criticised Government and police reaction to the boycott and called for the release of all those detained during the "unrest".

The Methodist Church called for a national convention and the Indian Reformed Church in Africa urged their congregations not to participate in Government-created bodies.

The Indian Reformed Church in Africa yesterday said solidarity with the pupils and their parents was imperative because:

○ The boycott was a "protest against the evils in the South African society";

○ The events of the past few days stressed the "ineffectiveness of all prescribed forms of representation which make real communication virtually non-existent";

○ The protest movement went far beyond education grievances — it was the culmination of "deep-seated bitterness and frustration built up over the years", and because

○ This line of protest "epitomised a positive and prophetic sound" and heralded a new South Africa marked by the

absence of the "counter-productive system of apartheid".

In a statement, signed by the moderator of the Indian Reformed Church in Africa, the Rev G Lubbe, and more than 50 church members in Lenasia, "non-violent non-co-operation" was called for.

This included peaceful demonstrations, the boycotting of Local Consultative Committees and South African Indian Council (SAIC) elections, as well as the refusal to sit on Government-created bodies.

The Rev Lubbe yesterday said his church's affiliation to the white Nederduitse Gereformeerde Kerk (NGK) had always been seen as an opportunity to bring to the constant attention of white church members "the basic injustices of the present system".

In a strongly worded "urgent" statement issued yesterday, the Methodist Church of Southern Africa:

○ Condemned the Government reaction to the boycotts — "both in terms of detentions and hardline statements by their spokesmen";

○ Accused the authorities of "aggravating" the situation by actions "unbecoming a Government professing to uphold Christian standards";

○ Rejected Government claims that "agitators" were behind the boycotts;

○ Called for the release of all

those detained during the boycotts; and

○ Urged the Government to convene a national convention representative of all the people in the country.

The Rev Abel Hendricks, chairman of the Cape District and former president of the Methodist Church of Southern Africa, said the current unrest was simply a manifestation of the "intense frustration" felt by countless South Africans at the "inequitable" education system.

"The crisis in coloured education is merely symptomatic of a greater disease — the system of apartheid per se.

"While the Government may think that it is only concerned here with young people, it should appreciate that their voice is authentic and that many of their parents have identified with it," he said.

In a Press statement, Dr Allan Boesak, chairman of the Broederkring — the body embracing the three black Dutch Reformed churches — and several other ministers of the NGK Sendingkerk expressed support for the schools boycott and condemned the action of the Government and the police.

"We cannot place any trust in a Government which has for more than three decades done nothing for us and which rather lets the police cope with a crisis," it said.

Teachers 'down tools' from today

ABOUT 1 000 teachers, representing about 150 schools throughout the Western Cape, decided last night in Athlone to 'down tools' from today in support of the boycotting pupils.

The teachers' strike will involve thousands of primary schoolchildren in the present unrest at coloured schools.

The meeting, which lasted about four hours and was attended by delegates from Paarl and other outlying areas, was switched to the Athlone Civic Centre at the last moment after the Administration of Coloured Affairs stopped it from being held at Hewart Training College in Crawford.

UNANIMOUS

The meeting unanimously adopted motions that teachers at all educational institutions must 'down tools' until such time that the pupils and the teachers decide to end the boycott of classes.

The motion continued: 'That an action committee be formed to meet the committee of 61 (the pupils' representative body).

'Down tools shall imply the following: That teachers remain in classrooms or at schools and involve themselves with non-administrative and non-curriculum activities.

SPORT TOO

'By non-curriculum activities we shall include all officially organised sports and other extra-mural ac-

(Continued on Page 3, col 4)

Teachers

(Continued from Page 1)

activities,' the resolution stated.

The interim committee, which will be elected today, will also work out a programme for schools for next week which might include fasting and prayer.

Teachers told the meeting that a demand for parity in teachers' salaries and an equal expenditure per capita must be made.

A delegate representing Roman Catholic schools said the Roman Catholics Bishops' Conference had expressed full support for the strike and the boycott action of the pupils.

The Paarl delegates told the meeting that 471 out of 587 teachers representing 33 Paarl schools voted on Wednesday night not to continue with lessons and provide alternatives to classroom work.

They said it was suggested in Paarl that teachers and parents start an economic and public transport boycott.

The teachers also unanimously adopted a motion which said they wished to place on record that they completely identified with those who were striving towards a single non-discriminatory and nonracial educational system 'in the land of our birth.'

The motion continued: 'That we sincerely believe that the division of any educational system along ethnic lines is totally unjust and indefensible.

'That we also believe that such a system is con-

trary to and a violation of the most basic tenets of education.

'We dedicate ourselves to the achievement of a single, non-discriminatory, non-racial society within which no racially stratified educational system can function.

'As teachers concerned with the whole education of the child, we will continue to work and strive for these views which we hold sacred and will not cease such efforts until we have achieved a non-racial educational system within a non-racial society,' the motion stated.

Mr Franklin Sonn, president of the Cape Professional Teachers' Association (CPTA), said he was saddened by the attacks made on his organisation.

'It is a pity that at times like this people start attacking one another when there are greater issues at stake.'

The Minister of Community Development, Mr Marais Steyn, said in Cape Town today that he had no comment on the teachers' decision.

Oppose total strategy — Bishop Tutu

By John Allen, Religion Reporter

HANNANSKRAAL—Bishop Desmond Tutu, general secretary of the South African Council of Churches, today called on Christians to oppose the Government's "total strategy."

In his annual review to the National Conference of the SAOC, Bishop Tutu said last year the conference had undertaken to "obey God rather than man."

But it gave no guidance as to how this should be done and this was irresponsible.

"We must get down to the nut and bolts of what that means. The survival of South Africa is at stake," he said.

"The church (that is, we Christians) must face up to the possibility that it may die in the struggle."

In a wide-ranging review of events of the past year, Bishop Tutu:

● Predicted that jailed African National Congress leader Nelson Mandela would "almost certainly" be South Africa's Prime Minister in five to 10 years

● Attacked the Government for reformulating its

policy in such a way as to ask blacks "to assist in their own oppression and exploitation."

● Said the Government had invoked nearly all the sanctions it could in response to the coloured schools boycott but had only polarised South Africa further.

● Condemned Soviet interference in Afghanistan and criticised Mozambique for restricting church freedom.

"LYING"

Bishop Tutu also hit out strongly at the authorities over recent allegations in a court case which implied that he was corrupt.

"The authorities are lying and they know they are lying," he said.

Bishop Tutu said recent developments indicated that under international pressure the Government was changing its tactics and moving away from racial discrimination.

"South Africa is being asked to believe that she is facing a total onslaught from outside — communist from the East and liberal inspired from the West.

"The way to counteract this is by the total strategy

which is outlined in the Prime Minister's 'twelve points'. Today we know that this twelve point total strategy is really a slightly disguised apartheid . . .

DARKNESS

"We are really being asked to protect exploitable capitalism. The Government is prepared to give substantial privileges and concessions to certain blacks in the urban areas, who are being co-opted to form a buffer between the white capitalist haves and the black have-nots.

"Those who do not qualify to remain in the core community will be condemned to the outer darkness . . . blacks who don't qualify must go and starve and die in the resettlement camps. Quite callously huge concentrations of human beings are being moved from pillar to post just to satisfy an ideological blueprint.

SUBVERTED

"The church must do more than just talk. We can't sit around and see the death of District 6 and just shrug our shoulders and pass a pious resolution.

"We can't sit around and have people detained without trial in the name of a non-existent justice and for an apparent law and order which were long ago subverted by the erosion of the rule of law."

Bishop Tutu said white South Africans' only role was to decide whether a black Prime Minister would be installed peacefully or "after more than 20 000 deaths and destruction."

"We must oppose the total strategy with all the fibre of our being, for the sake of South Africa. We listen to those who are skilled to analyse our situation and then work out how we do this costly thing. We can never have an Easter without a Good Friday."

APARTHEID

The bishop said the current school boycott was "really against the total apartheid system."

He said the Government's response had been distressing. "It is as if 1976 had never happened . . . as if the Cillie Com-

mission has not yet reported."

"The police, who must be commended for initially maintaining a low profile, have blotted their already untidy copybook by their actions of baton-charging peaceful demonstrations and using tear-gas. The trouble is they are dealing with black children whose parents have no political power.

"They would not do that with white children. We must warn them very seriously: 'You are playing with fire. You are building up a legacy of bitterness and hatred. . . . You are helping to poison docile parents and children and you can forget about co-opting coloureds into your side of the struggle'."

Bishop Tutu said he saluted editors who refused to be brow beaten by Government threats.

He suggested that the conference should consider sending a message to United Nations Secretary-General Dr Kurt Waldheim, expressing its abhorrence of Russian action in Afghanistan.

Bishop Tutu also suggested appealing to President Samora Machel of Mozambique to lift travel restrictions on church leaders and allow greater church freedom.



Bishop Tutu . . . "the survival of South Africa is at stake."

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'Freedom charter' motorcade urged

Religion Reporter

HAMMANSKRAAL — The National Conference of the South African Council of Churches was today urged to drive to Pretoria in a motorcade to nail the banned Freedom Charter of 1955 on the doors of churches.

The proposal was one of a range of suggestions for acts of civil disobedience, which came before the conference from workshop groups today.

The proposals have been referred to a scrutiny committee of the conference, and have not yet been decided upon. The scrutiny committee can change proposals that come before it.

Among suggestions to come from groups were: A call that conscientious objections to military and police service should be encouraged.

A recommendation that the SACC and churches should adopt the Freedom Charter with the aim of ensuring a non-racial, egalitarian society for South Africa.

A recommendation that the SACC should adopt a stand "that it does not condemn violence executed in pursuance of a just society."

A proposal that Christians should be encouraged to refuse to apply for permits to enter areas set aside for other races.

Most of the recommendations came from a workshop which was considering a programme of action for civil disobedience and non-co-operation with the State.

The Freedom Charter was drawn up in 1955 at The Congress of People — made up from members of various black conscious organisations. The document is banned in South Africa.

The drive to Pretoria was suggested because the group believed that the protest should take place at "the very heart of the political power structures."

"We believe the time has come for us to put our bodies where our mouths are," a spokesman for the group said.

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SACC rejects Tutu plea for protest prayers

STAR
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By John Allen
HAMMANSKRAAL —
The South African Council of Churches narrowly defeated a proposal that it should defy the law today by holding a service in Pretoria's Church Square protesting against population removals.

The proposal was defeated by one vote at the council's national conference in Hammanskraal last night after a stormy debate during which

many churchmen made it clear they were prepared to break the Riotous Assemblies Act by holding a service, face police with dogs and risk the Government closing the SACC as a result of their actions.

Calling for a "service of Christian witness" to be held, SACC general secretary, Bishop Desmond Tutu, suggested that conference members pray on their knees in Church Square and tell police

they would not move until they had finished praying.

The call for civil disobedience came after the conference heard of black families suffering in forced removals.

The conference was faced with a series of causes for civil disobedience, ranging from some which advocated conscientious objection to police and military service to one which said the SACC should declare that it did not condemn violence in "pursuance of a just society."

But most recommendations were referred to the executive committee for further study in view of their far-reaching implications.

In one decision, the conference committed itself to supporting church ministers who ignored the prohibition of Mixed Marriages Act to marry people of different races.

Bishop Tutu suggested the "removals" service as an alternative to a recommendation from a workshop group at the conference which urged nailing copies of the Freedom Charter to church doors in Pretoria after a Church Square service.

The Freedom Charter was drawn up by the Congress of the People, Endorsed by the banned African National Congress in 1956.

Young Afrikaans ministers of the black Dutch Reformed Churches were among those calling for the distribution of the charter.

Call for non-racial education system

Religion Reporter
HAMMANSKRAAL —
The national conference of the SA Council of Churches has declared its solidarity with the latest protests against discriminatory education.

The conference yesterday urged the Government to pledge itself to setting up a single, non-racial education system.

A conference workshop suggested that community representatives be urged to withdraw from school committees, school boards and advisory boards, but the conference did not act on this recommendation.

"The present educational crisis is only a symptom of the vital question of full citizenship," the group said.

The conference also decided to send a message to United Nations Secretary-General Dr

Kurt Waldheim, saying it supported the UN efforts to secure a Soviet troop withdrawal from Afghanistan as well as efforts to advance the struggle for justice and liberation in South Africa.

SWA ISSUE

Bishop Desmond Tutu sharply intervened when some delegates objected to the conference saying the "South African Government shares responsibility for delaying liberation in Namibia."

The initial suggestion had been that only the Government was responsible for the delay.

"We should be so emotional that we should close our eyes to the truth," he said. "It weakens our case if we behave as if we are not aware of the several factors and many parties involved, including internal bodies wanting a UDI"

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11/5/80 SUN TIM

A gesture of defiance — well, not quite

By MARION SPARG

CERTAIN members of the South African Council of Churches tried to catch up with their more radical followers this week — and fell short by one vote.

The 35 delegates were challenged by one of their more radical wings at the national conference at Hammanskraal to "put your bodies where your mouths are" and march to Church Square in Pretoria, to nail copies of the ANC's Freedom Charter to church doors.

The significance of the gesture was not simply its clear reference to Martin Luther's famous action, but that it required a defiance of the Riotous Assemblies Act.

Challenge

The challenge reflected intense frustration and a need to "do something" to retain the faith of the younger and more radical blacks who seem to be running far ahead of the church.

One angry young Indian delegate stood up during the debate and told delegates to act now or be left behind.

"My brothers and sisters are boycotting classes," he said. "They are not afraid."

"You talk of demonstrating. What I see here is a demonstration of fear."

"My message to you now is: Move, or be left behind. The children will not wait for you."

He won support, interest-

ingly, from an Afrikaans delegate, Dominee Gerrie Lubbe, scribe of the Indian Reform Church who said:

"The sickness of the church in this country is that it is built on paper."

"The most decisive action we can take is to churn out resolutions which end up in books which end up in archives. Can't we do anything except churn out paper?"

Dominee Lubbe and another white Afrikaans church minister, Dominee Frikkie Conradie, were two of the most vociferous supporters of this original recommendation.

They were supported by SACC president, Dominee Sam Buti, and the general secretary, Bishop Desmond Tutu.

Ironically, though, Bishop Tutu — generally regarded as a demon of the far left by the Government — tried to tone down the protest.

He suggested instead, a church service in protest against the resettlement of blacks.

In the end, however, the delegates decided that if they were to be protest at all it would be by marching, and they did have a positive vote on it by a show of hands.

Dominee Buti made a personal and impassioned plea to delegates to join the proposed march to Pretoria.

He underlined what seems to be an internal

moral crisis in the council ... the loss of credibility in the eyes of the majority.

"At this stage of our history the church must align itself visibly and sacrificially with the people's struggle for a new South Africa," he said.

"This is the acid test. There were moments when we never thought South Africa would be the only country in Africa left with problems of the kind we are facing."

The test

"We never realised one day we would be tested on what we have said about the church and its teachings. This is the moment when we are being tested."

"It would be a mark in the history of South Africa to see churchmen marching in protest of unjust laws."

"It may mean the end of the SACC, but we must not be afraid."

"This must be a demonstration of reconciliation — a demonstration of what we want to see in a new South Africa."

But a second vote by secret ballot produced the hair-thin majority against marching.

"We are simply delaying action," said a disappointed Dominee Lubbe.

"We never come to the moment where we say: Yes, I will stand up and be counted."

Dominee Buti put it more sadly:

"It seems we don't want to be the light."

13/05/80 HRC 45
Boycotters:
~~76~~
Clerics
pledge (28)
solidarity

A GROUP of Cape Town Anglican clergymen have signed a statement of intent in which they pledge their solidarity with coloured pupils who have boycotted classes and all those who are involved in the quest for a just and equal society.

The statement, signed after a service in a Bonteheuwel church which was attended by more than 200 people, says:

We, the undersigned live in a country torn apart by strife, hatred and a violent system. We are experiencing the wrath of a people subjugating us.

We have suffered and our children are still suffering, but we recognise that God wills us to have a life that is unshackled. God is in our struggle. He demands equality and justice for his people.

He calls his Kingdom Kingdom freed from oppression and hatred.

We hate the evils of this system. We believe God is manifesting Himself in our quest for liberation. We are at the point where we cannot bear these evils any longer.

We pledge our solidarity with the students and all those who are involved in the quest for a just and equal society.

The statement is signed by the Reverends C. H. Albertyn, C. Davids, G. van Schalkwyk, R. C. Alexander, G. A. Mentoor, M. Bester, J. A. Paulse, C. Sampson, D. Titus, D. Lambrechts, A. M. Lindhorst, B. de Maar, W. Freeman, P. S. Gelderbloem, M. K. Groebe, W. Ndungane, R. F. Manks, B. Williams, A. R. Burnett, J. Henderson and Sheikh A. G. Gabler.

It also has the backing of all the people who attended the service of solidarity.

Dean charged under Group Areas Act

STAR (28)
13/5/80 (24)

By Raschid Chopda,
Court Reporter

The Anglican Dean of Johannesburg, the Very Rev Simeon Nkoane, was today charged under the Group Areas Act with living illegally in a flat adjoining St Mary's Cathedral.

Father Nkoane was among 62 coloured, Indian and black people charged before a Johannesburg magistrate with occupying flats and homes in areas in Johannesburg reserved for whites.

They appeared in court today. They were not asked to plead and the cases were postponed until July 29.

The cases were postponed today pending two appeals against sentences and convictions under the Group Areas Act.

Father Nkoane has been living in Darragh House for more than three years — since he took office as Dean.

The Star reported in February 1977 that he had chosen to live in Darragh House, next to his work place, rather than in the church's "white" deanery in Houghton or the "black" deanery in Soweto.

He occupies the highest position in Johannesburg's Anglican hierarchy below those of the bishop and bishops-suffragan.

19/05/80 AKYGIS

New deal 'before ⁽²⁸⁾ it's too late'

Religion Reporter

THE Presbyterian Church of Southern Africa has called for a national convention to bring about 'a new dispensation in South Africa before it is too late.'

A statement issued on behalf of the Presbyterian Church by its general secretary, Mr Chris Aitken, and its Church and National Committee, said the Church was concerned at the state of affairs highlighted by the school boycotts.

It welcomed 'the more positive approach' taken by the Prime Minister, Mr P W Botha, in a speech on May 5, but said the Government had aggravated the schools' crisis by reacting with threats, blaming agitators, using baton charges and attacking the media.

'A LACK'

'Such reactions have shown a deplorable lack of understanding of the situation,' the statement added.

It said a simple desire for adequate and equal education sparked off the boycotts, and that 'grievances run deeper than education alone.'

'The basic problem is the whole policy of racial discrimination.'

The statement said all people urgently needed a 'new political dispensation.'

'We therefore call for a national convention of all peoples and parties to negotiate such a new dispensation before it is too late.'

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The Anglican Dean of Johannesburg, the Very Rev Simeon Nkoane, is prohibited by the Group Areas Act from living next door to his church.

STAR 14/5/80

Church ⁽²⁸⁾ owns home of Dean

The Anglican Church owns the building which has landed the Anglican Dean of Johannesburg, the Very Reverend Simeon Nkoane, in court.

Father Nkoane was one of 62 black, coloured and Indian people who appeared in the Johannesburg magistrate's court yesterday on charges of living in Johannesburg areas reserved for whites.

Father Nkoane, who as dean is also rector of St Mary's Cathedral in the city, has lived in Darragh House adjoining the cathedral since he became dean more than three years ago.

He has now been charged under the Group Areas Act.

In a story published in The Star in February 1977, Father Nkoane said he felt his decision to live in the church-owned building was in line with the normal practice of having rectors living next door to their churches.

Early-morning services in the cathedral begin at 6.30 am every day.

TEL: 670870

1st FLOOR, BENBOW BUILDING, BEVERLEY STREET, ATHLONE.

(FORMERLY WESTERN PROVINCE WORKERS' ASSOCIATION)

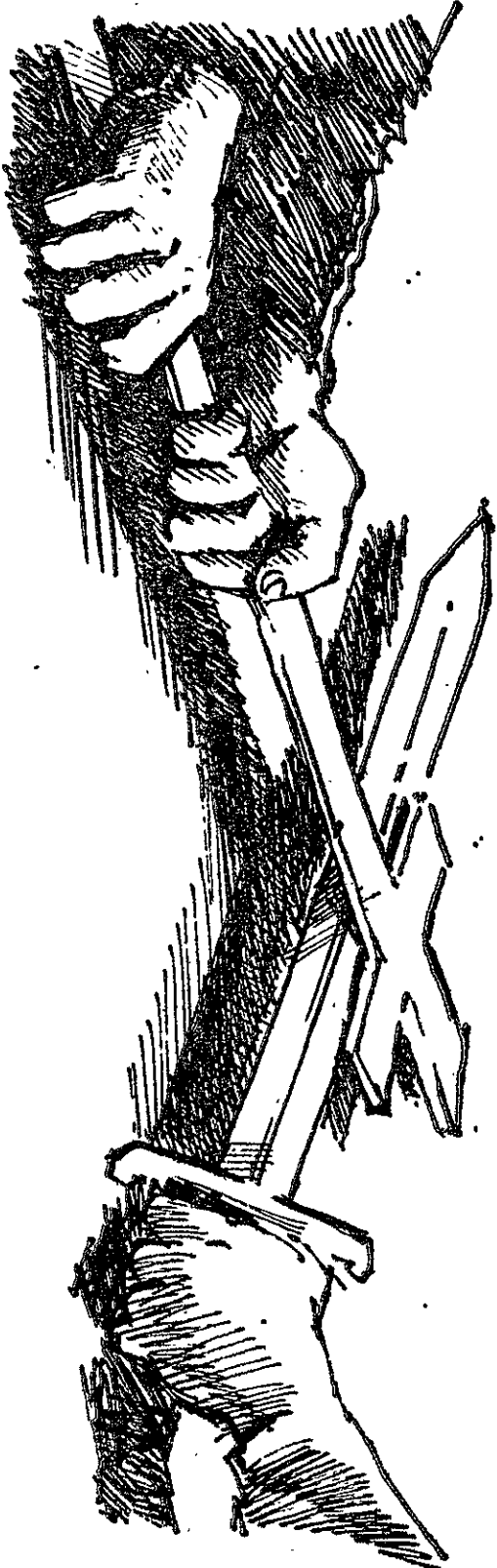
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INFO

STAR 11/15/80 (28)

As pressures against white rule build up in southern Africa and as the pace of change accelerates, churchmen are calling for resistance to "total strategy." Their action is based on the belief that recent Government moves promote only a superficial non-racialism and fail to face up to the gap between rich and poor, reports JOHN ALLEN, religion reporter.



When Church and State cross swords...

Significant groups of South African churchmen are examining ways of confronting and resisting the Government in the midst of intense ferment about the meaning and importance of Government policy shifts.

Stormy and confused debate at the annual national conference of the South African Council of Churches last week indicated that a lot of debate and planning lies ahead: debate about the role the church can properly play in national life and planning of action.

The SACC conference last week discussed traveling to Church Square, Pretoria, in a "no-torcade, holding a service there in defiance of the Riotous Assemblies Act and then mailing copies of the 1965 Freedom Charter adopted by the now-banned African National Congress — to church doors.

Increasingly influential black leadership, can be seen against the accelerating pressures on white rule in southern Africa. In the mid-seventies and after Soweto 1976, frustration and anger often characterised church meetings. In 1980, after the Zimbabwean electorate's decisive vote for Mr Robert Mugabe, the anger is still there, but absolute certainty that majority rule is coming to South Africa soon has replaced much of the frustration.

The interpretation of total strategy, as explained by University of Cape Town economist Mr Michael de Klerk, is that South Africa will move from being a country of rich, white "haves" and poor, black "have-nots" to one of rich, white "haves," a few rich, black "haves," and mostly poor, black "have-nots."

His thesis contended that shifts in Government economic policy and the new Government alliance with big business were likely to lead at best to slower growth in the level of unemployment at the cost of greater inequality, at least in the short term.

Dr Woffram Kistner, the SACC's director of justice and reconciliation, noted that while changes were taking place in the industrial areas: ● the policy of homelands independence and the consequent loss of South African citizenship was being continued; ● unemployment was growing and the authorities could endorse out to "black" areas unemployed people without rights of permanent urban residence;

● blacks who refused to be co-opted into the total strategy were "persecuted in terms of stringent security laws, and ● many hundreds of people were being forcibly removed from their homes in "white" areas and relocated in homelands, where work possibilities were usually limited. Dr Kistner's paper described the "total strategy" as one leading to "massive human suffering." His analysis explained Bishop Tutu's call for opposition to total strategy "with all the fibre of our being." The analysis, combined with a visit to the Winterfeld area in neighbouring Bophuthatswana, where living conditions are widely recognised as appalling, also explained the depth of anger among churchmen at resettlements. Dealing with a theological basis for action, Dr Kistner suggested that the "total strategy" was the place "at which the faith of South African Christians is in danger of being undermined. . . . He proposed that South African churches should consider becoming a "confessing church" to resist total strategy. "The SACC has already emphasised the obligation of Christians to resist (an unjust system). What is lacking is a clear and understandable statement that explains on the basis of the gospel why such resistance is an obligation emerging from the Christian faith. . . ."

OBOL-CI

That's NOT the way (28)
STAR 19K/80
to talk to a bishop! (344)

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Religion Reporter
An anonymous voice interrupted a telephone call between Bishop Desmond Tutu and Dr Nthato Motlana today to tell them: "Julle praat k'k..." the Bishop said today.
Bishop Tutu, general secretary of the SA Council of Churches, and Dr Motlana, chairman of Soweto's Committee of Ten, were discussing the Police Amendment Bill at the time.
Dr Motlana had been commenting on the aptness of Bishop Tutu's

statement that the Bill sounded like something out of the Gulag Archipelago, the bishop said today.
Bishop Tutu, who said he was amazed and shocked at the interjection, said it had been "quite audible."
Dr Motlana's immediate response to the interruption was to tell Bishop Tutu that it confirmed his suspicions that their telephones were being tapped. "I don't know whether it was mine or Nthato's or both," Bishop Tutu added.

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138 000057 BLOCK CONTAINS 50 RECORDS;
139 000058 RECORD CONTAINS 18 CHARACTERS;
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141 01 TARGET-RECORD,
142 03 SOURCE-CORR-SYL PIC X(4),
143 03 TARGET-CORR-SYL P
144 03 TOTAL-OCCURRENCES PIC 9(5),
145 03 NO-OF-POSITION-RECS P
146 000060 FD POSITION-FILE
147 000061 BLOCK CONTAINS 50 RECORDS;
148 000062 RECORD CONTAINS 18 CHARACTERS;
149 000063 LABEL RECORDS ARE STANDARD,
150 01 POSITION-RECORD,
151 03 SOURCE-CORR-SYL P
152 03 TARGET-CORR-SYL P
153 03 CORR-SYL-POSITION P
154 03 TOTAL-OCCURRENCES P
155 66 NO-OF-SORT-RECS RENAMES TOTAL-OCCURRENCES,
156 000064 FD PRINT-FILE
157 000065 LABEL RECORDS ARE OMITTED;
158 000066 LINAGE IS 66 LINES
159 000067 LINES AT TOP 0
160 000068 LINES AT BOTTOM 0,
161 01 PRINT-LINE P
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167 -01 SOURCE-TABLE,
168 03 ORTHOGRAPHY P
169 03 PHONETICS,
170 05 SYLLABLE OCCURS 9 TIMES P
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173 01 TARGET-TABLE,
174 03 ORTHOGRAPHY P
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RC call to
20/05/80 ARGUS
withdraw
(23)
Police Bill

Argus Correspondent
PRETORIA.—Five Roman Catholic Archbishops have added their voices to those protesting against the Police Amendment Bill.

They warn that 'such a Bill can only serve to increase the terrible frustration of millions of South Africans and create further hatred in our country.'

The statement, released by the South African Catholic Bishops' Conference, urges the Government to withdraw the Bill.

It was signed by the Archbishops of Cape Town, Johannesburg, Durban, Pretoria, and Bloemfontein.

They said the proposed Bill would create havoc with the Government's declared purposes, which had recently given reason for hope.

Tutu, Bavin among top clergy held



Bishop Tutu

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Tutu ~~3/29~~ (28)

(Continued from Page 1)

back and shoulders as he tried to flee.

The Archbishop of Cape Town, the Most Rev Bill Burnett, expressed dismay and astonishment at the detention of Mr Thorne.

He said in a statement: 'I find it hard to believe that as a pastor of his flock he would have acted in any way other than responsibly.'

Thus I can understand the indignation of his fellow ministers at his arrest. That a number of church leaders were among the ministers arrested speaks forcefully of the crisis of conscience that disturbs the minds of very many of the church's clergy.

IMPATIENCE

All this indicates clearly that it is much later than most white South Africans seem to think, and that impatience with the insubstantial evidence for significant change by Government initiatives is widespread and deep-rooted.

Pallatives simply will not do. Nor in the end will banning, detentions or force. It is time this was squarely faced.

If white South Africa fears the sacrifices which it will be asked to make if thorough-going consultation with black leaders is engaged in, it needs to face the fact that it may well find itself being involved in far greater sacrifices unless consultation does take place and soon.

ARMED riot police today arrested Bishop Timothy Bavin (Anglican Bishop of Johannesburg).

Bishop Desmond Tutu (general secretary of the SACC) and top Methodist, Congregational and Presbyterian ministers in central Johannesburg.

The churchmen were marching from a prayer service at the Congregational Centre in Bramfontein to John Vorster Square to protest against the detention at the weekend of the Rev John Thorne, former chairman of the Congregational Church of Southern Africa.

The police in camouflage uniforms and wielding batons and automatic rifles, loaded about 50 churchmen, singing the hymn Onward Christian Soldiers, into vans.

Among those reportedly arrested are: Bishop Tutu, Bishop Bavin, the Rev Rev Shimeon Nkoane, Anglican Dean of Johannesburg, the Rev Joseph Wing, general secretary of the United Congregational Church of Southern Africa.

The Rev Stanley Pitts, former head of the Methodist Church of Southern Africa and present Western Transvaal district chairman, the Rev Peter Storey, vice-chairman of the Methodist Western Transvaal district, and the Rev Chris Aitken, general secretary of the Presbyterian Church of Southern Africa.

Some policemen hit spectators on the backs with batons as they dispersed from the scene of the arrest outside the Star building in Sauer Street today.

Among them were a young Indian girl and a black man. Reporters of the Star, sister newspaper

of The Argus, said they were walking next to whites who were dispersing. The whites were not beaten.

The marchers walked two abreast from the Congregational Centre in Bramfontein and across the Queen Elizabeth Bridge before being stopped by patrolmen of the Johannesburg traffic department on the corner of Sauer Street and Prichard Street, the Argus correspondent in Johannesburg reports.

As men and women scrambled from the scene of arrest policemen fol-

lowed with their batons raised.

One of the spectators, a 40-year-old father of two, was beaten across the

(Continued on Page 3, col 8)

Hymn-singing protesters halted by armed riot squad

CONT...→

Police arrest top clergymen in Jo'burg

STAR

26/5/80

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Armed police in camouflage uniform arrested about 50 churchmen in Johannesburg today as they marched to John Vorster Square to protest against the detention of a Congregational minister, the Reverend John Thorne who identified with the coloured school boycotters.

Their arrests comes after a wave of further detentions countrywide in the wake of continuing boycotts and other protests by coloured and black schoolchildren and students.

While armed police in camouflage uniforms beat onlookers back with batons, about 50 clergymen led by Bishop Desmond Tutu, general secretary of the SA Council of Churches, continued to chant and sing in protest.

The protesters, who are presently in custody at John Vorster Square on unspecified charges, walked through the city's streets from Braamfontein early today after holding a prayer service for the Rev Thorne, a minister of the Bosmont Congregational Church.

Many incidents of violence were witnessed outside The Star on the corner of Sauer and Pritchard Streets, where the protesters, who were marching to John Vorster Square, were stopped by police under Divisional Inspector Witwater. Brigadier Theuns "Apostolus" Swanepoel.

Police, with teargas masks, automatic rifles and pistols, shepherded the still singing churchmen into police vans, while police were seen by several reporters hitting onlookers. Among them were a young Indian girl and a black man.

Marchers included the Rt Rev Timothy Bavin, Anglican Bishop of Johannesburg, the Very Rev Simeon Nkoane, Anglican Dean of Johannesburg, the Rev Stanley Pitt, chairman of the South-Western transvaal district of the Methodist Church, the Rev Peter Storey, vice-chairman, and Mr Chris Aitken, general secretary of the Presbyterian Church of Southern Africa.

The Rev Joseph Wing, general secretary of the United Congregational Church, led the procession with Bishop Tutu and his wife, Mrs Leah Tutu, was also among the marchers.

Others included the Rev Fred Bell, a senior official of the Federation of Evangelical Lutheran Churches, Methodist ministers the Rev Walter Mbethe, the Rev Tom

Batons used to disperse crowd

Seconds after riot police ordered a crowd outside The Star's offices to disperse policemen lashed into retreating crowds with batons.

As men and women scrambled away from the scene of arrest of clergymen, policemen followed with their batons raised.

One of the spectators, a 40-year-old father of two was beaten across the back and shoulders as he tried to push past a group of reporters from The Star.

After the incident Mr Anderson Mbanxa told The Star he had just

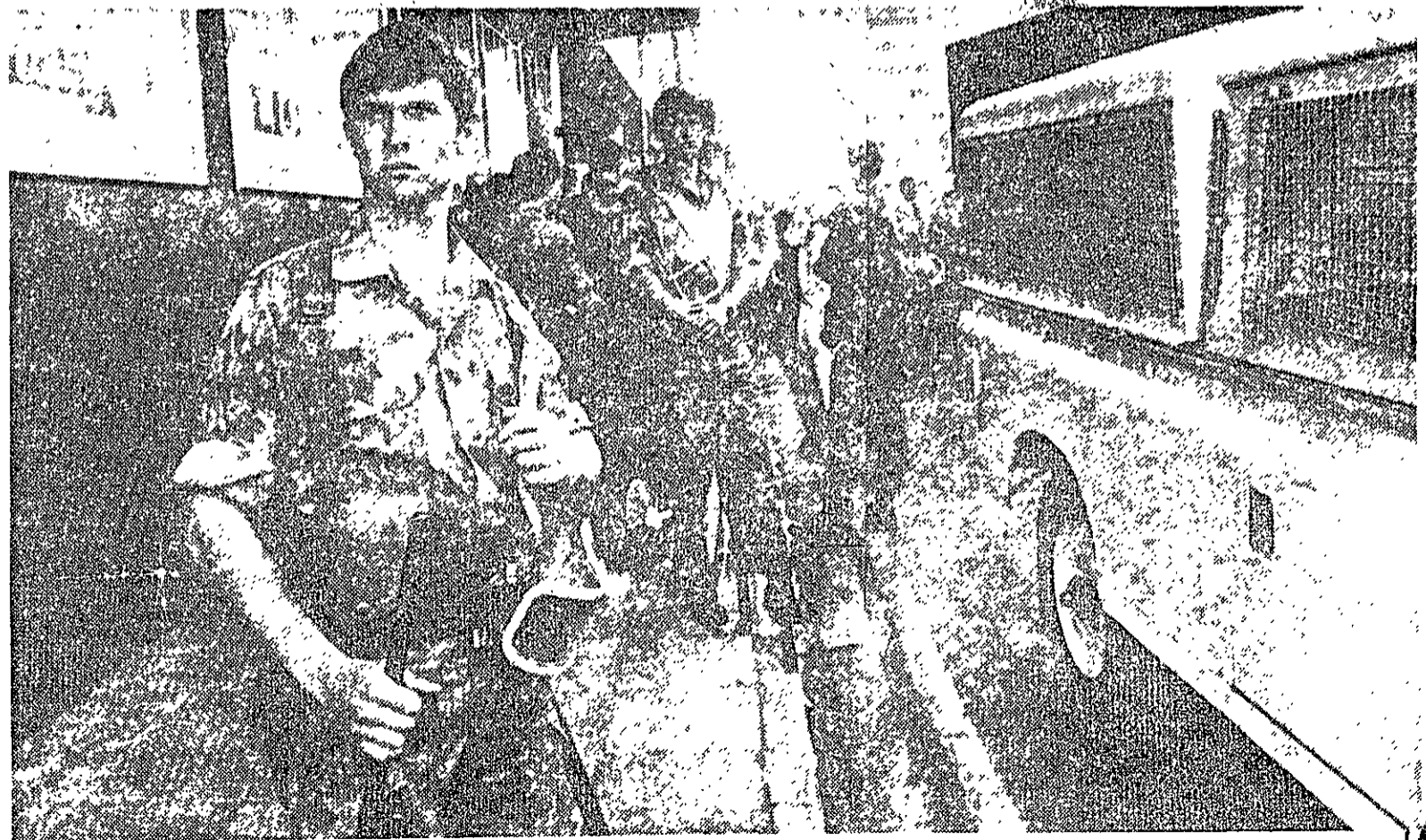
bought a newspaper and was on his way to collect a parcel when he noticed a group of clergymen singing hymns in Sauer Street. "I stopped to watch because I was curious," he said.

"When the police told the crowd of spectators to move I began to move immediately but there were so many people on the pavement that I could not run.

"I was moving as fast as I could when a policeman ran past a group of whites who were also retreating, and hit me across my back and shoulders with his baton."



A Press photographer had to step backwards rapidly when police brought dogs on to the scene to control the crowd that gathered at the corner of Sauer and Pritchard streets when about 50 churchmen and others were arrested in the march to John Vorster Square.



Police in camouflage uniform photographed as they prepared to halt today's protest march in Sauer Street, Johannesburg. Pictures by Alan Coxon.

Bishops held after march in Jo'burg

18 (3/5)

WDM 27/5/80

STAFF REPORTERS

LEADING South African clergy spent last night in police custody at John Vorster Square following their arrest in Johannesburg yesterday after staging a protest march.

Church leaders of all races and many denominations predominated among the 52 people arrested on the way to John Vorster Square to register their protest against the weekend detention of the Rev John Thorne of the Congregational Church.

Mr Thorne was released after the arrest of the marchers, but it was unclear whether or not his release was prompted by the protest.

The arrested men and women are scheduled to appear in court today. They are understood to have been held under the Riotous Assemblies Act. Legal observers anticipate the group will also be charged under the Act.

The marchers — who wore church regalia, carried Bibles under their arms and sang hymns — included Bishop Desmond Tutu, general secretary of the SA Council of Churches; Bishop Timothy Bavin, Anglican Bishop of Johannesburg; Mr Chris Aiken, general secretary of the Presbyterian Church, the Rev Joseph Wing, general secretary of the United Congregational Church; and the Rev Stanley Pitts, of the Methodist Church.

The hymn-singing protesters were met by Riot Police armed with batons, rifles and teargas.

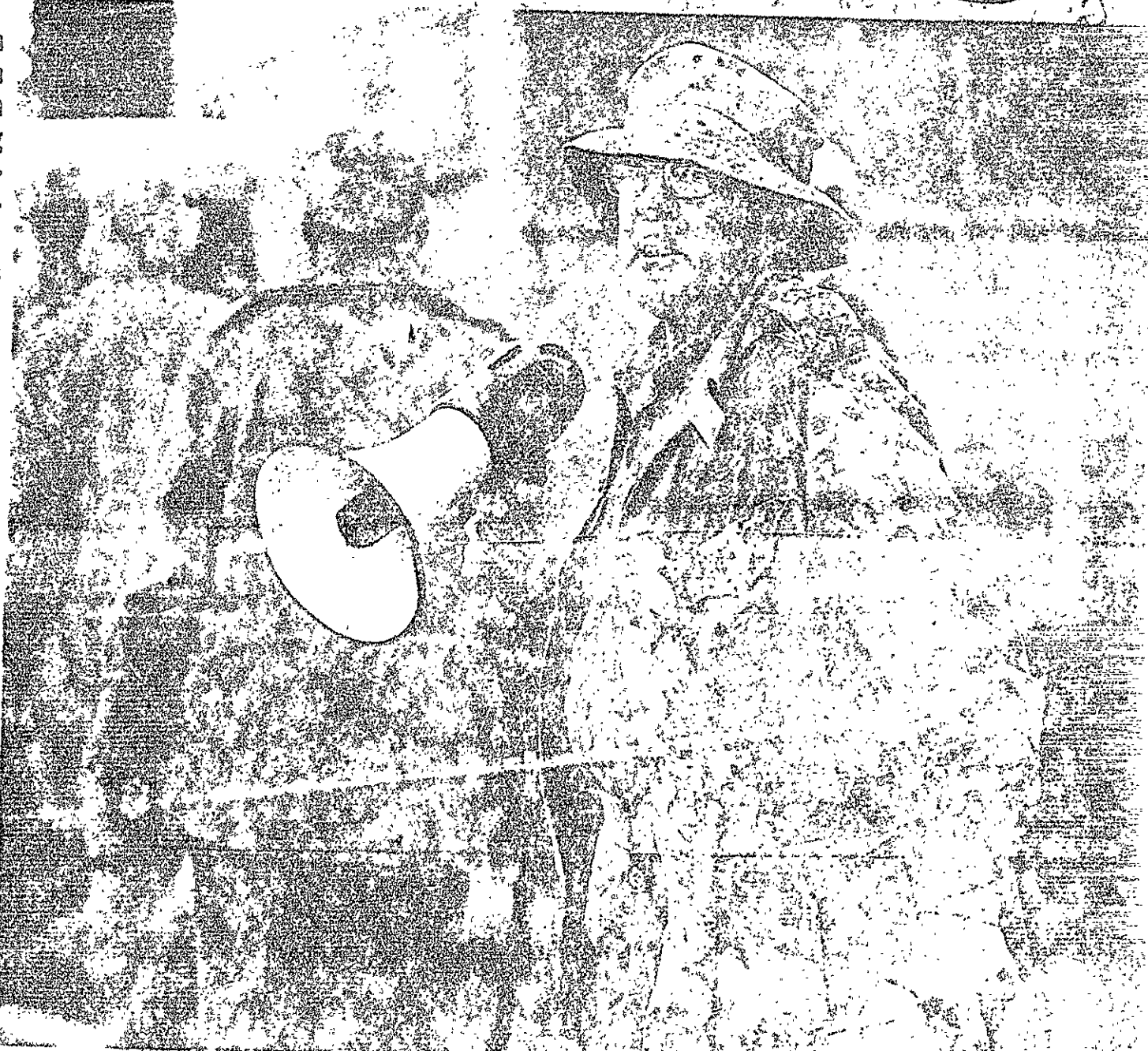
The police were under the command of Brigadier Theuns "Rooi Rus" Swanepoel, the police officer who headed the weekend crackdown which led to the arrest of nearly 2 000 people, many on charges under influx controls and related laws.

Brig Swanepoel used a loudhailer to order the largely black crowd watching yesterday's arrest to disperse. Some who moved away too slowly were baton-charged by police.

Yesterday's protest march was the climax to a steady movement toward civil disobedience by the SACC, with which most of the protesters were associated.

At its congress last year the council resolved to disobey laws which impeded Christian fellowship by imposing race segregation.

At its most recent conference, a resolution to march on Pretoria Square in protest against the resettlement policy was



Brigadier Theuns "Rooi Rus" Swanepoel, an Assistant Divisional Commissioner of Police who was in charge of yesterday's operation in which Bishop Desmond Tutu and other high-ranking clergy were arrested, orders the crowd to disperse.

Picture: RAYMOND PRESTON

defeated by a single vote.

Yesterday's protest came amid clear signs of a resumption of the school boycott by coloured pupils.

In apparent response to a growing boycott by black pupils, coloured pupils in both Johannesburg and the Western Cape boycotted classes yesterday, despite an ultimatum to pupils from the Secretary for Coloured Relations, Mr J H Mills, to return to class by today.

In the Western Cape, however, the Committee of 81, which represents 81 schools and educational institutions, called off a planned march into the city centre, where on Saturday a protest triggered a police

baton charge and 76 arrests.

The boycott by black pupils continued in township schools near Cape Town, Port Elizabeth and Bloemfontein.

Black universities, which are regarded as important pointers to the mood of young black leaders, have all been affected by demos or boycotts or both.

Students at the University of the North were boycotting classes yesterday in protest against discrimination in education.

Arsonists set fire to buildings at the University of Zululand after the clash between radical students and members of the Inkatha movement.

Detentions of black leaders have been

reported in most main centres.

Cape Town Security Police confirmed the detention of five people at the weekend, but unofficial reports put the total at about 30.

In Port Elizabeth, 27 people have been detained under security laws, Colonel Gerrit Erasmus, Security Police chief in the Eastern Cape, said yesterday.

Six blacks from Atteridgeville, including a Post reporter, Mr Malose Matsemela were reportedly detained yesterday according to a Pretoria attorney acting for the detainees's families.

A Lenasia pupil, Haren Krull, was detained last night, his family said.

Police stance. Joy as crowd waits.

Hymns sung as clerics are charged

Reports by John Allen,
Rashid Chopdat and
Andre van der Merwe

An emotional crowd of more than 200 churchmen and women of all races sang hymns and waved Bibles outside a Johannesburg Magistrate's Court today as church leaders were charged in court.

After all spectators had been cleared from the special court set aside for the protest marchers who were arrested in the central city yesterday, 53 people — including 12

Anglican Bishop of Johannesburg and the local leader of the Methodist Church — were charged under the Riotous Assemblies Act and a municipal ordinance.

As camouflaged police

Minister warns on demos

CAPE TOWN — The Minister of Police, Mr Louis le Grange, says the

police have instructions to crack down on what are seen as political demonstrations aimed at challenging the authority of the State.

"People endeavouring to achieve confrontation with the Government by unconstitutional means must

just accept that they will get what they are looking for."

Mr le Grange stressed in an interview that he was willing to talk to "responsible" people who had the interests of the coloured community or coloured schoolchildren at heart.

But he also emphasised that "very-strong action" would be taken against

sealed off the court, supporters sang hymns, prayed and waved Bibles in the air at the police.

The singing continued throughout the hearing. After those charged had

those exploiting coloured peoples' grievances for their political ends.

"I am talking to politically motivated people now, not to schoolchildren who may be bona fide involved in school matters.

"I am talking to people who are using schoolchildren and their parents for their own purposes." — Sapa.

been led back into custody, the crowd moved to the streets outside the magistrate's court complex in West Street to await their release.

By early this afternoon, all the churchmen and women had been released on warning.

Fifty-three people, including the Anglican Bishop of Johannesburg and the local leader of the Methodist Church, faced charges under the Riotous Assemblies Act and a municipal ordinance.

A visiting Canadian churchman, the Rev Tom Anthony, was one of the marchers charged. Mr Anthony is a member of a delegation which includes Archbishop Ted Scott, Anglican Primate of All Canada.

Among churchmen who arrived at court for the hearing were the head of the Anglican Church of the Province of Southern

The Page 3, Col 5



The Rev Peter Steyn, vicar-chaplain of the South-Western Transvaal District of the Methodist Church, after his release today.



When police stopped the march, the marchers stood in Sauer Street and sang hymns until police vans arrived, when Bishop Tutu was the first to be ushered into one to spend the night in John Vorster Square. © Pictures by Mark Peters.





A section of the crowd which waited outside the Johannesburg Magistrate's Court today for the churchmen arrested in yesterday's protest march to be released. Many held bibles and sang hymns.
 © Picture: Clive Lloyd.

Woman trampled as police clear court for clergy

Thorne and six others in court

Hymns outside court as clerics charged

By Rashid Chopdat

A woman was trampled on the floor of a Johannesburg courtroom today as police cleared the court for the appearance of the church leaders arrested in yesterday's protest march.

A squad of 50 policemen in camouflage uniform under the command of Brigadier Theuns "Rooirus" Swanepoel started pushing people at the back of the crowd as those in front tried to leave the court.

There were about 150 people in the court. Brigadier Swanepoel asked them to "leave to make way for the accused."

The woman fell to the ground and was trampled by several people as they hurriedly left the court

while being pushed from behind by policemen.

She was picked up and comforted by others, who had also come to attend the proceedings. She was not injured.

After they had left the courtroom, the crowd, which had grown to over 300, sang hymns in the passages outside the court.

For more reports on arrest of clerics, see Page 12.

The wives of some of the detainees later asked police if they could enter the court but they were not allowed in and a police major told them to "please get out of the building and go home."

The Rev John Thorne and six other men appeared briefly before a Johannesburg magistrate today charged under the Rottas Assemblies Act for allegedly taking part in an illegal gathering.

Three of the accused were the Rev Cecil Begnie, the Rev Louis Hat and the Rev Martinus October who had earlier been among 53 clerics who had appeared in the same court.

The others were Mr Hanif Valley, Mr Thomas Marsh and Mr David Johnson. The seven were not asked to plead and were warned to reappear on May 29.

The charge sheet gave no particulars, but the latter three men had already appeared in connection with this charge on May 8.

The others were charged for the first time.

▶ From page 1

Africa, Archbishop Bill Burnett of Cape Town, and the president of the Methodist Church of Southern Africa, the Rev Andrew Losaba of Durban.

One of the most prominent bishops of the Church of England, the Right Rev Hugh Montefiore of Birmingham, and three local Anglican bishops were also outside the court.

While they were appearing before Mr S Z Krynanau, the crowd in the corridor were singing hymns which could be heard inside the court.

The hearing was adjourned for trial to July 1.

It was alleged that on May 26 the accused had

illegally gathered in Sauer Street, Johannesburg. The second charge under a traffic ordinance alleges they obstructed traffic by marching or walking in a group.

The prosecutor, Mr A Britz, assisted by Mr S G Nel, requested a police officer to clear the crowded courtroom before the start of the proceedings to make room for the 53 accused.

The crowd responded with a "please sir" to leave them alone.

Those who appeared were: Rev Walter Mbethe (38), Rev M Masombuku, Rev John Chidi, Bishop Desmond Tutu, Rev Joseph Wing, Rev Cecil Begbie, Canon Michael Carmichael, Rev Thomas Anthony, Rev Jimmy Palos, Rev Kenneth Bowden, Rev

Visiting Anglicans investigate arrests

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STAR
27/5/80

Religion Reporter

The arrest of prominent South African churchmen who marched in Johannesburg's streets yesterday coincided with the arrival of international leaders of the Anglican Church.

The Most Rev Edward Scott, Anglican Primate of All Canada, the Most Rev Solomon Doraiswamy, Moderator of the Church of South India, and the Right Rev Hugh Montefiore, Anglican Bishop of Birmingham, were among delegates from 10 countries who arrived in the city for a church consultation.

Bishop Montefiore, one of the Church of England's most prominent bishops, went to John Vorster Square yesterday — where the protesting churchmen were being held — to inquire about their fate.

Church sources said the overseas visitors were taking an intense interest in yesterday's events.

Bishop Montefiore arrived at John Vorster Square as the 53 arrested men and women sang hymns in a barred lock-up at the police headquarters.

PROTESTS

Just after 4 pm security police released the man whose detention sparked the march which led to the arrests — the Rev John Thorne of the Bosmon Congregational Church, former chairman of the United Congregational Church of Southern Africa.

Earlier in the day police in camouflage uniforms and armed with automatic rifles, pistols, batons and teargas masks led the churchmen into police vans as they sang "Onward Christian Soldiers."

Protests at the arrests of the 53 have come from scores of churchmen throughout the country.

A telegram urging their immediate release was sent to the Prime Minister, Mr Botha, last night by 52 clergy in Natal. The Anglican Bishop of Natal, the Right Rev Philip Russell, and the head of the Methodist Church of Southern Africa, the Rev Andrew Losaba, were among those who sent the message.

Yesterday's arrests of clergymen in Johannesburg underlined the "futility and tragedy" of detentions and bannings without trial, the SA

Catholic Bishop's conference stated in Pretoria today.

The statement was made by the most Rev Archbishop Fitzgerald, President of the Bishop's conference, and by the Rt Rev Bishop Gottschalk, observer-representative of the Bishop's conference on the South African Council of Churches.

The reaction to the detention of "a peace-loving man of God like the Rev John Thorne" was startling evidence of the futility of detentions, the statement read.

"We know many of those arrested yesterday and we know them to be peace-loving men but for more rapid and significant change in our land according to the law of God"

"Those in authority should try to realise that we are at a point of confrontation between the law of God and the law of man."

"In this there can only be one choice for the clergy: the law of God"

'Pelting' report denied

Claims that police were pelted with "various objects" during yesterday's protest march have been vigorously disputed by reporters who were on the scene.

Police say there was a baton charge to disperse bystanders after "objects" were thrown at them. According to Brigadier Gert Kruger, divisional commissioner of police, an iron bar, stones and other objects were thrown.

Reporters from The Star say nothing was thrown.

The march was stopped almost at the newspaper's front door and apart from several reporters on the scene there were many others watching the incident from windows above street level.

None saw objects being thrown.

Mr J van Zyl, director of news services of the SABC, said today he was "satisfied that the information broadcast yesterday about the throwing of objects was verified by several SABC reporters who were on the scene."

Priests on march



'Onward Christian Soldier'

ABOVE: Bishop Desmond Tutu, secretary general of the South African Council of Churches being led by a policeman into a truck after his arrest yesterday. He is due to appear in court this morning to face a charge under the Riotous Assemblies Act.



The activity yesterday when the priests were stopped.



A senior officer stops the priests procession. from left are clergymen Joe Wing, Desmond Tutu, Cecil Begbie, Jimmy Palos and Louis Ilett.

Bishop Tutu



Clergymen on their way to John Vorster Square yesterday. All were detained and will appear in court today.

arrested

FIFTY-ONE priests and two women, among them Bishop Desmond Tutu, were yesterday arrested when police intercepted a march by the clergymen who were demanding the release of another arrested at the weekend.

The clergymen were marching to John Vorster Square, where they would have demanded the release of the Reverend John F Thorne.

They were loaded into eight police trucks, and a policeman told one of the priests that they were being arrested "for illegal gathering".

Mr Thorne was released by the police yesterday, according to a SACC spokesman.

The priests were taken to John Vorster Square, while remaining police dispersed a crowd of people who had gathered at the scene of the arrest with rubber truncheons and a police dog.

The march started in Braamfontein and went through Sauer Street into the city, up to Pritchard Street where the police stopped the priests.

Before the march, a service was held at the Congregational Church in

'Onward Christian Soldiers'

Post 27/5/81
28

By PETER SETUKE

Braamfontein, where the priests read the sermon, prayed and sang together in solidarity with the detained Mr Thorne.

A memorandum for the release of Mr Thorne stated: "We, ministers of the Church of Jesus Christ and religious leaders of all faiths, protest against the detention of the Rev John F Thorne, without reasons for charges.

"The Rev Thorne has acted in obedience to God in the service of his people by identifying with the aspirations of the young in his pastoral care.

"In all his dealings with students, parents and teachers, he has consistently upheld Christian

standards of justice and truth. He has always advocated for change by peaceful means.

"Rev Thorne is a man of peace who has exercised a reconciling influence during the recent unrest in schools.

"The detention of the Rev Thorne could exacerbate the volatile situation prevalent in black education. If in the ministry, Rev Thorne is guilty of any offence, we are also guilty of the same offence.

"We, therefore, express our solidarity to our brother in the work of Christian Ministry. We believe that he has based his work on biblical principles, on which we take our stand as the only basis for this action as our total pastoral and social responsibility," the memorandum ended.

The Reverend John F Thorne is the Minister of the Bosmont Congregational Church, former chairman of the United Congregational Churches of Southern Africa and the ex-President and general secretary of the South African Council of Churches.

A spokesman for the Police Directorate for Public Relations last night said the clergymen, including Mrs Leah Tutu, wife of Bishop Tutu, would appear in court today on charges under the Riotous Assemblies Act.

According to the police bail was refused for those arrested during the march. This means they spent last night in police cells. During the march, the clergymen sang "Onward Christian Soldiers."

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Ultimate Loyalty Is to God

By John Allen
Religion Reporter

The wide range of churchmen who took part in this week's protest march to John Vorster Square could mark a watershed in Church-State relations in South Africa.

Clergymen, seen by their colleagues as conservative, joined the march in spite of the fact that they may have been breaking the law. Ministers and priests from the rich, white congregations of Johannesburg's northern suburbs joined their brother churchmen from Soweto and other areas.

There has been considerable debate about civil disobedience in church circles since the national conference of the SA Council of Churches last July.

But those most closely involved have been leaders associated with the SA Council of Churches. Many, if not most, of this week's marchers have little contact with the SA Council. One of the reasons for such a wide spectrum of

Tragic-Prime Minister

Religion Reporter
The Government's action in arresting and charging protesting churchmen made it difficult for outsiders to believe there was change in South Africa. Archbishop Ed-ward Scott, head of the Anglican Church in Canada, said in Johannesburg yesterday.

Archbishop Scott, Primate of All Canada, is in South Africa with a delegation to a mission consultation of the Anglican Church.

A member of the delegation, the Rev Tom Anthony, was one of the 53 marchers who was arrested, spent a night in the cells at John Vorster

Square and was charged under the Riotous Assemblies Act and a municipal ordinance.

Archbishop Scott said it seemed tragic "if we've come to the stage when people cannot give open expression to their Christian commitment in a peaceful way."

The State lost credibility when it took the action it did, he said. It seemed to show fear and insecurity when it took action against protesters instead of taking notice of their witness.

Archbishop Scott said he did not know details of South African

clergyman joining the march was that most ministers from multiracial churches have, in recent years, had brother church-

men swept from their midst, taken without notice or explanation.

Church leaders, whether black or white, radical or

law. "But there must be a way of dealing with a situation like that without having to take actions of force to prevent that kind of statement from being made," he said.

The church's concern was for the part playing "in the providence of God" as well as for detained people, he said.

Commenting on Mr Anthony's part in the protest, Archbishop Scott said that while he questioned whether outsiders should take part in such action he defended Mr Anthony's right to make his own decision.

conservative, have had the frustrating task of trying to locate and help their ministers through a barrier of official secrecy.

But recent discussion of civil disobedience does appear to have played a role in the churchmen's actions. Debate at the meeting preceding Monday's march was centred on whether to pay bail in the event of arrest, not on arrest itself.

Bishop Desmond Tutu's interpretation of this was that "quite outstanding and respected people are clearly saying that their ultimate loyalty is to God.

"They do not want a confrontation but they are saying that if obeying God leads to confrontation, then it is hard luck.

"What happened is a victory for the Lord Jesus Christ," who says the church must be seen clearly as a church identifying itself with the poor, the oppressed and the imprisoned ones," Bishop Tutu said.

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Bishop's arrest gets big publicity

OWN Correspondent

LONDON. — South African ambassadors in centres throughout the Western world must have heaved another heavy sigh when they saw newspaper reports of the arrest and overnight jailing of protesting churchmen in Johannesburg.

Because of the way the press played the news item, it would take a great deal of diplomacy to offset the bad publicity caused by this event.

High regard

The high regard with which Bishop Desmond Tutu is regarded added to the impression that the government had acted with unnecessary force.

"Hymn-singing churchmen arrested" read one newspaper headline. The quality London newspaper, the Guardian, carried the report on its front page under the headline: "Bishops spend the night in jail."

In several news broadcasts, the BBC used this as their first item of news.

Bizarre episode

The Telegraph reported the arrests as "one of the most bizarre episodes in more than six weeks of unrest". Other reports made great play of the fact that the churchmen had been singing "Onward Christian soldiers" and other hymns.

The leading Dutch newspaper, De Volksrant, ran the story over five columns on its front page yesterday and the incident received similar treatment in most west European newspapers.

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FOR INTERGROUP STUDIES
as limited liability company

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Board of Governors - Raad van Behoer: SIR RICHARD LUYT (CHAIRMAN) PROF W H B DEAN Dr J P G
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Cape Herald
17/5/80
28

February 1980

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BISHOP GEORGE SWARTZ of the Anglican Church is joining the exodus of black ministers from SATV's late-night Epilogue because African priests are barred from participating in the programme.

He joins the Rev Howard Eybers of the Presbyterian Church and Bishop Stephen Naidoo of the Roman Catholic Church, both of whom withdrew from Epilogue programmes.

The Rev Allan Boesak chaplain of the University of the Western Cape, had already called on all ministers of the church to

follow the example of the two black ministers who had withdrawn from the programme.

In his call, he said: 'You cannot have a "Christian" programme which deliberately excludes an African minister of Christ's church simply on the grounds of his skin colour. That is an absurdity.'

RACISM

Bishop Swartz said this week that he was speaking out against SATV's racism as an individual. He will be bringing up the matter at a meeting of the Anglican Church's Broadcasting and TV Committee in Johannesburg next week. An official line might then be adopted.

The Bishop last spoke

on the Epilogue in March.

He told Cape Herald that he had thought deeply on the matter and only after much soul-searching had he concluded that he had to withdraw.

NOT EASY

He said: 'It was not an easy decision. On the one hand there is the commandment (from St Matthew's Gospel) "Go forth and make disciples of all nations," and on the other the racial discrimination practised by SATV on this programme is definitely unchristian.'

'Not to preach the Gospel in this situation is actually the lesser of two evils.'

'I know so many first-rate African priests who have much to give to South Africa. It is very wrong to deny their message to the people of the country.'

Darts pledge

THE Western Province Darts Board has pledged its solidarity with students in their struggle for a non-racial educational system.

The board resolved on Sunday: 'That the struggle for a single educational system for all persons in South Africa is inseparable from the struggle for a non-racial democratic society.'

this

Clerics
warned
released

Staff Reporter

FIFTY-three churchmen and women were yesterday released on warning after appearing under the Riotous Assemblies Act in the Johannesburg Magistrate's court. They included Bishop Desmond Tutu, general secretary of the SACC; the Rev Joseph Wing, general secretary of the United Congregational Church; Bishop Timothy Bavin, Anglican Bishop of Johannesburg; Mr Chris Aitken, general secretary of the Presbyterian Church, and the Very Rev Simeon Nkoane, Anglican Dean of Johannesburg. The hearing was adjourned to July 1.

28

28/5/80



Reverend John Thorne, the minister of the Congregational Church who was detained at the weekend and released after the clerics' protest march, with one of the marchers, Rev Walter Mbete, from Orlando, who was released yesterday after a night in police custody.

53 clerics on riot act charges

CAPL TIMES 28/5/80 (27) (28)

JOHANNESBURG. — More than 100 hymn-singing friends and relatives of the 53 South African clergy who were charged under the Riotous Assemblies Act in the Johannesburg Regional Court yesterday were ordered to leave the court.

Brigadier Theuns Swanepoel, Assistant Divisional Commissioner of Police, clad in a camouflage uniform, over a megaphone ordered policemen to remove them from court.

He also urged the people to stop singing "Marching on to the cross" as they left the court.

Soon afterwards the clergy — who wore church regalia and carried Bibles — appeared on two charges under the act before Mr F Z Kr. Iauw

They were Bishop Desmond Tutu, general secretary of the SA Council of Churches, Bishop Timothy Bavin, Anglican Bishop of Johannesburg, Mr Jan Aitken, general secretary of the Presbyterian Church, the Rev Joseph Wing, general secretary of the United Congregational Church; the Rev Stanley Pitts, of the Methodist Church; the Very Rev Simeon Nkoane, the Anglican Dean of the Johannesburg Diocese; and 47 other clergy. Among them was a visiting Canadian priest, the Rev Thomas Anthony

Their appearance follows their arrest on Monday during a march in protest against the detention of Rev John Thorne of the Congregational Church.

It is alleged they contravened Sec 2 (6) A iii and Sec 2 (3) A of the Riotous Assemblies Act no 17 of 1956, by attending a gathering which had been prohibited by the Minister of Justice.

Hindered the traffic

On a second charge it is alleged that during the gathering they hindered the traffic in Sauer Street, Johannesburg.

The hearing was postponed till July 1. They were warned to appear.

Soon after their appearance the Rev John Thorne and six others appeared under the same act in the same court.

They have not pleaded and were warned to re-appear on July 1

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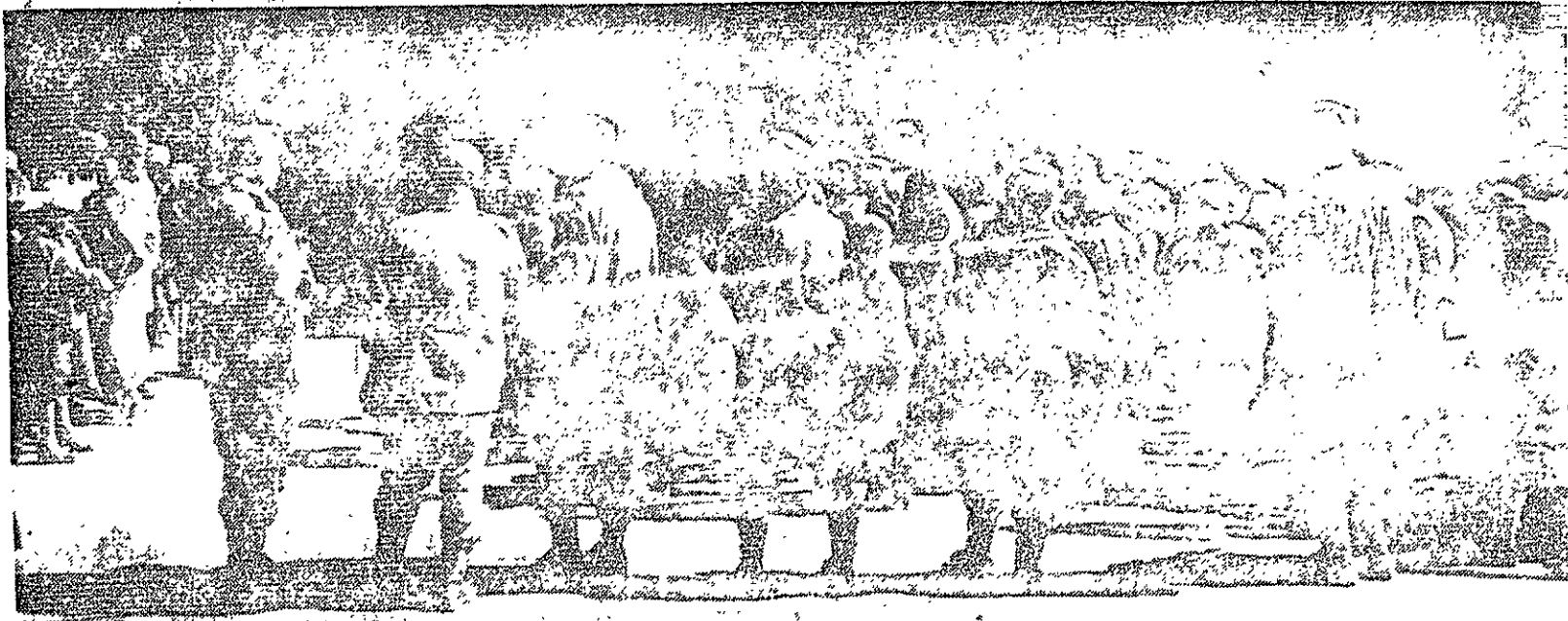
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Camouflaged police armed with automatic rifles, pistols and gasmasks sealing off one of the entrances to the Johannesburg Magistrate's Court. Hundreds of praying, singing and dancing churchmen and women of all races, representatives of the Black Sash, the South African Institute of Race Relations and passersby were waiting outside the court for the release of those held.

Picture: RAYMOND PRESTON



Three of the charged marchers — Bishop Desmond Tutu, the SACC's general secretary, his wife, Mrs Leah Tutu, and the Rev Thom Anthony, a visiting Canadian Anglican minister — leaving court after their release on warning and one night in police custody at John Vorster Square.

Thorne in court as crowd sings in corridor

Police near Anglican service

By Rashid Chopdat
The Rev John Thorne and seven others appeared briefly before a Johannesburg magistrate today charged under the Riotous Assemblies Act.

Camouflaged policemen stood on duty near St Mary's Anglican Cathedral in Johannesburg today as a small group of churchmen held a service after this week's protest march.

A crowd of about 150 students and clerics of all races sang protest songs and hymns outside the court before the appearance of the seven men and a woman.

Plans to have coloured schoolchildren attend were called off at the request of police.

They were led by Bishop Desmond Tutu, who also delivered a prayer in the corridors outside Court 12. The courtroom was packed. Riot Squad police armed with batons stood by.

The divisional commissioner of police, Brigadier Gert Kruger, said today the climate was unfavourable for such services at present.

Those who appeared were Mr Hanif Valley (25), Mr Thomas Marsh (24), Mr David Johnson (28), the Rev John Thorne (54), the Rev Cecil Begbie (34), the Rev Louis Hett (48) and the Rev Martin October (33).

GRATEFUL

He said some church leaders had contacted the police about arrangements for the services and had been asked not to hold them. "They have complied with the request and we are grateful for this," said Brigadier Kruger.

Mrs Vesta Smith was also charged with them for the first time today.

Churchmen said police told them the pupils would not be allowed to travel to town in buses. They said the services were planned by black educationists and churchmen to give pupils a constructive alternative to protesting at the Johannesburg Magistrate's Court today.

Mr A Brits, the prosecutor, was granted a provisional postponement to June 12 and the matter was transferred to the Krugersdorp Regional Court.

COURT

He said this was agreed to by Mr Ismail Ayob who was appearing for the eight.

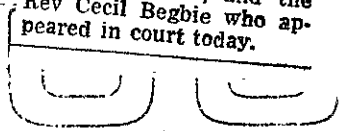
Most of the churchmen who attended the service at St Mary's had been at this morning's hearing at the Johannesburg magistrate's court.

Mr Brits also said the condition of reporting at a police station imposed on Mr Valley, Mr Marsh and Mr Johnson had been removed.

They included the Rev Joe Wing, general secretary of the United Congregational Church and Bishop Desmond Tutu, general secretary of the SA Council of Churches who were involved in Monday's march, and the Rev Cecil Begbie who appeared in court today.

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RELIGION

By John Allen
Religion Reporter

Churchgoers around the country were surprised this week as the names of those who took part in Monday's church protest in Johannesburg became known to them.

Many of the clergymen who were shepherded into vans by police, spent a night in cells and were charged in court the next day, are not people normally associated with protest.

The remarkable solidarity displayed by clergymen from many backgrounds is the subject of much discussion in church circles.

The protesters came from the Methodist, Anglican, Congregational, Presbyterian, Lutheran, Moravian, Roman Catholic and Baptist churches. A little more than half were white and the rest black (including coloured).

Leading figures among the 51 men and two women charged included:

The Right Rev Timothy Bavin, Anglican Bishop of Johannesburg, who keeps a relatively low profile in public life;

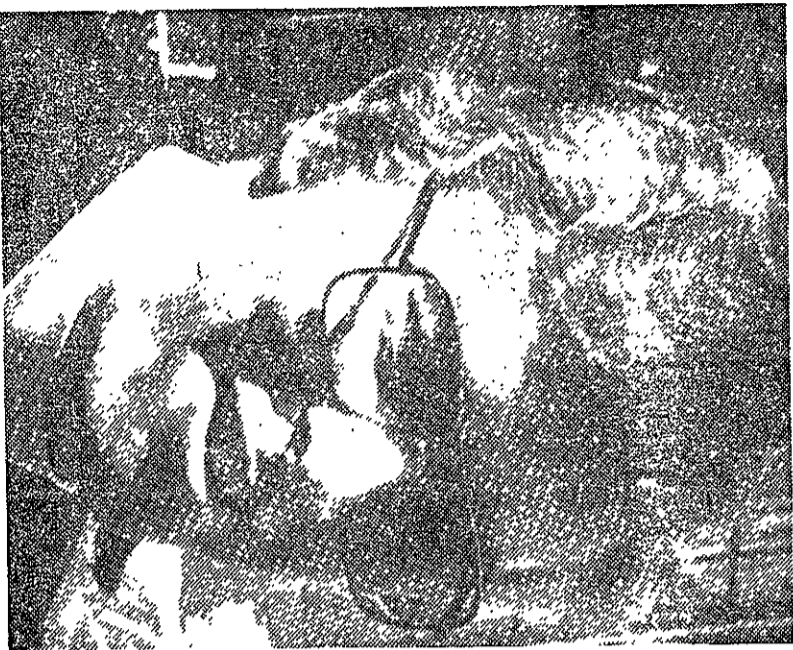
The Rev Stanley Pitts, chairman of the local Methodist Church district, an elder statesman of his church, hearing retirement and respected by conservative and liberal, black and white, in the church.

The Right Rev Desmond Tutu, widely-known general secretary of the SAC Council of Churches and assistant Anglican bishop under Bishop Bavin.

The Very Rev Simeon Nkoane, Anglican Dean of Johannesburg;

The Rev Peter Storey, vice chairman of the local

Church solidarity a feature of march



The Rev Peter Storey, Methodist vice-chairman,

Methodist district, Canon Michael Carmichael, provincial executive officer of the Anglican Church throughout southern Africa, the Rev Fred Bell, general secretary of the Federation of Evangelical Lutheran Churches (FELISA).

Mr Chris Aitken, general secretary of the Presbyterian Church of Southern Africa, the Rev Joe Wing, general secretary of



The Very Rev Simeon Nkoane, Anglican dean.

primarily from coloured areas and the city's northern suburbs. The largest single denomination represented was the Methodist Church and seven Methodist ministers involved are superintendents of church circuits.

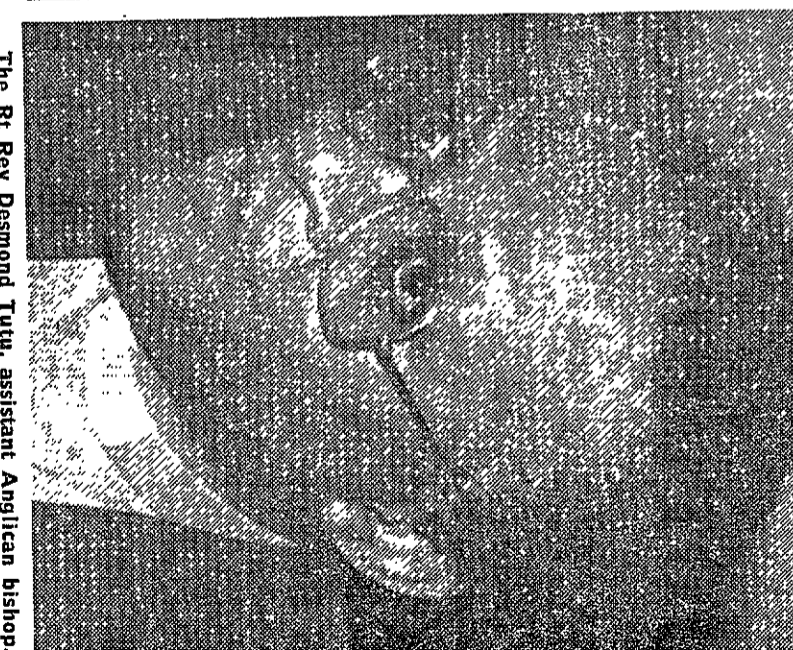
Mrs Leah Tutu, assistant director of the SA Institute of Race Relations and wife of Bishop Tutu. Protesters came from many areas of Johannesburg and the Reef, but



The Rt Rev Timothy Bavin, Anglican bishop.

One Congregational minister, the Rev Peter Anderson of the Moffat Memorial Church, Kensington, used to write critical letters about the Christian Institute to its journal, Pro Veritate, before the organisation and journal were banned.

Other Congregational and Presbyterian protesters were: The Rev Geoffrey Dunstan of the Bryanston United Church;



The Rt Rev Desmond Tutu, assistant Anglican bishop.

the Rev Edmund du Plessis of the Ebenezer Congregational Church, Reiger Park, Boksburg; the Rev Henry van der Linde of the Ebenezer church in Eldorado Park; the Rev Rob Robertson of St Antony's United Church in Vrededorp;

Rev David Wanless, now in business; and Mr Kenneth Bowden, a businessman. Anglicans were: the Rev

Tom Anthony, a visiting Canadian churchman; the Rev Michael van Wyk of St Vincent's Church, Reiger Park; the Rev Roy Knifton, finance officer of the SACC; Mr John Stubbs, leading youth work official; the Rev Arnold Hirst of St George's Church, Parktown; the Rev Louis Mett of St John the Baptist Church, Riverlea; and his son, Gregory. Two Roman Catholic

priests and a layman joined the march: Father Vincent Dippenaar, of St Catherine's Church, Eldorado Park; Father Christian Langeveld of the Phiri Church; and Labour Party member Mr Sam Solomon.

the Rev Petrus Lucas, deputy to the bishop of the Central Diocese of the Evangelical Lutheran Church in Southern Africa (ELISA); Dr Wolfram Kistner, divisional director of the SACC and a minister of a "white" Lutheran church; the Rev Reinhardt Schultz, acting general treasurer of ELISA; the Rev Mark Hestenes of St Peter's Lutheran Church by the Lake,

Parkview; and the Rev Martin October, in charge of a number of Reef Moravian churches.

Methodists were: the Rev Levi Masombuka, superintendent of the Jabavu circuit; the Rev Cecil Begbe, superintendent of the Rand Central Circuit; the Rev John Chidi, superintendent of the Plumville Circuit; the Rev Russell Harrison, superintendent of the Johannesburg North Circuit; the Rev Isaac Dearham, superintendent of the South-West Rand Circuit; the Rev Walter Mbele of the Orlando Church; the Rev Jimmy Patos, part-time Edenvale minister and part-time SACC official.

The Rev Neill Robinson of the Discovery church; Mrs Alison Rourke, full-time lay minister of the Trinity Church, Linden; the Rev Ernie Williams of the Kempton Park Church; the Rev Ted Smith of the Randburg Church, former head of the Mozambique mission and forced to leave after independence; the Rev Ted Herrod of the Parktown North church.

The Rev Trevor Hudson of the Central Methodist Church, Johannesburg; the Rev Errol Gray of the Civic Centre church, Bramfontein; the Rev Denis Gazard of the Victoria-Bertrams church; the Rev Clive Hamlyn of the Boksburg church; the Rev Freddy Abrahams of the Coronationville church; the Rev John Tan of the SACC and the Rev Gordon Bell, a senior minister based at the Forest Town church.

C. T. 30/5/80 (28)

Call for talks with Mandela

Own Correspondent (27)

JOHANNESBURG. — Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC) yesterday said South Africans had to obey a God who carried out political acts — such as “leading slaves from bondage”. Addressing a packed meeting in Johannesburg organized by the Transvaal ‘Free Mandela’ campaign, he said South Africa was on the edge of a precipice and urged the government to talk to jailed leaders like Nelson Mandela before it was too late.

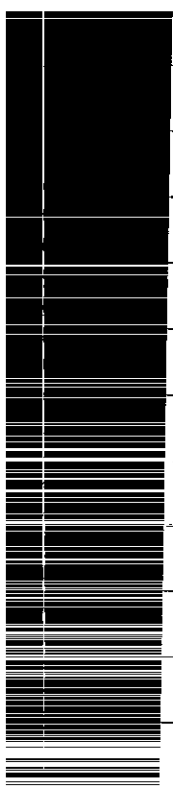
“We urge those in power to move back from this precipice, or else we will all go down in destruction,” Bishop Tutu said.

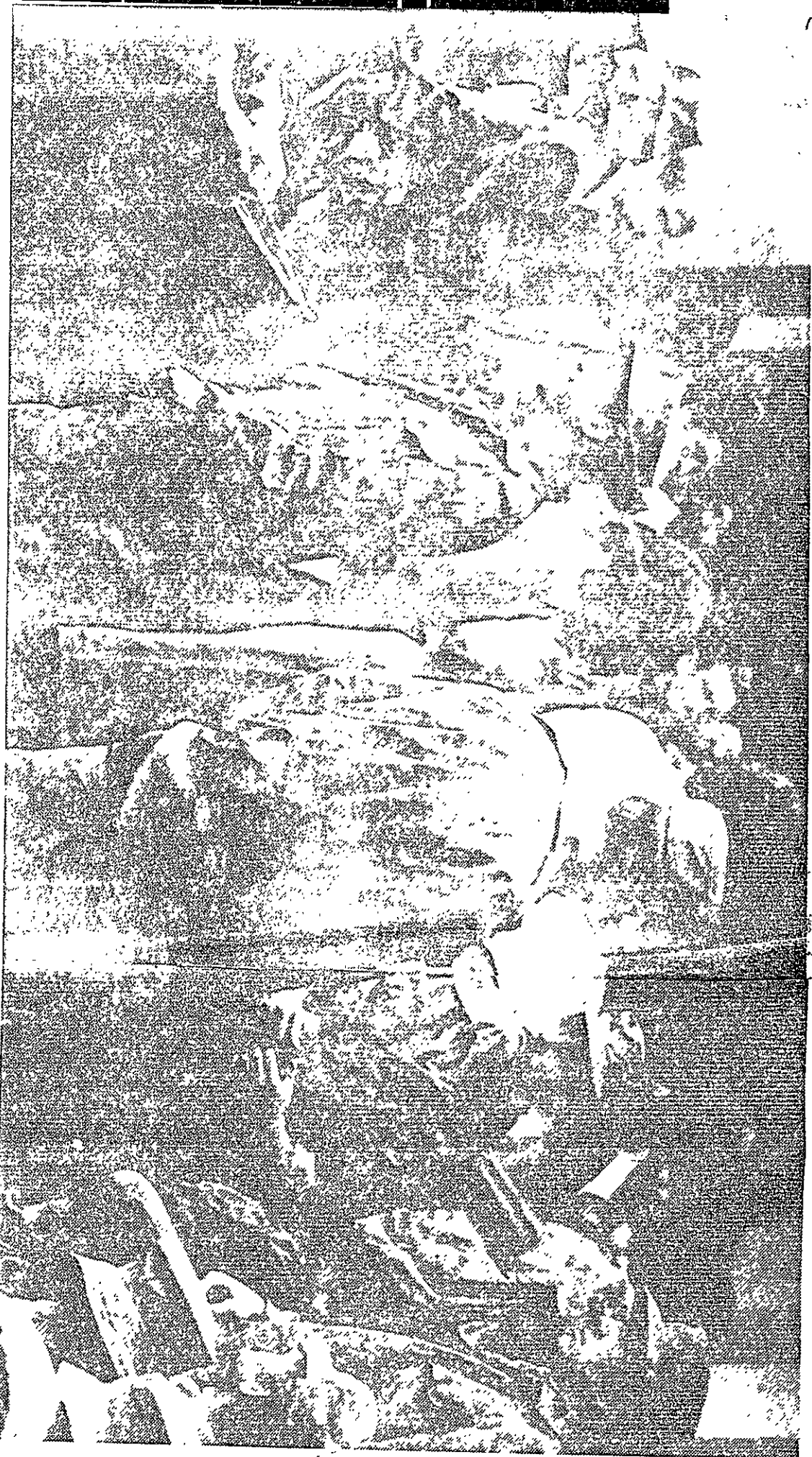
Referring to the shooting by police of two coloured residents of Elsie’s River, near Cape Town, he said it was like a “nightmarish replay of 1976”.

His was a God of freedom and liberation who was on the side of the oppressed and voiceless.

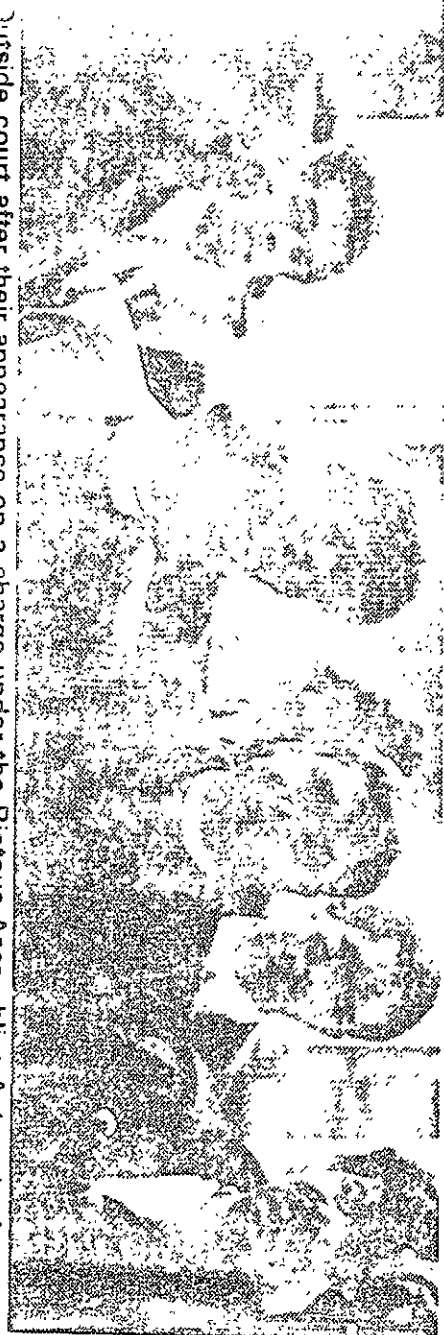
“If you are on the other side, then you are against God.”

“While there is still time, please talk to jailed leaders like Nelson Mandela because if we leave it too late, a ghastly alternative will be on us,” he urged the government.





Armed Riot Police and spectators mill in the corridors of the Johannesburg Regional Court yesterday. The Rev John Thorne and seven others appeared briefly on a charge under the Riotous Assemblies Act. They were not asked to plead and the case was postponed.



Outside court after their appearance on a charge under the Riotous Assemblies Act yesterday are, from left, Mrs Vesta Smith, Rev Martinus October, Rev John Thorne, Mr David Johnson, Mr Hanif Mohammed Vally, Rev Cecil Begbie, Mr Thomas Marsh and Rev Louis Illert.

Thorne, 7 others appear in court

Staff Reporter

THE Rev John Thorne of the Congregational Church, and seven others, appeared briefly in the Johannesburg Regional Court yesterday charged under the Riotous Assemblies Act.

The case was postponed to June 12 for trial in Krugersdorp. Appearing with Mr Thorne were Rev Cecil Begbie, Rev Louis Illert, Rev Martinus October, Mrs Vesta Smith, Mr Hanif Mohammed Vally, Mr Thomas Marsh and Mr David Johnson.

They were not asked to plead to a provisional charge under Section 2 of the Act (attending or being present at an illegal gathering).

Mr W J Van Rooijen was on the bench. The Chief Prosecutor, Mr A Britz, appeared for the State.

Tutu leads crowd in prayer

Staff Reporter

HUNDREDS of churchmen and students yesterday crowded in and around the Johannesburg Magistrate's and Regional Court to demonstrate their solidarity with the Rev John Thorne and seven others who appeared on a charge under the Riotous Assemblies Act.

The crowd, which included local and overseas church leaders — including the general secretary of the South African Council of Churches, Bishop Desmond Tutu, and the Bishop of Birmingham, the Right Rev Hugh Montefiore — sang hymns and "freedom" songs.

The emotional scene was similar to that surrounding the appearance earlier this week of 53 clerics, also charged under the Riotous Assemblies Act.

Riot Police in camouflage, armed with automatic rifles, pistols and batons, guarded all the court corridors.

Bishop Tutu called on the crowd to "display discipline" and not give the enemies an opportunity to take action.

Standing among the crowd, he prayed that "God would lead the people into the Promised Land of freedom and peace . . . a land in which freedom . . . prepared even before the foundation of the world — was going to materialise."

Referring to the deaths of two schoolchildren who were shot by police at Elsie's River on Wednesday, Bishop Tutu prayed: "Change the hearts of those in power before there is more unrest."

His call for "freedom, liberation, justice, peace, love and reconciliation" was echoed by "amen" from the crowd.

Members of an international delegation of the Anglican Church, who are visiting South Africa, attended yesterday's hearing.

They included the Rev David Birney of the Episcopal Church in the United States and Mrs Sandy Nottle of the Anglican Church in Canada.

Picture: RAYMOND PRESTON

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SACC is accused by Botha

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JOHANNESBURG. — The Prime Minister, Mr P W Botha, yesterday accused the South African Council of Churches of having distributed about R2 500 000 with a view to promoting unrest in the country.

He said it was also clear to anybody involved with security that actions of civil disobedience and passive resistance tied in with the actions of the banned South African ANC.

Mr Botha was delivering a Republic Day address to a packed auditorium at the Rand Afrikaans University in Johannesburg.

"During 1978 about R2,5-million was received from abroad which was channelled by the South African Council of Churches to numerous bodies and projects with only one purpose — that is to promote unrest," he said.

"The idea of civil disobedience and passive resistance is closely connected with developments in the field of so-called non-violent actions.

"The link between these actions and those of the South African ANC becomes quite clear for everyone who is involved with our security," Mr Botha said.

Freedom of religion was South Africa's most precious possession and a proper relationship of respect still existed between church and State.

"It is therefore so ironical and objectionable (verwerplik) that the SACC is in the vanguard of making an onslaught on the developing order in South Africa," the Prime Minister said.

But South Africa's will to maintain law and order should not be underestimated, he added. — Sapa

Tutu challenges Botha, Le Grange

Own Correspondent

JOHANNESBURG. — The general-secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday challenged the Prime Minister, Mr P W Botha, and the Minister of Police, Mr Louis le Grange, to an open debate on the aims and methods of the SACC.

At a press conference, he said Mr Botha had to "stop looking for scapegoats" and challenged him to take the SACC to an open court.

He was reacting to a Republic Day speech by the Mr Botha at the Rand Afrikaans University, in which Mr Botha accused the SACC of distributing R2,5 million to promote unrest, furthering the aims of the ANC, being in the frontline of a civil disobedience campaign and engaging in an onslaught on the political order in South Africa.

"I am sick and tired of government officials making such allegations — if they have evidence why don't they charge the SACC in an open court."

Referring to the allegations, Bishop Tutu said

• Funds had been used for the legal defence of people charged under the "vicious security legislation dreamt up by the Nationalist government" and that the SACC was proud of this as it was the "hallowed right" in any free and democratic country to enjoy the best defence possible;

• The SACC had provided assistance to banned and detained people, as well as political prisoners, and that it would continue to do so;

• The SACC had given funds to unemployment self-help projects to "defuse a volatile and tense situation in the country".

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Council call for white response

Afrikaner geen kolonialis of imperialis die sin waarin die Joodse wysgeer, "emand wat sy volk lief het, nie omdat er wêreld is nie; nie omdat dit 'n bestaan van sy volk self onseker is. reke en tekortkominge is.

Daarom moet die Afr verwerp. 'n Libera Fransman, 'n swart Afrikaner en dan ee soort liberalisme v lesser breeds of th en sy wit bas te re

WHITE Christians were either unaware or unsympathetic to the prevailing sense of anger and injustice underlying the protests of schoolchildren, meat-workers, bus passengers and other disfranchised South Africans

elke vorm van imperiale liberalisme ar my taal, my kultuur; word 'n swart Engelsman of 'n Engelssprekende rolwaardige mens aanvaar. Wie hierdie glo aan sy goddelike reg om oor the of probeer om sy ekonomiese beleggings

Vir die Afrikaner i gegrond is op die w Liberalisme wat erk geklee en swak gevo

This is one of four "hot concerns" of the Western Province Council of Churches. The WPC expressed its deep regret at the "tragic death" of the two people shot by police in Elsie's River on Wednesday and sympathized with the bereaved

le pad oop: 'n liberalisme wat keling en die individuele volk. 'n waardig kan bestaan, al is jy swak is sonder selfrespek en waardigheid e vorm van liberalisme wat Afrika se

Ons het nog 'n keuse die Sparta, óf die dat hy vergeet het spreeklik is. So v mynende' dinge soos

the council, recognizing the need for all Christians to discover "the facts of the issues at stake in the lives of their neighbours", urged white Christians to decide on a response both individually and collectively and to make their concern evident

weet hoelank nog. 'n Keuse om óf wees. Sparta was militêr so paraat te het waarvoor hy persoonlik aan- tyd gehad het vir 'ydele' en ,onder-

The Rev Owen Franklin, Director of the Centre at St George's Cathedral gave an overview of the strike by Table Bay Cold Storage Company workers and said the 800 workers were being paid R15 per week by the Western Province General Workers' Union during the strike. He said the union needed R12 000 a week in order to pay the striking workers and those wanting to help in this respect could contact the Centre at 43-6246

Athene die swakkere, was so ryk aan waardes en geestesgoedere dat daarvan oorgeloop het tot in die verste hoeke van die aarde - tot vandag toe.

Die keuse is ons s'n. Maar watter keuse ons ook aanvaar, as inboorlinge van Afrika word van ons een, onomwonde trou geëis: aan Afrika en aan geen ander wêrelddeel nie.

Tutu challenges Government to charge SACC

57AK 31/5/78 (28) (34)

Religion Reporter

The general secretary of the SA Council of Churches, Bishop Desmond Tutu, has challenged the Government to charge the SACC in open court if it has "fomented unrest."

Bishop Tutu said in a strongly worded reply to yesterday's accusations against the SACC by the Prime Minister, Mr Botha, that he was "sick and tired" of Government officials making allegations such as those by Mr Botha.

"If they have evidence of our nefarious activities why for goodness' sake don't they charge the SACC in open court?"

Bishop Tutu also gave details of steps he had taken this week to help police control unrest and to try to arrange talks between Mr Botha and church leaders. The Prime Minister's ac-

cusations were "non-sense".

Bishop Tutu accused Mr Botha of linking the SACC with the banned African National Congress in an attempt to create "guilt by association."

He also challenged Mr Botha to a public debate

Mr Botha said in a Republic Day address at the Rand Afrikaans University yesterday that the SACC had channelled about R2.5-million from

abroad to bodies and projects with the aim of promoting unrest. Civil disobedience and passive resistance tied in with the actions of the banned ANC, he added.

Freedom of religion was South Africa's most precious possession and a proper relationship of respect still existed between church and State, Mr Botha said. "It is therefore ironical and objectionable that the

SACC is in the vanguard of making an onslaught on the developing order in South Africa."

Bishop Tutu repeated earlier assurances that SACC books of account were open for scrutiny by anybody.

"Massive funds" had been used to provide legal defence for those charged under the "often vicious security legislation," he said. The SACC had helped

the families of banned and detained people and of political prisoners. "If doing this makes us guilty of a heinous crime, then Mr Botha, we plead guilty and will go on doing it, despite your fulminations."

"Our objective is defamed by the Gospel of Jesus Christ, and if other organisations are working for justice and reconciliation in South Africa then we are happy for that to

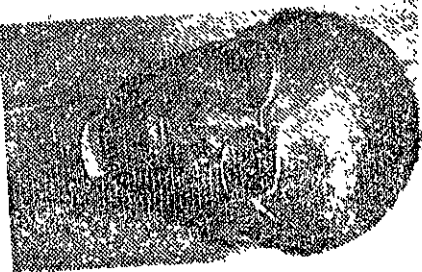
be so.

"But the fact that the ultimate objective of the SACC coincides with that of the ANC — a better South Africa, non-racial and more just — can never mean we in the SACC are therefore furthering the aims of the ANC."

The Prime Minister pours scorn on non-violent methods of bringing about change in South Africa.

Does he mean us to understand the only methods that can bring about change are to be violent ones?"

Bishop Tutu said nothing would stop him in what he was doing. He had dedicated himself to destroying apartheid, a policy which forced people into resettlement camps, where they star-



BISHOP TUTU

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WEEKEND ARGUS, MAY 31 1980

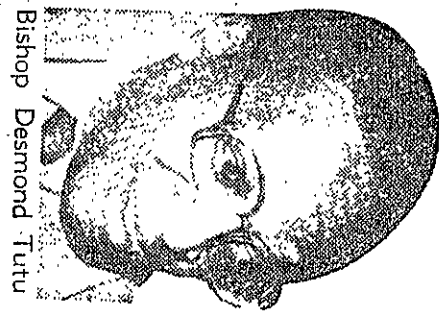
31-05/80 *Argus*

CONT. →

TAKE US TO GOURT, TUTU

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128	SHONA II	6000
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130	XHOSA SERVICE COURSE	7000
131	ANGLESS E	7005
132	HENSON MISS P K	7010
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138	ISAACMAN MISS J	7040
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Bishop Desmond Tutu

**Weekend Argus
Correspondent**

JOHANNESBURG. — The general secretary of the SA Council of Churches, Bishop Desmond Tutu, has challenged the Government to charge the SACC in open court if it has 'fomented unrest.'

Bishop Tutu said in a strongly worded reply to yesterday's accusations against the SACC by the Prime Minister, Mr Botha, that he was 'sick and tired' of Government officials making allegations such as those by Mr Botha.

'If they have evidence of our nefarious activities why for goodness sake don't they charge the SACC in open court?'

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N. L. TRUMP 31/5/80 (28) ~~27~~

Briton must pack his bags

Mercury Bureau

Pietermaritzburg—The British registrar of a theological seminary here has been ordered to pack his bags and leave South Africa by the end of next month.

The move to have Mr Chris Wright leave the country was 'nothing but further embarrassment of the Federal Theological Seminary and also of the churches supporting it.'

the Archbishop of Natal, the Right Rev Philip Russell, and the Rev S Dwane, president of the seminary, said in a joint statement yesterday.

'In spite of official and personal appeals to the highest authorities in the country, there has been no reversal of the decision by the Immigration Selection Board, and no further work permits will be given Mr Wright nor permanent residence allowed,' the

statement said.

The order advising Mr Wright that he had until the end of June to be out of the country had ended his five-year battle to stay with the seminary, the statement said.

The seminary is a centre for training ministers.

A spokesman for the Department of the Interior in Durban could not be contacted late yesterday.



Chris Wright

SACC attack: Tutu ^{2/6/80} replies

Staff Reporter

BISHOP Desmond Tutu last night dismissed a call by two Cape Town clergymen to have the South African Council of Churches declared "an affected organization".

Bishop Tutu, general secretary of the SACC, said "They (the clergymen) are beneath contempt. I don't think we ought to waste time in commenting on their letter."

The two ministers, the Rev Dr Charles Scarborough of the Sea Point Congregational Church, and the Rev Peter Schoonraad of the Cape Town Union Congregational Church, sent copies of their personal letter to the Cape Times, the Argus and to the South African Press Association.

The letter calls on "the authorities" to declare the SACC an "affected organization".

The clergymen claim that the SACC promotes racial hatred, civil disobedience and supports "terrorism and violence".

"As 90 percent of the funds of the SACC comes from sources outside the country, it is clear that the Christians of South Africa are not supporting the aims and purposes of this body," the letter claims.

Bishop Tutu said he was "sick and tired of people making such allegations".

"If they have evidence, why don't they charge the SACC in open court?" he asked.

Referring to the allegations, Bishop Tutu said:

● SACC funds had been used for the legal defence of people charged under the "vicious security legislation dreamt up by the Nationalist government".

● The SACC had given funds to unemployment self-help projects "to defuse a volatile and tense situation in the country".

Minister quits

28
~~_____~~

TV over ideology

DM 2/6/80

THE Rev Abel Hendricks, chairman of the Cape district of the Methodist Church of Southern Africa, said yesterday he would no longer appear on SABC-TV because it aligned itself with apartheid.

Mr Hendricks said he had made the decision after the head of religious broadcasting on the English Service, Mr Bill Chalmers, had questioned some words and phrases he had used in an epilogue screened on January 27.

In a statement, Mr Hendricks said he had re-examined his script and concluded that if some of the words, phrases or sentiments offended the SABC, "then it is time to resign myself to the fact that the full Gospel on love and reconciliation cannot be preached through the medium of television in this country".

"If the SABC believes that it has the right — either by decree or insinuation — to dictate to me how I should be called by God to preach, then I question its understanding of a minister's calling and suggest it is going to have to be satisfied with its own narrow version of the Gospel."

Mr Hendricks said there came a time when a minister could no longer allow himself to be compromised by a television system which so closely aligns itself with apartheid.

"The Christian Gospel calls me to identify with those who desire peaceful change and reconciliation, rather than with a television system which has so often gone so far as to ignore the plight of the countless members of God's people who suffer because of a political ideology in this country," he said. — Sapa.

2/6/80 AR 4/13

Burnett hits back at Botha's allegation

IF IT were true that the South African Council of Churches had been misused, as alleged by the Prime Minister, this should have been established and clearly shown before the attack was launched, the Archbishop of Cape Town, The Most Rev Bill Burnett, said today.

It must seem, otherwise, to be simply a smear which would not be worthy of our common life, he said in a statement.

Although all members of churches belonging to the SACC will not agree with all resolutions passed by the SACC conferences, this does not mean that they do not desire substantial and indeed radical change, and that soon, the statement continued.

It is difficult to expect Christians and churches who have for several decades sought urgently to dissuade a succession of governments from following the apartheid ideology with all its unfortunate ramifications in our national life, not to continue to disapprove of what now still exists in legislation and practice.

Of course, SACC churches still disapprove of the practice of apartheid



The Most Rev Bill Burnett

and of the Group Areas Act and the Mixed Marriages Act and the shocking difference in Government votes on education for black and coloured people as compared to whites.

Surely it cannot be expected to be otherwise until there is clear evidence of substantial change.

This is why our police are now once again engaged in the difficult task of preserving order. The fact is that they have been given an impossible task.

They are asked to restrain the anger that our laws and ways of life have provoked.

Our legislation has set the scene for the violence we now see and deplore. Whether this is a reckless stone-throwing mob or police who over-react in response, it is not the SACC which is responsible for that, but our own legislation, the bishop said.

3/1/80 ARCCMS
Folly not
(28)
to negotiate
— Burnett

Religion Reporter

IT would be the greatest folly not to change apartheid society, but it would be equally wrong for those engaged in the schools boycott not to negotiate with the Government, the Most Rev Bill Burnett, Anglican Archbishop of Cape Town, said in his June newsletter.

He wrote: "We may not claim a political programme to be the universally binding way of salvation for mankind.

"To test a Christian's integrity by the way in which he adheres to his own political hopes and ideals is a way of saying that we have some righteousness to which all men must adhere. This is to misunderstand the Gospel.

NOT POLITICAL

"Jesus came to redeem us because we cannot boast any righteousness of our own. Jesus gave us no political programme. He loved men and gave his life for them. How then do we tie down our brothers to our brand of political commitment?"

It was a cliché to say radical constitutional change was urgently required in South Africa, and this needed to be hammered out together with those who felt alienated and deprived of opportunities in this society.

The schools boycott, whatever else it has done, has demonstrated a sub-

stantial solidarity on this question within the communities involved in it.

"These communities are saying 'No' to things as they are and to anything else that does not represent thorough-going change in the direction of a more just society.

"There is no doubt, I believe, that to fail to make substantial change now in apartheid society would be the greatest folly.

"To refuse to talk and negotiate with the Government, on the other hand, unless everything demanded is immediately conceded, would be equally folly.

"It is difficult to avoid the conclusion that either of these attitudes ultimately spells civil strife," the archbishop said.

CAPE TIMES
**Burnett
defends
SACC** (28)

Staff Reporter

LEGISLATION is responsible for the violence in a reckless, stone-throwing mob or police who over-react in response, the Archbishop of Cape Town, the Most Rev Bill Burnett, said in a statement yesterday.

He was reacting to the attack by the Prime Minister, Mr P W Botha, on the South African Council of Churches at the Rand Afrikanse University on Friday.

Archbishop Burnett described the attack as very serious. He said if SACC funds were misused, as the Prime Minister alleged, it ought to have been established, and clearly shown before the attack was launched.

He said even if all the churches did not agree with resolutions passed by SACC conferences that did not mean they did not want radical and substantial change very soon.

"It is difficult to expect Christians and churches, who have for several decades sought to discourage a succession of governments from following apartheid ideology, not to continue to disapprove of this in legislation and practice," he said.

The SACC churches disapproved of apartheid laws such as the Group Areas Act and Mixed Marriages Act and the shocking difference of expenditure in black, coloured and white education.

"Our police are engaged in a difficult task of preserving order. They are asked to restrain the anger that our laws have provoked.

"It is not the SACC which is responsible for that but our own legislation," he concluded.

The Cape Times

WEDNESDAY, JUNE 4, 1980

28

Church and State

THE prime minister's unsubstantiated attack on the South African Council of Churches, accusing that body of promoting unrest, was an inadequate response to crisis by the holder of the highest political office in the land. It was an exercise in seeking handy scapegoats rather than a serious contribution to debate. Mr Botha would have done better to heed the constructive suggestions put forward by the leader of the opposition. Dr Van Zyl Slabbert has advocated quick action to take the heat out of the immediate points of friction which are manageable, such as the bus boycott, the school boycott and labour troubles in the meat industry and elsewhere. The deeper, structural causes of unrest — including the question of inadequate political representation — are rather more intractable and will need to be resolved by open-hearted negotiation.

As Bishop Tutu has pointed out, the prime minister has not demonstrated the truth of his charges. And the SACC books are open to inspection. The fact is that a great deal of money is provided by the SACC for legal defence of people who have fallen foul of the wide-ranging security laws, or for maintenance of their dependants while such detainees are awaiting trial or after they have been convicted under these laws. Does our legal system not require such representation? And should the victims of political upheaval, the women and children, not be properly cared for by Christians? Is not this legal system one of the cornerstones of the free society we are striving to preserve against communist

subversion? Is it not praiseworthy of the SACC to assist the fair operation of the legal system? Most fair-minded people would regard such expenditure as ameliorative and reconciliatory — calculated to head off revolution — rather than the contrary. The SACC also distributes educative pamphlets, to win support for reform of the system, which is likewise a reformist rather than a revolutionary activity.

Apart from the Dutch Reformed churches, and a few other unrepresentative exceptions, the SACC is broadly representative of the Christian church in South Africa. An attack on the SACC has overtones of a church-state conflict. It is hardly surprising that the Archbishop of Cape Town has taken strong exception to the prime minister's remarks. Unless the accusation is substantiated, as Archbishop Burnett has said, the prime minister's statement is an unworthy smear. The fact that all member churches of the SACC do not necessarily support all resolutions passed by that body does not mean that they are not in favour of rapid and radical change.

Rather than the SACC, it is the policy of apartheid which is responsible for unrest and violence. This forthright response to the prime minister by a leading English-speaking churchman, whose career has been distinguished by pastoral concern rather than political enthusiasm, should be carefully weighed by Mr Botha. If they are serious about a national strategy against subversion, the Nationalist government should seek to engage the support of the churches rather than alienate them.

~~19~~ (28) ~~25~~
NGK
JDM 6/6/80.
thanks

police for 'patience'

By ARNOLD GEYER

THE powerful white Nederduitse Gereformeerde Kerk (NGK) has come under heavy attack from the black Dutch Reformed churches for its first official comment on the schools boycott and the death of two pupils at Elsie's River near Cape Town.

The NGK yesterday expressed "appreciation and thanks" to police for the "great patience" during the present unrest, despite "provocation and defiance" shown by pupils and their parents.

An editorial of "Die Kerkbode", the NGK's official organ, said the church would like to assure the Government of its appreciation for the "sympathetic and responsible" manner in which matters were dealt with in the current crisis.

Dr Allan Boesak, chairman of the Broederkring, and Dominee Gerrie Lubbe, scribe of the Indian Reformed Church in Africa, said the NGK had been "finally exposed as a body which totally supports the system and its upholders".

"Die Kerkbode" said the two Elsie's River deaths were the eventual consequence of school boycotts and had realistically shown how things could develop if those responsible did not stop in time.

The editorial said there were groups in the crisis situation "for which we feel deep sympathy, and for whom members of the church should pray.

These included pupils and students who wanted to study, police and all institutions responsible for law, order and peace.

28
Bishop
COM 9/6/80
attacks

SACC, Tutu

Staff Reporter

THE controversial Christian League of Southern Africa — repeatedly alleged to have been a front organisation for the defunct Department of Information — is stepping up its campaign against the South African Council of Churches (SACC).

Its members have written to the Prime Minister, Mr P W Botha, asking the Government to have the council declared an "affected organisation".

Last week it hosted a Press conference in Johannesburg, to which only the SABC was invited and at which Bishop Isaac Mokoena, president of the South African Theological College of Independent Churches (TCIC), strongly attacked the SACC and its general secretary, Bishop Desmond Tutu.

Bishop Mokoena, who claimed to be the head of 2.5-million black Christians, was recently acquitted on 17 counts of fraud. He is a former member of the SACC executive.

At the Press conference he said his college had broken all ties with the SACC to "safeguard the identity of the black churches in the country".

"I wish to make it known that the TCIC dissociates itself totally from the policy of confrontation with the State followed by the SACC. I also strongly object to the inclination of the SACC's general secretary, Bishop Desmond Tutu, to issue statements without the mandate of the churches."

Describing the recent protest march by 53 clerics in defiance of the Riotous Assemblies Act as "childish, especially at a time when the country was faced with boycotting students", he challenged Bishop Tutu to support his claim that the SACC had 50 000 members.

Asked about his association with the Christian League, he said links "were open to negotiations".

Speaking from Cape Town, Bishop Tutu said it was not worth commenting on Bishop Mokoena's statements as it had now become clear with whom the TCIC leader was aligning himself — the Christian League of South Africa.

He dismissed claims by Bishop Mokoena that the TCIC had a following of more than two million people

Churches form new organization

C.T. 10/6/80 Staff Reporter (28)

ABOUT 400 members of the Congregational Church, who oppose ties with church organizations supporting political movements, have formed a new denomination which aims "to reinstate congregationalism as it originally existed in South Africa".

In a statement issued at the weekend, the new Evangelical Fellowship of Congregational Churches of South Africa said it rejected "all political activism, so-called liberation theology and ties with organizations such as the World Council of Churches".

The honorary secretary of the denomination, The Rev Peter Schoonraad, yesterday described it as "a carbon copy" of the EFCC in the United Kingdom which, he said, shared his organization's convictions about the World Council of Churches.

Mr Schoonraad was one of two Cape Town clergymen who recently called on the authorities to declare the South African Council of Churches an "affected organization", claiming that the SACC promotes "racial hatred and civil disobedience".

The two congregations which have come together to form the EFCC are the Cape Town Union Congregational Church and the Maranatha (Free) Congregational Church of Paarl.

UK church ^{CAPE TIMES} backs SACC call on SA ^{10/6/80} 28

Own Correspondent

LONDON. — The British Methodist Church has supported the South African Council of Churches' call for a national convention to formulate a "just constitution" for South Africa.

It is the first British church to have publicly declared support for recent proposals that Nelson Mandela and other political prisoners should be freed from prison to take part in such a convention.

The resolution, which urges the South African Government to set up a convention in which black politicians would play a leading role, comes from the 140-strong central committee of the overseas division of the Methodist Church.

Copies of the resolution have

been sent to the South African Ambassador in London, Dr Dawie De Villiers, and to South African Methodist leaders.

News of the resolution was given to the Council of Churches in a personal letter to the General Secretary, Bishop Desmond Tutu, from the Rev Dr Albert Mosley, general secretary of the British Methodist overseas division.

In a BBC television interview on Sunday, Bishop Tutu predicted that there would be a black government in South Africa within five or 10 years.

His view is widely held by informed political observers in South Africa, according to the Rev Sidney Groves, the Methodist Church's Africa secretary, who has just returned from a visit to the Republic.

Prayers at trial of ^{STAR} 12/6/80 (28) churchmen

West Rand Bureau

Police stood by outside the Krugersdorp Regional Court today as Bishop Desmond Tutu led a prayer for eight churchmen, students and a woman charged under the Riotous Assemblies Act.

The Rev John Thorne and seven others appeared briefly before Mr W Aucamp and were warned to appear again on August 12 and 13.

A crowd of about 70 students and clerics filled the corridor before the hearing. They were closely watched by senior police officers, including Krugersdorp's security chief, Colonel Jorrie Jordaan.

Those who appeared were Mr Hanis Mohammed Vally (25), Mr Thomas Sydney Marsh (29), Mr David Johnson (28), the Rev Cecil Willie Begbie, the Rev John Francis Thorne (54), the Rev Louis Donald Illet (48), the Rev Martinus Markus October (35) and Mrs Vesta Valerie Smith (33).

No evidence was led and the accused were not asked to plead.

Their attorney, Mr J M Ayob, said Mr Thorne would be in Holland from July 25 until August 9.

^{12/16/80}
Riot Act
clerics
in court

28

Staff Reporter

FOUR clergymen appeared briefly in the Krugersdorp Regional Court yesterday charged under the Riotous Assemblies Act.

They were the Rev John Thorne, the Rev Cecil Bopie, the Rev Martinus October and the Rev Louis Hett. Appearing with them were Mr Hamif Valiy, Mr Thomas Marsh, Mr David Johnson and Mrs Vesta Smith.

They were remanded on warning to August 12 and 13.

The hearing was a sequel to an open-air meeting held in Bosmont, Johannesburg, on April 22 this year.

Mr Thorne and his colleagues were arrested for addressing coloured students in the midst of the schools boycott rumpus.

Mr Thorne's subsequent detention sparked off the protest march by 53 South African clergymen through the streets of Johannesburg.

The eight were not asked to plead.

Fm 13/6/80
CHURCH vs STATE

Against the wall

(28)

CONT...>

Church and State in South Africa appear once more to be heading for confrontation. The conflict stems from differing concepts of what constitutes Christian witness and hangs on the theological arguments over the role of the Church in politics.

In a letter to a daily newspaper earlier this week, a group of high-ranking clerics defined Christian witness as "active concern and practical compassion following worship and prayer. It is also the clarion call to love your neighbour as yourself. How can the Christian confine such love to pious sentiments expressed in a pulpit?" asked two suffragan bishops and five archdeacons of Johannesburg.

By arresting 53 churchmen and women on a peaceful march for the release from prison of one of their number recently (May 26), "the State has forced the Church into a confrontation with it. It is a confrontation which the Church does not seek, for its Gospel is one of love, justice and compassion," said the President of the Conference of the Methodist Church of Southern Africa, the Reverend Andrew Losaba.

Bringing those principles to fruition has in the past decade seen the church become increasingly involved in socio-political issues, with Bishop Tutu calling as well for economic pressure to be applied against the State — which in the F.M.'s view is totally counter-productive.

The growing voice of black clerics, the WCC's programme to combat racism, and the concept of liberation theology, have all contributed to the Church's increased activism. It is another expression of the unrest in SA.

Church-State confrontations have surfaced periodically ever since the first ecumenical conference in Rosettenville in

1948, when the English-speaking churches laid down their opposition to apartheid and called for franchise and citizenship rights for all races.

Government legislation gradually made it increasingly difficult for the Church to stay out of the political sphere. For instance, the Native Laws Amendment Act made it difficult for blacks to attend

Trial of Rev Thorne and others postponed

By WILLIE BOKALA THE priest whose detention last month caused a protest march by clergymen

in Johannesburg, the Rev. John Thorne, and seven other people including priests, appeared briefly in the Krugersdorp

Magistrate's Court yesterday under the Riotous Assemblies Act. The group, which included the Rev Ce-

cil Bégnie, the Rev Louis Ilett, the Rev Martinus Ms Vesta Hanif Vally, Mr. Thomas

Marsh and Mr David Johnson, appeared before Mr W Aucamp and their case was postponed to August 12 for trial.

They were not asked to plead. Their case arises from an alleged meeting held at a school in Bosmont.

Post 13/6/80

28 227

AICA refutes Mokoena claim

Post 13/6/80 28

By Phil Mtinkulu

BISHOP Isaac Mokoena's claim that he is the leader of two-million members of the independent churches were yesterday refuted by the president and vice-president of the African Independent Churches Association (AICA).

Rev Mashwabada Mayathula (president) and Rev Johannes Khumalo (vice-president) also revealed that Bishop Mokoena was the leader of a faction of the independent churches — Reformed Independent Churches Association (RICA). This faction, they said, had an even lesser membership than theirs.

Since last Friday, the SABC has been using Bishop Mokoena as the basis of their attack on Bishop Desmond Tutu, general-secretary of the South African Council of Churches (SACC). Bishop Mokoena who criticised Bishop Tutu and the SACC for their stand on fo-

reign investment and for the march by the priests also said the two million members of the independent churches have broken ties with the SACC.

Rev Mayathula said Bishop Mokoena was creating a wrong impression with his claim. And his attack on Bishop Tutu has become a source of irritation and embarrassment. He said Bishop Mokoena must distinguish between the two independent churches.

Rev Khumalo said even if there was one body for independent churches not even by the wildest estimations would the membership reach at least 500 000. "This is a stupid exaggeration," he said.

REBELLED

The two senior members of AICA revealed Bishop Mokoena's association with the independent churches. "Aica was founded in 1965. Bishop Mokoena joined the movement in 1968. But two years later he 'rebelled'," the Rev Mayathula said.

The Rev Mayathula added that when Bishop Mokoena broke away from them about 80 member churches followed him. "We have 400 churches

still affiliated to us, but in spite of having some congregations numbering 10 000 we can never lay claim to a membership of two million. What is worse for Bishop Mokoena is that some of the churches which followed him have since come back to our fold," he said.

BLUNDER

The Rev Mayathula said Aica was prepared to defend Bishop Tutu and the South African Council of Churches. "They can count on our support much as they first blundered by having made him (Bishop Mokoena) the director of the church development division and we had to work under him," said the Rev Mayathula.

Bishop Mokoena and the SACC became enemies last year when SATCIC, a priests' training college for independent churches, was closed. Bishop Mokoena was the chairman of the college board and was also an acting principal. He was sacked as director of the church development division. Charges against him were preferred but he was acquitted and the magistrate made uncomplimentary remarks against the SACC.



Bishop Isaac Mokoena . . . his criticism of the SACC and Bishop Desmond Tutu has been used extensively by the SABC.

Tutu meets Dr K

THE secretary-general of the South African Council of Churches, Bishop Desmond Tutu, had a surprise meeting with Dr Piet Koornhof in Cape Town where the "deteriorating situation" in the country was discussed.

According to POST information, the meeting was attended by both vice-presidents of the SACC, Mrs Sally Motlana, and the Rev Peter Storey. It was held last Saturday after the SACC trio had attended a local funeral.

Dr Koornhof made a surprising statement to the three when he said there could be positive discussions on

- A common citizenship for all South Africans.
- One education system for the country.
- A stop to all population removals, and
- Abolition of the pass laws.

The discussions were general and dealt mainly with the deteriorating situation in the country.

Dr Koornhof did not expand on his statement that there could be "positive talks" on the four issues.

Request

The SACC delegation also made a request to meet the Prime Minister, Mr P W Botha. Requests for this meeting have been made in the past by the SACC and Mr Botha has apparently passed them on to Dr Koornhof. Hence the meeting on Saturday.

A significant feature emanating from the consultation with Dr Koornhof is the prospect that Mr Botha might meet with the SACC leaders, according to speculation. The final word on this will come from Mr Botha himself.

Dr Koornhof could not be contacted for comment last night, nor could the Prime Minister.

Bishop Desmond Tutu has become one of the most controversial figures in South Africa. This week his BBC interview, in which he spoke about the threat of violence in this country, evoked both anger and support. Exclusively for the Sunday Express, he has now written this thought-provoking article explaining...

SON EXPRESS 15/6/80

Where I stand . . .

28

By Bishop Tutu



I COME before you as a Christian leader of millions of South Africans, both Black and White. It just so happens that I am myself Black, but the most important thing about me is that I am a Christian leader in South Africa at a critical period in its history. Some will be surprised that I stress that I am a Christian leader since they believe I am really a politician trying hard to be a bishop.

I come before you as a South African who has a deep and passionate love for our beloved motherland. I give second place to nobody in my loyalty to South Africa. Except that I am a coward, I would say that I am ready to give everything, including my life, for the sake of this land which I love (not, of course, one that is being Balkanised into unviable blobs to satisfy some mad racist ideology).

As a Christian leader of the Gospel of Jesus Christ, I have been given the ministry of reconciliation to work for peace where there is strife, to bring light where there is darkness, to spread joy where there is sadness and to give hope where there is despair.

Our land is one that is torn apart by animosity and bitterness, suspicion and indeed hatred. We must not, however, be surprised that this is the case since apartheid was intended to

produce precisely this result. If people do not meet and get to know each other as just ordinary human beings who worry about the progress of their children at school, who laugh when they are tickled, who are concerned about the high cost of living etc, then we have no right to be surprised that we have such a fragmented society.

On most key issues you can be sure that most White South Africans will be ranged on one side and most Blacks on the other. We are a house divided against itself and such a house cannot stand.

Apartheid denies the Gospel of Jesus Christ. It claims that we are made for separation and division, whereas Jesus Christ came to destroy the wall of partition separating us into warring factions.

In the Church of God we are one body where race, colour and culture, as well as sex, are irrelevant because all of us are the children of one God. We are created for fellowship, for community, for love, for compassion, for caring, for sharing.

I have dedicated my whole life to work for a new kind of South Africa — one in which there is justice, peace and reconciliation for all and where all count as human persons created in the image of God as persons of infinite worth and value.

I deplore all violence. I have

seen far too much in my day. I have seen the devastation of civil war in Nigeria, I was in Jerusalem a few days before the outbreak of the Six-Day War, I have been appalled by the ravages of civil strife in Belfast and I know at first hand what happened in Amin's Uganda because his dreaded security police detained me for a while.

So I have tuned my energies to averting the bloodbath in our land. That is why I have striven to warn and to work for fundamental changes by reasonably peaceful means. I ask God to give me words that will awaken my White fellow South Africans to the crucial decision that they must make.

The real solution to our crisis is political powersharing in an undivided South Africa when we will ultimately have a Black Prime Minister, possibly Nelson Mandela. That sort of change is inevitable.

The crucial decision my White fellow South Africans must make is whether that change should happen peacefully or violently. That is their choice. Please God, let us decide responsibly and like statesmen.

Change can't come overnight, but we can buy considerable time if we could be given certain commitments which I believe are possible without anybody having to commit political suicide.

• The Government must tell us that they are committed to a

common South African citizenship for Black and White in an undivided South Africa.

• The pass laws must be abolished — this can be phased so that we don't have the chaos that could arise from a sudden scrapping of influx control. This would change our highly charged atmosphere quite remarkably.

• The Government must undertake to establish one educational system for all South Africans, Black and White.

• It must put an immediate stop to all population removals.

I just cannot take it that our people (Indian, Coloured and African) are moved arbitrarily from pillar to post and dumped heartlessly in resettlement camps as if they were not human beings. That I find quite unforgivably diabolical and I have appealed to the Government, and continue to do so, to end this inhumane policy.

If the Government is intent on Balkanising South Africa and depriving Blacks of their South African citizenship we won't have any peaceful solution. And it is this that we want to avert when we appeal to the international community to apply political, economic and diplomatic pressure to get us to the conference table, for the sake of the future of our children, Black and White, for the sake of the world.

If we do not change, then I am fearful of what will happen — that is what Mr Vorster called "the alternative too ghastly to contemplate" and what made Mr P W Botha say "adapt or die".

We don't want violence. We don't want bloodshed. We don't want bloody revolution or a holocaust and we can prevent all of this from happening.

And I am hopeful — because of the young people, Black and White, of this beautiful land.

Black youth have a new determination that we will all be truly free. I am hopeful because of some White youth. Dr Motlana received a very warm and friendly reception when he spoke in Stellenbosch University. I went to speak at RAU recently. I have not yet recovered from how I was received there. The students are thinking and they are thinking differently from their parents.

There is hope that we will have a new South Africa — a more just South Africa, a non-racial South Africa where you will count because you are a human being. God be praised for that possibility — which is just round the corner.

Nkosi sikelel' iAfrika (God bless Africa)
Morena boloka sechaba sa heso (Lord save our land and our people).

Do not write in the left hand margin

Any dishonesty will render the candidate liable to disqualification and to possible exclusion from the University

Methodist synod prays for dead victims of unrest

STAR 16/6/80 (28)

Religion Reporter

Methodist churchmen, attending a district synod in Johannesburg today, held prayers for those who died during the 1976 unrest.

To mark June 16, black and white ministers and lay representatives stood for a period of silent prayer and were then led by the Rev Peter Storey, deputy chairman of the South Western Transvaal District, the Methodist Church, in further prayers.

Both the South Western and South Eastern Transvaal districts of the church are holding their annual synods in Johannesburg and on the Reef today.

The South Western Transvaal synod is to discuss the call on the Government to rescind its ban on gatherings of a political nature.

In a notice of motion presented to the synod today, it was said that the ban "can only aggravate the present crisis."

The Rev Cecil Begbie, who faces charges under the Riotous Assemblies Act, after the recent protest march made by churchmen and following school boycotts, brought the notice of motion to

the synod.

In other proposals, Mr Begbie gave notice that he would urge the synod to call for the repeal of the Riotous Assemblies Act, for the release of those detained during the schools boycott and for the withdrawal of police from the vicinity of educational institutions.

Methodist STAR
17/6/80
support for 28
'disobedience'

By John Allen, Religion Reporter

The biggest district of the Methodist Church in South Africa today endorsed proposals to support Christians who break laws restricting interracial contact.

The recommendations of the South Western Transvaal District of the Church will be among those submitted to its ruling national Conference in October for an official declaration of Church policy on the proposals.

The chairman of the district, the Rev Stanley Pitts, stressed today that the synod's decision did not represent the official attitude of the church.

The synod agreed by a large majority — 78 votes to 30 — to endorse a proposal "that support should be given to those who might infringe present restrictions concerning interracial contact in obedience to their understanding of the will of Christ."

It also voted to support a suggestion "that the Church should withdraw, as far as it is possible, from co-operation with the State in those areas of our society where the laws of men violate the justice of God."

The proposals were sent to local Church bodies around the country by last year's annual conference to establish the views of Church members.

The synod heard that church circuits — which group individual congregations in units of local Church government — had expressed a wide range of views on the proposals. Circuits' views will also be submitted to the conference.

Last year's conference debated the proposals after civil disobedience as their response to "unjust laws" had been suggested by the national con-

PW sets 4 conditions to SACC

CAPE TOWN.— The Prime Minister, Mr P W Botha, said today he was prepared to meet the South African Council of Churches, subject to four conditions:

He was reacting to a telegram from a newspaper and to a letter from the SACC.

Mr Botha said: "I am prepared to meet the SACC on the following conditions:

"Firstly, they openly reject communism for SA.

"Secondly, they dissociate themselves from undermining of National Service

"Thirdly, they denounce any organisation connected with violence, and

"Fourthly, they denounce the attempts of the SA African National Congress to overthrow orderly government in the Republic.

The telegram from the newspaper followed a meeting between an SACC delegation and the Minister of Co-operation and Development, Dr Piet Koornhof, at which the council repeated an earlier request to have discussions with Mr Botha.

The letter from the SACC came after a special meeting had endorsed a call by the general secretary of the council, Bishop Desmond Tutu, for the Prime Minister to meet a delegation of church leaders.

The Prime Minister responded in writing to the letter. — Sapa.

Govt asking for trouble, says Tutu

STAR
17/6/80
28

The Government was asking for trouble when it took upon itself to decide when the black community could mourn and when it couldn't, the general secretary of the South African Council of Churches said today.

Bishop Desmond Tutu expressed regret over the death of a police constable at the weekend, but said the black community had been deeply hurt by the blanket police ban on all gatherings.

"Afrikaners would be angered if one day they

were told they cannot commemorate the Day of the Covenant," he said.

He warned the authorities that present efforts at maintaining law and order would only succeed in producing a sullen and bitter lull.

"The situation in our country is highly volatile and only meaningful discussions between the Prime Minister and at least church leaders can deal with a rapidly deteriorating situation," he added.

33 + 20 = 53 = 27%

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UNIVERSITY OF CAPE TOWN EXAMINATION ANSWER BOOK

EVERY CANDIDATE-MUST enter in column (1) the number of each question answered (in the order in which it has been answered); leave columns (2) and (3) blank.

27%

All answer books must be numbered

	Internal	External
		(3)

Churchman praised for role in protest

STAR 17/6/80

28

By John Allen
 Methodist churchmen have enthusiastically applauded a prominent church leader, the Rev Stanley Pitts, for his role in the central city protest against the detention of a fellow clergyman.
 The synod of the

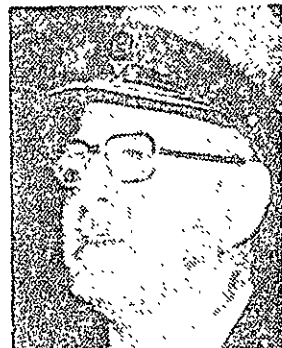
church's South Western Transvaal District applauded Mr Pitts twice yesterday after the Rev Malcolm Cooper of St. Ifontein proposed that he should be praised for his "clear, courageous and costly leadership."
 Synod leaders initially received the proposal as

an unopposed resolution. But Mr Pitts, chairman of the synod, crushed the proposal after the Rev Derrick Wood of the Johannesburg South church moved that he did not regard the protest as Christian witness.
 Mr Pitts said that when he decided to take part in

the procession to John Vorster Square the issue of whether he would get synod support was immaterial.
 To loud applause he added: "I knew that this was the thing I had to do... I had to be guided by my conscience. What synod says doesn't matter."
 Mr Pitts is nearing retirement after a 45-year-long career in the ministry, 16 years as chairman of the synod and terms of office as president of the church.
 He was among the more conservative of the 53 churchmen and women who were arrested by police last month as they marched to John Vorster Square to protest at the detention of the Rev John Thorne, a Congregational Minister.
 Yesterday he explained that he had joined the procession after establishing that the Rev Joe Wing, general secretary of the Congregational Church, had exhausted every possible way of trying to secure Mr Thorne's release.

Brig Swanepoel under fire

Religion Reporter
 Brigadier Theuns ("Roosrus") Swanepoel of the Johannesburg police has been strongly criticised by Methodist Church clergymen for his actions in tense situations.



BRIGADIER SWANEPOEL

The annual synod of the South Western Transvaal District of the church yesterday decided to send a delegation to see police chiefs about recent police responses to school boycotts.

Brigadier Swanepoel, District Commandant of Johannesburg North, was accused of being "irresponsible, unapproachable and uncouth."

One churchman, the Rev Ron Brauteseth, said he had found in a recent interview that another senior police officer had

appeared concerned about Brigadier Swanepoel's public image.

The Rev Cecil Begbie, superintendent of the Rand Central Circuit of the church, said the arrest by police of hundreds of coloured schoolchildren at Westbury High School recently had caused "tremendous bitterness."

Mr Begbie said Brigadier Swanepoel had given pupils very little time to disperse before police moved to arrest them.

"His order was quite irresponsible. Somehow I get the feeling that this man enjoys arresting people."

unless candidates are so instructed.

- Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
- Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
- Do not write in the left hand margin.
- Candidates are not to communicate with other candidates or with any person except the invigilator.
- No part of an answer book is to be torn out.
- All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

Any dishonesty will render the candidate liable to disqualification and to possible exclusion from the University

Botha conditions no problem-Tutu

STAR

18/6/80

(28)

Religion Reporter

Church leaders are unlikely to have "serious problems" in meeting the conditions laid down by the Prime Minister, Mr P W Botha, for discussions with them.

This belief was expressed today by Bishop Desmond Tutu, general secretary of the SA Council of Churches.

Mr Botha announced yesterday that he would meet church and SACC leaders on a number of conditions.

Bishop Tutu said he had informed leaders and members of the SACC executive of the conditions. He had not received their views yet.

"We would prefer a meeting without any conditions," he said. "We could also lay down conditions. But once you start doing that, it is fiddling while the country burns."

Bishop Tutu said churches wanted the meeting as soon as possible.

Two of Mr Botha's conditions for a meeting were that the SACC should denounce organisations con-

nected with violence and attempts by the African National Congress to overthrow the Government.

"Those are covered by our total abhorrence and condemnation of violence," said Bishop Tutu.

"But we would have to include legalised and structural forms of violence, including the migratory labour system."

Mr Botha also said the SACC would have to dissociate itself from the undermining of national service.

"We're not interested in undermining national service," the bishop said. "We're not saying people should not be associated with the SA Defence Force."

"We're saying that people have a right to conscientious objection and therefore to alternative service."

Bishop Tutu said he was surprised that Mr Botha should include the condition that the SACC had openly to reject communism for South Africa.

Police put teargas in my car Mrs Tutu

STAR 7/8/6/80
28

Police pulled Mrs Leah Tutu, assistant director of the Institute of Race Relations and wife of Bishop Desmond Tutu, from her car and threw a teargas canister into it on Monday, she said today.

Mrs Tutu said she and her daughter, Thandi, were told to climb back into the car and drive away while the canister was still inside.

Thandi threw the canister out before they drove off.

Mrs Tutu said she and her daughter were driving past Regina Mundi Church in Soweto when they saw policemen chasing a young boy.

"I was flabbergasted and stopped to see what was going to happen. Someone next to a police van at some distance away waved me on but I refused to go.

"The boy got away. When I started my car, another police van blocked my way. The police dragged me out, then threw the teargas into the car and told me to drive on," she said.

CAPE TOWN
9/10/80

Ban on blacks attacked

PRETORIA. — The barring of 20 blacks from a marathon interdenominational meeting in the Pretoria City Hall on Saturday was not in line with government policy or Christian teachings, according to one of the organizers.

The organizers of the prayer meeting, "Vernuwing", an interdenominational magazine, had applied to the Pretoria City Council for permission to allow 20 black people to attend the meeting. Permission was refused.

The editor of "Vernuwing", the Rev Jan Bouwers, said the gathering was a Christian one where people could come together to pray, but the City Council had made it a political issue.

"The management committee and the City Council are not in line with the political policies of our country. The City Council must change to accommodate Christian teachings and government policy," Mr Bouwer said.

The Pretoria City Council's public relations officer, Mr J A C Bezuidenhout, refused to comment.

Botha will meet SACC, if

CAPE TIMES

13/6/80

THE Prime Minister, Mr P. W. Botha, said yesterday he was prepared to meet the South African Council of Churches, subject to four conditions.

The Prime Minister was reacting to a telegram he had received from the news editor of the Post newspaper, and to a letter from the SACC.

Mr Botha said: "I am prepared to meet the SACC on the following conditions: firstly, they openly reject communism for South Africa, secondly, they dissociate themselves from the undermining of national service, thirdly, they denounce any organization connected with violence, and fourthly, they denounce the at-

tempts of the SA African National Congress to overthrow orderly government in the Republic of South Africa."

The telegram from the Post followed a meeting between an SACC delegation and the Minister of Co-operation and Development, Dr Piet Koornhof, at which the council repeated an earlier request to have discussions with Mr Botha.

The letter from the SACC came after a special meeting had endorsed a call by the general secretary of the council, Bishop Desmond Tutu, for the Prime Minister to meet a delegation of church leaders. The Prime Minister responded in writing to the letter. — Sapa.

Tutu appeals for meaningful change

CAPE TOWN 18/6/80 (28)

JOHANNESBURG. — The secretary-general of the South African Council of Churches, Bishop Desmond Tutu, has warned the authorities that their efforts at maintaining law and order would succeed only in producing a 'sullen and bitter lull'

In a statement issued in Johannesburg yesterday he said

'We deplore all the violence that erupted over the weekend and we regret especially the death of one policeman

But we want to emphasize firmly that to tell people when they can mourn and when they can't is really to ask for trouble

The black community has been very deeply hurt by this insensitive ban on what have always in the past been peaceful, dignified and solemn occasions.

Afrikaners would be angered if one day they were told they cannot commemorate the Day of the Covenant

Please, for God's sake, let

us stop playing with fire

I want to warn the authorities that their efforts at maintaining law and order will succeed only in producing a sullen and bitter lull

The situation in our country is highly volatile and only meaningful discussions between the Prime Minister and at least church leaders with the intention of bringing about meaningful change in South Africa can deal with a rapidly deteriorating situation. We appeal with all the eloquence at our command for such an urgent meeting.

The black community can be dealt with effectively only through its own recognized leaders. Anything else the government attempts will be like fiddling whilst the fires of revolution burn in our country.

We place ourselves unreservedly at the disposal of the authorities to work with them for justice, peace, law and order and reconciliation

Please will somebody hear us? Please hear us before it is too late. — Sapa

19/6/80 ARYUS

Burnett condemns looting mobs

Religion Reporter
BURNING and looting could not be condoned, even when they were at least in part due to the misuse of power in South African society, the Most Rev Bill Burnett, Anglican Archbishop of Cape Town, said in a statement today.

Archbishop ⁽²⁸⁾ Burnett said: 'As a Christian, I must condemn any misuse of power.'

'While it is true that present disorders in Cape Town are at least in part a response to the misuse of power in our society over a long period, the burning and looting of shops and attacks on vehicles by

stone-throwing mobs simply cannot be condoned.

'What began as a dignified schools boycott which made its point clearly and firmly, has degenerated into disorders which, if not checked, could end in a widespread collapse of order.'

'From accounts I have received from eye-witnesses, police have generally acted with discipline and restraint under great provocation.'

'I deeply lament the deaths that have ensued, and mourn with the bereaved,' Archbishop Burnett said.



... I am frightened in a way I have not been for a long time for my country (but) we can have movement out of this horrible impasse and it really does not require too much....

Four acts that would break

STAR
20/6/80

28

It is almost trite to remark that our beloved country is passing through really testing times. It would be trite if the consequences of wrong responses to this deteriorating situation were not potentially so serious for us all.

Inaction could prove even more disastrous. In 1976, the situation was somewhat less complex and therefore more manageable. You see, then we had to contend mainly with boycotting African students who were able to organise a few effective stay-at-home protests by their parents, Indian and "coloured" students were on the whole quiescent and, what is more important, the student leadership was visible and known. It made it easier for the authorities to keep an eye on them and eventually to render them to a large extent ineffective. One could also say that, although the student organisation in 1976 evoked grudging admiration, it did not have the benefit of a successful precedent to fall back on.

What is the situation today? There is a student boycott that includes many in the black community — the most notable exception being the relative non-involvement of Soweto students. All five black universities have had disturbances and most are closed or operating at half-cock. The university

authorities know that most of their student body is in sympathy with the boycotting students because they identify with the protest as being not only against an inferior racist educational system, but is also an expression of deep-felt opposition to the whole South African apartheid way-of-life. So a novel factor is this widespread solidarity. We have to recall, too, that some white students at the so-called English-speaking universities boycotted lectures at the start of the "coloured" school boycott to demonstrate their solidarity with their young fellow South Africans. I don't think we had that kind of fellow-feeling, certainly not to the extent that we have noticed on the white campuses.

The upheaval in our educational institutions over such a wide area of South Africa alone should have been cause for considerable concern. It appears that in these matters too it never rains but pours because apart from the schools boycott there are in addition in the Western Cape the bus and meat boycotts as well as the labour unrest in Natal. Even before Wednesday's tragedy in the Cape, I believed the total situation to be far more volatile and more tense than 1976.

Anything could spark off a conflagration at any time. I am trying to write in a sober way without

being an alarmist, but I am frightened in a way that I have not been for a long time for my country. You see there is far greater unity between parents and children now than in 1976. A supposedly docile "coloured" community has become highly politicised, in part because of the failure of dummy apartheid institutions to deliver the goods and partly because some policemen have disgraced the force through their inept handling of largely peaceful demonstrations.

And you cannot pretend that 1976 did not happen and that it has not had a profound effect on the black psyche making 1980 a real heir to 1976.

You cannot pretend that Mr Mtshabe's resounding victory has passed unnoticed nor that it has not left its mark on black thinking. You cannot pretend that black expectations have not been affected by a Prime Minister who seemed to be courageous and realistic, talking as he did about adapting or dying.

Sadly, all too sadly, we have become a very fragmented society — that was the aim and the price of apartheid. The Prime Minister is paralysed into virtual inactivity because he is held to ransom by his right wing and so all we have here are promises and yet more promises. Most

whites do not appreciate the stern determination of young blacks that they are going to be free, that everybody in South Africa is going to be free, (ost what it may.

As if our situation were not explosive enough as it is, now you get the Silverton and Sasol attacks as well as those on police stations. We are facing a serious crisis and then Government Ministers want to outdo one another in exacerbating an already serious situation — Mr Smit with his racist slur (which he withdrew) and Mr Schiebusch by stopping us from mourning our dead.

We have been deeply hurt and the Government may still live to regret that ill-conceived ban. I won't talk about the curbs on the Press and the detention and banning of leaders — those are aggravating but "normal" ingredients in South Africa. It looks quite hopeless, doesn't it?

No, I believe not. We can have movement out of this horrible impasse and it really does not require too much. I believe firmly that there are only four things that should be done and then things would change dramatically. South Africa would be welcomed back into the international community in next to no time.

If these four conditions were satisfied, blacks would be ready to work with their fellow South

Africans for an orderly and evolutionary change to political power-sharing, because THAT is the name of the game.

1 Let the Government declare that it is committed to a common citizenship for all South Africans, black and white, in an undivided South Africa — with all that citizenship entails;

2 Let the Government abolish the Pass Laws and overnight you would not recognise the political atmosphere in South Africa. Of course, phase the abolition to avoid chaos;

3 Let the Government stop immediately all population removal schemes; and

4 Let the Government set up one educational system for all South Africans, black and white. That is all that has to happen to get the logjam moving — other things would come in time without the threat of violence, chaos or disorder. Man, we love South Africa and we don't want to see her destroyed. There is room for all of us — black and white — in this lovely land.

If those four things were to happen, I would use whatever influence I have in South Africa and overseas to say, "Hold your horses — we seem to be moving in the right direction at last. Give us a last chance to change."

Church to postpone

'political' discussion

CAPE TOWN 20/6/50
28 Staff Reporter 775

THE Cape District Synod of the Methodist Church of Southern Africa yesterday voted to postpone discussion of resolutions of a political nature till the end of the month.

The decision was taken in view of a ban on political meetings of more than 10 people imposed at midnight last Friday by the Minister of Justice, Mr Alwyn Schlebusch.

The resolution was adopted by 78 votes to 42 with four "neutral". Before voting on the resolution, the synod had voted to seek legal advice. A committee had been appointed to investigate.

It reported later that certain subjects were "certainly" considered to be affected by the ban. It is believed they involved the unrest in the Peninsula and elsewhere.

The ban includes "any gathering of a political nature at which any form of state or any principle or policy or action of a government of a state or of a political party or political group is propagated, defended, attacked, criticised or discussed".

The ban extends to the end of the month. Meetings might be held with the permission of Mr Schlebusch or a magistrate.

A synod youth rally, scheduled for tonight, was postponed till later this year. The view was expressed that it might be dangerous to bring young people through the townships to the rally.

A synod missionary rally, to have been addressed last night by the chairman of the district, the Rev Abel Hendricks, was also called off.

Mr Hendricks said he could not have spoken without referring to the bus boycott, meat boycott, schools situation and general unrest.



UNIVERSITY OF CAPE TOWN

Moderator was

arrogant, says Coloured member

SUN EXPRESS 22/6/70 (28)

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THE Moderator of the Nederduits Gereformeerde Sendingkerk, Ds Dawid Botha, was this week accused of arrogance and insensitivity to the feelings of the Coloured people by a leading member of his church

Ds Botha said in a Press interview that the rioting in the Cape had weakened the Coloureds' negotiating power.

But Dr Allan Boesak, student chaplain of the Sendingkerk at the University of the Western Cape, has violently disagreed with Ds Botha.

By JEAN LE MAY

"He has no right, as a White man, to speak on behalf of the Coloured people," Dr Boesak told the Sunday Express.

"This kind of arrogance cannot be tolerated — he should know his place better. He may be Moderator of our church, but he is insensitive to the feelings of Coloured people."

Ds Botha told his interviewer: "The boycott started in an orderly and responsible fashion, skollies were responsible for the situation getting out of control," he said.

"The students voiced their grievances and we were able to express solidarity with them although we did not necessarily sympathise with all their aims."

The church had made representations to all the Cabinet Ministers it could.

The Sunday Express asked Ds Botha, Do you feel the Cabinet response was adequate?

"There are long-term and short-term objectives. The long-term ones have still to be worked on, and in the short term they acted immediately to give more money for books and to repair damaged schools," he replied.

But Dr Boesak put the blame for the unrest on the Government, which he said had consistently refused to redress the grievances of the Coloured community

"From the very beginning we tried in various ways to tell the authorities that the root cause of the boycotts and the riots was the Government's policy," he said

"We have explained to the Government again and again

that the issue can only be aggravated by police action. Fundamentally, this is a political problem, not a problem to be solved by the police or by expelling pupils and closing down schools.

"We now have a situation which logically follows when people get no political response to peaceful protests — they have given vent to their own frustration.

"However, I agree with Ds Botha that the church cannot condone violence and I join him in calling for an end to it.

"But I must warn the Government that there will be repetitions of this week's occurrences as long as the Government continues to pursue its present policies"

A pastor of the Sendingkerk, Ds Peter Bester of Moria-Ravensmead, told the Sunday Express that it was unfair to blame school children and students for the rioting.

"There is some truth in the allegation that skollies have led the rioting and some schoolchildren may have been involved, but the real reason behind the unrest is that the people are frustrated through having their grievances ignored," he said.

Ds B Louw, of Elsies River, agreed that schoolchildren were not the ringleaders of the riots

"Frustration among our people lies very deep," he said. "The real issue is not who was responsible for riots, but what is being done to ensure that rioters will not be supported by the community as a whole."

EVERY CANDIDATE MUST enter in column (1) the number of each question answered (in the order in which it has been answered); leave columns (2) and (3) blank.

	Internal	External
(1)	(2)	(3)
4(b)	18	
Examiners' Initials		

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books, notes, pieces of paper or other material may be brought into the examination room unless candidates are so instructed.

Candidates are not to communicate with other candidates or with any person except the invigilator.

part of an answer book is to be torn out.

All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

Any dishonesty will render the candidate liable to disqualification and to possible exclusion from the University

Support
CAPE TIMES 24/6/80
for meat
(28) workers
KFS

Staff Reporter

THE Archbishop of Cape Town, the Most Rev Bill Burnett, said yesterday he felt it would not be improper for Christians to support financially the striking meat workers.

After being approached by the Anglican Board of Social Responsibility in connection with financially supporting the meat workers, Archbishop Burnett issued the following statement:

"I have no hesitation in saying that I have in a small way financially supported the strikers and that it is obvious I do not believe it would be improper for Christians to do the same."

The meat workers, who struck in support of the demands of 75 Table Bay Cold Storage Company workers for management recognition of their elected workers committee, are being paid R15 a week by the Western Province General Workers Union.

The R15-a-week relief totals more than R12 000 and since the start of the strike the money, which has been collected from organizations and individuals throughout the Peninsula, has been paid to the workers every Friday.

Every week the WPGWU faces the huge task of gathering the R12 000 relief.

X.

29/6/80 ARCMS

Archbishop backs strike pay

28 180 19 180

FINANCIAL support for the 800 striking meat workers has received the approval of the Archbishop of Cape Town, the Most Rev Bill Burnett.

In a statement yesterday the archbishop said he had supported the strikers financially in a small way himself. He did not believe it would be improper for Christians to do the same.

'It seems to me that what we are witnessing is an instance of the misuse of economic power by management,' Archbishop Burnett said.

The Centre at St George's Cathedral has published a leaflet entitled 'At such a time as this,' which deals with the meat workers' strike among other recent events.

'IGNORED'

'Several attempts by Christian ministers to bring the parties in the dispute to the negotiating table have been ignored by management,' it says.

'The reasonable request of meat workers for recognition of a democratically elected representative committee was frustrated to the point where no other option was open but to strike.

'Their dismissal by management brought sympathetic strike action from others in the meat industry, and backing from many in the wider community who have not only boycotted red meat but also contributed towards financial assistance for the 800-odd workers.'

'STRONG-ARM'

The leaflet says management sought the 'strong-arm assistance of government in trying to crush this movement.' Leaders were harassed and detained and striking workers arrested for being in the Peninsula without contracts of employment.

In collections taken at churches of various denominations at the weekend more than R500 was collected for the meat workers and their families.

General Workers' Union to meet its weekly bill of about R12 000 to pay R15 in relief to each worker.

All the strikers except the 42 contract workers arrested were again paid by the union on Friday.

Conditions: SACC to meet today

CAPR TIMES
25/6/80
28

Staff Reporter

THE executive committee of the South African Council of Churches (SACC) will meet today to formulate its response to four conditions set down by the Prime Minister, Mr P W Botha, for an interview with him.

According to Bishop Desmond Tutu, general secretary of the SACC, Mr Botha has rejected his response to the conditions.

Mr Botha has said he would grant an interview to a SACC delegation if the SACC openly rejected communism for South Africa, stopped undermining national service and rejected all organizations which support violence and also reject the attempts of the African National Congress to disrupt orderly government in South Africa.

'Not satisfied' with response

Bishop Tutu said yesterday Mr Botha was "not satisfied" with the response the Bishop had given to the conditions. The bishop's response was:

"I didn't refer at all to the condition on communism as the answer is so obvious as Christianity and communism are absolutely opposed. As to the second one, we do not undermine national service. We simply insist on the right of anyone to conscientious objection and therefore an alternative form of national service.

"As for our attitude to organizations that support violence, the SACC has always opposed all forms of violence down the ages and our understanding of violence includes structural violence such as migrant labour and detention without trial.

"And it is my response to these last conditions which the Prime Minister has found unacceptable."

A spokesman for the Prime Minister's office said yesterday that no meeting had as yet been arranged between Mr Botha and the SACC.

Next Thursday day of fasting, prayer

PM agrees ²⁸ (28)

to meet 5:15 PM
SACC 26/6/80

Political Staff

CAPE TOWN — The Prime Minister, Mr. Botha, has agreed to meet a delegation of the SA Council of Churches, in Pretoria on August 7.

The meeting comes after a recent request from the SACC. Mr Botha subsequently set a number of conditions which the SACC has now apparently met to his satisfaction.

"In view of the assurances by the SACC on the basic elements of the conditions enunciated by me, I am prepared to meet a representative committee of the SACC on August 7, at 11 am in my office in Pretoria," Mr Botha said today.

"Some of the issues raised by the SACC will still have to be clarified at this meeting."

After the initial request for the meeting, Mr Botha said the SACC should express itself against communism for South Africa. It should dissociate itself from the undermining of National Service and it should reject all organisations which work in favour of violence and also reject the attempts by the banned ANC to overthrow the Government.

Mr Botha at first rejected a reply to these conditions from Bishop Desmond Tutu, general secretary of the SACC, but being insufficient and yesterday the executive of the SACC met to draw up its reply.

A statement issued by



The Anglican Dean of Johannesburg, Rev. V. M. Nkomo, and other members of the delegation in Pretoria in August. Father Nkomo is seen in the foreground. Rev. Simeon Nkomo is on the right. Mr. Botha is in the center. The delegation is gathered around the country for a day to join him in praying for the meeting with Mr. Botha. Picture by Alf Kumalo.

SACC will not make further concessions

APR TIMES
26/6/80 (28)

Staff Reporter

THE South African Council of Churches has refused to make any further concessions for a meeting with the Prime Minister, Mr P. W. Botha.

Mr Botha has rejected, as insufficient a response by the secretary-general of SACC, Bishop Desmond Tutu, to four conditions set for a meeting with an SACC delegation.

After a three-hour emergency meeting yesterday, the SACC executive telephoned through to the Prime Minister's office a statement which re-iterated Bishop Tutu's standpoint.

A spokesman for Mr Botha's office yesterday confirmed he had received the statement but said Mr Botha was not available to comment on it.

The conditions laid down by Mr Botha were that the SACC should reject communism for South Africa, that it should dissociate itself from the undermining of national service and that it should reject all organizations which were in favour of violence and also reject the attempts of the African National Congress to overthrow orderly government in South Africa.

The SACC's response to these conditions, as re-iterated by the executive yesterday, was:

“● The SACC does not and has never supported communism or any other ideology.

“● The SACC does not and never has undermined national service. We believe that all South Africans of all races have an obligation to perform national service as citizens of the country. We insist, however, on the right of every citizen to conscientious objection to military service and therefore to be allowed alternative forms of service.

“● The SACC rejects and has always rejected violence as a means of maintaining or overthrowing the authority of the State, including institutionalized violence such as the withdrawal of citizenship, migratory labour, detention without trial and enforced population removal schemes.

“● The SACC does not identify with the African National Congress or any other political movement. It is superfluous, therefore, to ask the SACC to disassociate itself from or denounce the methods of the ANC or any other organization with which it has never aligned itself, either in the past or in the present.”

5 27/6/80
Tutu on
meeting (28)
with PM

Religion Reporter

Churches will be urged to send leaders such as Archbishop Bill Burnett, head of the Anglican Church, to the forthcoming talks with the Prime Minister.

This was said today by Bishop Desmond Tutu, general secretary of the SA Council of Churches.

He said he hoped that men such as the president of the Methodist Church, the Rev Andrew Losaba, and moderators and chairmen of other churches which were members of the Council would attend the talks.

The SACC will be represented by the Rev Sam Buti, president, Mrs Sally Motlana and the Rev Peter Storey, vice-presidents, and Bishop Tutu.

"I call upon all religious people to pray with us for all those who will be involved in the meeting," said Bishop Tutu.

"We are grateful to those who joined the Dean of Johannesburg, Father Simeon Nkoane, in prayer and fasting for the meeting."

SACC ^{CAPE TOWN} 28/8/80

welcomes meeting ²⁸ ~~28/8~~ with PM

JOHANNESBURG. — The executive committee of the South African Council of Churches yesterday welcomed the response of the Prime Minister, Mr P W Botha, towards meeting a delegation of church leaders without any conditions.

Addressing a press conference here, the general secretary of the SACC, Bishop Desmond Tutu, said the council's executive committee would meet on August 6 to discuss a memorandum to present to the prime minister.

The meeting will be held in Pretoria on August 7.

The prime minister had earlier indicated that he was prepared to meet the SACC if it rejected communism, stopped undermining national service, denounced all organizations which supported violence, and rejected attempts by the banned African National Congress to disrupt orderly government in South Africa.

Bishop Tutu said that there were serious matters to discuss concerning the Republic. "We are going to discuss real peace and real change in this country, and we would like the meeting with the prime minister to be covered by prayer from all over the world."

He said he would send requests to different denominations around the world to pray for "this enterprise".

"I have the vision of a wonderful South Africa and I am going to make myself available for the sake of my country to help avert that which could easily happen to disrupt the meeting." — Sapa

Dean ends fast as a happy man

Sun Post
27/6/80

By Z B MOLEFE
WHEN THE Anglican Dean of Johannesburg, the Right Reverend Simeon Nkoane, ends his week-long period of fasting and praying for solutions to South Africa's problems today he will be a relieved and happy man.

Relieved and happy that at last the Prime Minister, Mr P W Botha has agreed to meet concerned South Africans like Bishop Desmond Tutu in August.

Dean Nkoane told SUNDAY POST yesterday: "I am happy that the Prime Minister has agreed to meet people like Bishop Tutu. I shall pray that when the Prime Minister meets them they listen to each other."

"And I hope they listen to what God has to say about the situation in South Africa or how God wants us to respond to the situation in South Africa."

The dean's prayer and fasting was prompted by the events which left 25 dead and 150 hurt on Tuesday June 17, during the upheavals at Elises River in the Cape.

He then wrote an open letter to all ministers of religion and Christians in the country highlighting the "the worsening crisis in our country, and asking them to join in prayer and fasting.

In the letter, the Dean also asked Christians to say a special daily prayer, forego one meal a day, ask God to bless the Prime Minister and church leaders in the country, and give thanks that the Prime Minister has expressed willingness for a meeting.

5-191
1/7/80

'Innocent before the Almighty'²⁸ — Bavin⁽²²⁰⁾

Religion Reporter

The Anglican Bishop of Johannesburg told a magistrate today that even if he were found guilty of breaking the law by a "human tribunal," he would continue to believe in his innocence "before the throne of Almighty God."

The Right Rev Timothy Bavin was giving evidence in the trial in which he and 34 others are charged with breaking the Riotous Assemblies Act and obstructing traffic by marching through the streets of central Johannesburg on May 26 in protest against the detention of a colleague, the Rev John Thorne.

Bishop Bavin said that "before His throne I know myself to be morally blameless in the matter in which I stand accused in this court.

"For it was in what I believed to be obedience to Him that I was part of the procession of clergy . . . I knew that by taking part in the procession I might be charged with an offence under the law of man, but my conscience and concern to do the will of God — sought in prayer — would not allow me to do otherwise."

Bishop Bavin said he hoped the marchers had succeeded "in showing . . . that many Christians will not forever accept and obey legislation which denies ordinary human rights to every member of our nation."

State clashing with law of God, minister tells court

STAR 1/7/80
28 2224

There was a clash between the law of God and the law of the State a Johannesburg regional magistrate was told today when 35 churchmen pleaded not guilty to a charge under the Riotous Assemblies Act "as a matter of conscience."

In a joint statement 35 of the 53 who were arrested in central Johannesburg as they marched to John Vorster Square said they had acted after "careful deliberation and prayer."

Seventeen churchmen

Late Flash

Regional magistrate, Mr F Z Krynauw, has found all 35 clergymen guilty of attending an unlawful gathering and of disturbing traffic. They were each fined R50 (or 50 days).

paid admission-of-guilt fines on the charge and the charge of obstructing traffic which all 53 initially faced. The charges against the Rev Tom An-

thony, an Anglican churchman from Canada, were withdrawn.

All 35 said they pleaded not guilty to the charge because "we cannot morally accept the arbitrary powers" given to the Minister of Justice.

"I cannot obey laws that are in conflict with God," the Rev Cecil Begbie, a Methodist minister, told the court today.

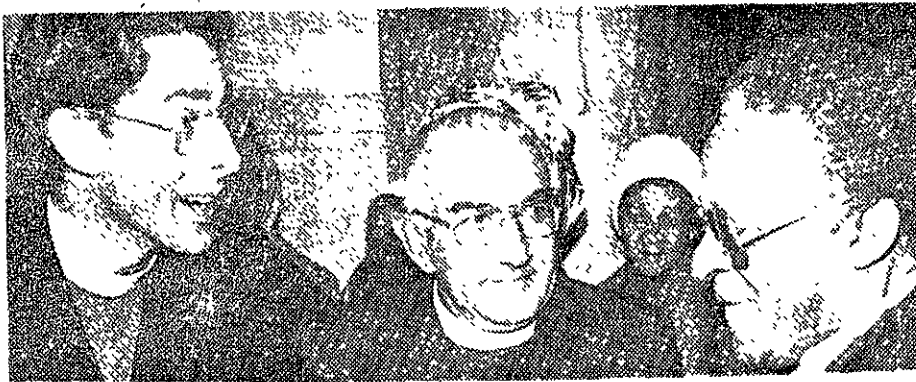
Referring to the detention of Congregational minister the Reverend John Thorne on May 24

To Page 3, Col 6

BY GEORGE



"So that was Angola? I thought it looked different from the operational area."



The Rt Rev Timothy Bavin, Rev John Thorne and Bishop Tutu outside the court.

'State clashing with law

▶▶ From page 1

this year, which motivated the march, Mr Begbie said: "Both of us were involved in the school boycotts. We stood by to do our best in the event of violence and when the authorities recognised the problems we encourage students to return to school."

The accused are: The Rev Timothy Bavin, the Rev Desmond

Tutu, the Very Rev Simon Nkomo, Mrs Leah Tutu, Can Michael Carmichael, the Rev Fred Brill, the Rev Peter Storey, the Rev Kingston Erson, the Rev Joe Wing, the Rev Geoffrey Dunstan, the Rev Edmund du Plessis, the Rev Rob Robertson, the Rev Michael van Wyk, the Rev Roy Knifton, Mr. Stubbs, the Rev Arnold Hirst, the Rev Louis Hett, Father Vincent Dippenaar, Father Christiaan Langeveld, Mr Sam Solomon, Mr Dan Vaughan, the Rev Peter Lucas, Dr Wolfram Kissner, the Rev Cecil Begbie, the Rev Isaac Dearham, the Rev Walter Mbete, the Rev Jimmy Palos, the Rev Ernie Williams, the Rev Ted Smith, the Rev Martin October, the Rev Trevor Hudson, the Rev Errol Gray, the Rev Clive Hamlyn, the Rev Freddy Abrahams and the Rev Mr Tau.

Church will minister to dissidents

By John Allen,
Religion Reporter

A major Methodist Church district has resolved to minister to people who disobey the State, even when the church does not approve of their action.

The annual synod of the Northern Transvaal, Botswana and Mozambique district of the church yesterday took a compromise decision on the issue of civil disobedience after deep divisions of opinion between white and black Methodists had emerged.

The synod's views, together with those of other regional synods, will be submitted to the annual

conference of the church later this year for an official policy decision.

The synod pledged itself "to minister to those persons who, in obedience to their understanding of God's will, find themselves at variance with the laws of the State — even (when) the church is not able to approve of their action."

It also resolved to seek the repeal of laws violating "the justice of God" in the states in which synod members minister.

"This will enable us to express our obedience to God without finding ourselves in confrontation

with the State," the synod decision read.

The synod's resolution fell short of endorsing a proposal that "support should be given" to those breaking laws restricting inter-racial contact.

Earlier last month the synod of the church's biggest district — the South Western Transvaal district — declared itself in favour of the proposal for "support."

The SWT district also recommended that the church withdraw as far as possible from co-operation with the State in areas of society where "the laws of men violate the justice of God."

Yesterday's synod heard that white local circuits of the church had generally rejected the proposals accepted by the SWT district, while black circuits had supported them.

As a result, leading churchmen, including the chairman of the Northern Transvaal district, the Rev Fremont Louw, had decided that a new resolution should be drawn up to bridge the gap.

The preamble to the resolution, presented by University of South Africa theologian Dr Charles Villa-Vicencio, noted that while Christians had "certain responsibilities to Caesar, there are clearly certain areas of life which belong to God alone."

Ultimately Christians had to obey God rather than man. In history there were situations in which Christians were compelled to infringe laws they considered to be unjust and contradictory to Biblical teaching.

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Surname..... ~~XXXXXXXXXX~~
(In block letters)

First Name(s)..... ~~XXXXXXXXXX~~

Date..... 17-10-78

Degree/Diploma/Certificate for which you are registered (e.g. B.A., B.Sc.)..... B.Comm

Subject..... ECONOMICS IA
(to be copied from the heading on the Examination Paper)

Paper No..... 1
(to be copied from the heading on the Examination Paper)

Examiners' Initials		

NOTE CAREFULLY

1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
4. Do not write in the left hand margin.

WARNING

1. No books, notes, pieces of paper or other material may be brought into the examination room unless candidates are so instructed.
2. Candidates are not to communicate with other candidates or with any person except the invigilator.
3. No part of an answer book is to be torn out.
4. All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

Any dishonesty will render the candidate liable to disqualification and to possible exclusion from the University

Mokoena in court

MR Aubrey Mokoena, banned black consciousness leader, yesterday told a Johannesburg Regional court of "bitter experience in the past" when AME bishops came to South Africa, collected money, and "did not give accounts to the people who contributed."

Mr Mokoena was answering questions from the State at his trial on five charges of contravening his banning orders. He has pleaded not guilty.

Mr Mokoena is alleged to have broken the banning orders under the Internal Security Act by attending meetings of the African Methodist Episcopal Church (AME) in Orlando West.

Mr Mokoena yesterday told Mr Gert Steyn that AME bishops come to South Africa every four years and in that period they collect money from members of the church, but they did not give accounts to "the people who

contribute."

Mr Mokoena said when the out-going Bishop Ming came to the country, he was surprised that the members of the church had not demanded financial statements from his predecessors.

"He said he would give us a financial statement at the end of his term," Mr Mokoena told Mr Steyn.

Mr Mokoena said on May 19, last year, he had questioned Bishop Ming about the finances of the church and about the church's printing house.

"Bishop Ming rudely told me the financial statement was none of my business," Mr Mokoena told the court.

Mr Mokoena said Bishop Ming closed the session because of the embarrassing questions about the finances of the church.

He said he had earlier asked Bishop Ming that the congregation should pray for members of the AME church in South West Africa who are in detention because they were members of Swapo.

"I believed it is incumbent on the church to pray for its members in distress. We must consign them to God. It was only proper."

Mr Mokoena said Bishop Ming had promised to do that later but the session was closed before the prayer.

Mr Mokoena, who said he was a trustee of the church and a choir master, said Bishop Ming had violated the church's discipline by transferring a Rev Khumalo from Orlando West without giving him three month's notice in writing.

He said the Orlando West Church was against the transfer, while Bishop Ming and a few other ministers were for it.

Mr Mokoena denied addressing the congregation or inciting them.

The case was postponed to October 6.

(Mr A Hattingh appears for the State and Mr Cliff Mailer, instructed by Priscilla Jana, for Mr Mokoena).

Clerics choose jail in marchoers' trial

28

~~31~~

RBM 2/1/80

BY ARNOLD GEYER

THREE churchmen yesterday chose to go to jail for 50 days after being found guilty by a Johannesburg magistrate of contravening the Riotous Assemblies Act.

They are Father Christian Langefeld, Roman Catholic deacon of Phiri, Soweto, Father Vincent Dippenaar, assistant Roman Catholic parish priest in Klipfontein, and Mr John Stubbs, Anglican youth director in Brasfontein.

They were among 35 clergy fined R50 or 50 days by Mr F Z Krynauw in the Johannesburg Regional Court for contravening the Act and obstructing traffic, in the protest march through central Johannesburg by 53 clerics in May.

The marchers were protesting against the detention of Rev John Thorne, Congregational Church minister and former president of the South African Council of Churches.

Those found guilty yesterday included Bishop Desmond Tutu, general secretary of the SA Council of Churches; his wife, Leah Tutu, project director at the SA Institute of Race Relations; the Right Rev Timothy Bavin, Anglican Bishop of Johannesburg; the Very Rev Simon Nkomo, Dean of Johannesburg; and the Rev Peter Storey, SACC vice-president. The clerics had all — "as a

Figure 2.4 :

Story, once vice-president.

The clerics had all — “as a matter of conscience” — pleaded not guilty to the charge under the Riotous Assemblies Act. They pleaded guilty to the traffic charge.

In his judgment, Mr. Krynauw said anyone disobeying the State was “rebellious against God”.

Quoting from the Bible, he said the authorities had been established by God and those defying their laws would “bring judgment upon themselves”.

Mr Krynauw asked the clerics:

- Why they had not, instead, demonstrated with placards against the suppression of Christians in Russia and the invasion by Russian troops of Afghanistan;
- Whether detention without trial was not “something happening all over the world”; and
- Why the accused did not follow the example of Jesus by “remaining silent during trial”.

Of the 53 who took part in the protest march, 17 had paid admission of guilt fines on the charge under the Riotous Assemblies Act and the charge of obstructing traffic, in terms of a municipal ordinance.

The charges against a visiting Anglican churchman from Canada, the Rev Tom Anthony, were withdrawn after he applied for a visa to come back to stand trial.

The 35 accused, in a joint statement read to the court, said they pleaded not guilty to the charge under the Riotous Assemblies Act because:

- They could not morally accept the arbitrary and unlimited administrative powers given to the Minister by this law — powers usually reserved for Parliament;
- The Minister of Justice had used this law in a particularly broad way for four years to control all outdoor gatherings that were not of a sporting nature;
- The extent of the prohibition had become “ridiculous”, as it prevented peaceful public debate and protest on issues of public concern; and because
- So many of South Africa’s laws were “oppressive, denying hope and dignity to especially the black population”.

Dippenaar, choosing to go to prison, told the court it was his moral obligation to stand up against “unjust, frustrating laws” such as detention without trial, used against the “voiceless” majority.

Langeveld said the Church could no longer confine itself to mere statements of “horror and condemnation” resulting from “arbitrary State interference”. Churchmen had actively to make a stand against attacks on dignity and freedom.

In a statement read to the court, Bavin said the Church — which had repeatedly criticised “destructive” legislation — could not indefinitely continue speaking to “deaf ears” and had to protest actively against certain man-made laws.

Those found guilty were: Timothy Bavin, Desmond Tutu, Leah Tutu, Simon Nkomo, Michael Carmichael, Fred Bell, Peter Storey, Kingston Erson, Joe Wing, Geoffrey Dunstan, Edmund du Plessis, Rob Robertson, Michael van Wyk, Roy Knifton, John Stubbs, Arnold Hirst, Louis Hott, Vincent Dippenaar, Christian Langeveld, Sam Solomon, Dan Vaughan, Petrus Lucas, Wolfram Kistner, Cecil Bagbie, Isaac Dearham, Walter Mbeti, Jimmy Palos, Ernie Williams, Ted Smith, Martin October, Trevor Hudson, Errol Gray, Clive P. Mlyn, Freddy Abrahams, John Tau

Bishop Tutu

THREE OF the 35 clerics who appeared in court yesterday in connection with the march on May 26 this year, chose jail rather than pay a R50 fine imposed by the magistrate.

The three are Rev Vincent Dippenaar and Christian Langerveldt, both Roman Catholics, and Mr John Stubbs, a youth worker of the Anglican Church.

The 35 had yesterday been sentenced by Mr F Z Krynauw to R50 or 50 days' jail on charges under the Riotous Assemblies Act and obstruction of traffic. They had all

had pleaded guilty to the Riotous Assemblies charge, while 30 had pleaded guilty of the traffic offence.

They included Bishop Desmond Tutu, secretary-general of the South African Council of Churches and Bishop Timothy Egan, Anglican Bishop of Johannesburg. The court was packed to capacity with many others outside.

When the three went down to the cells to start their sentences, they were hugged by members of the public, relatives and nuns of the Roman Catholic Church. Tears glistened in many eyes. As they went down there was a burst of spontaneous handclapping by the other priests, then paying their fines.

Originally 53 had been arrested for the march, but one had his charges withdrawn while 17 paid admission of guilt fines.

The priest whose charges were withdrawn is the Rev Tom Anthony.

The march had been prompted by the detention of the Rev John Thorne under Section 22 of the General Laws

people, who are the most affected."

They accepted that a law was desirable to control public gatherings posing a threat of life, property or peace.

But they regarded the Riotous Assemblies Act, read with the Minister of Justice's notice restricting gatherings, as going further than would be necessary in a normal society.

Powers

The Act gave the Minister unlimited administrative powers normally reserved to Parliament and he had used the law "in a particularly wide way" for four years to control "all outdoor gatherings that are not of a sporting nature."

"The extent of the prohibition has become ridiculous. No South African can be clear in his mind as to whether he is contravening this Act. It has been applied to prevent peaceful public debate and protest on issues of public concern."

The Rev Ted Smith, an ordained minister of a

Randburg Methodist Church, said: "What I did I did in obedience to my conscience."

He said he had not been motivated as the SAEC and the Citizen had implied, by "sinister outside forces".

The Rev John Storey, vice-chairman of the South Western Transvaal District of the Methodist Church, said church leaders had wanted "to communicate, not to confront" on May 26 this year.

At this point the magistrate stopped him and asked a question:

"Is everything in order in the Methodist Church, Mr Storey?"

The court was silent for a few moments.

When the magistrate would not clarify what he meant by his question, Mr Storey replied that nobody was perfect and that he as minister of the church tried everything to bring the church to its highest standards.

Giving evidence, Mrs Leah Tutu, wife of Bishop Tutu, said she had

taken part in the protest march, "because after the Rev Thorne it would be my husband next. Mr Thorne was not a criminal but he was detained and we did not know when he was to appear in court."

Mr Krynauw interjected and asked how Mrs Tutu knew Mr Thorne was not a criminal. When Mrs Tutu replied that Mr Thorne was a church leader, the magistrate replied, "are you serious?"

The magistrate added: "By law we do not discriminate between men of the church and street sweepers."

Another clergyman, the Rev Eric Williams said he stood by the joint statement and said it was important to stress that he had acted as a matter of conscience to a "higher law" and said he meant the law of God as expressed in the Bible.

"I cannot obey laws that are in conflict with God," the Rev Cecil Bogie, a Methodist minister, said

Post 2/7/76
28
fined

Three priests decide
to go to prison

Bishop Desmond Tutu... R50 fine

arrested for the march, but one had his charges withdrawn while 17 paid admission of guilt fines. The priest whose charges were withdrawn is the Rev Tom Anthony.

The march had been prompted by the detention of the Rev John Thorne under Section 51 of the General Laws Amendment Act. Mr Thorne was released the same Monday of the march after being detained the Saturday before.

When the magistrate, earlier asked the accused whether they wanted to present the basis of their defence, Mr Jack Unterhalter, SC, appearing for 30 accused, read a statement which he said would be presented by a witness.

In the statement the marchers said: "Our action stems from our conviction that so many of our laws are oppressive and deny hope and dignity, particularly for black

people. The Bible has become ridiculous. No South African can be clear in his mind as to whether he is contravening this Act. It has been applied to prevent peaceful public debate and protest on issues of public concern."

The Rev Ted Smith, an ordained minister of a

would not clarify what he meant by his question. Mr Storey replied that nobody was perfect and that he as minister of the church tried everything to bring the church to its highest standards.

Giving evidence, Mrs Leah Tait, wife of Dr. Sheer Tait, said she had

matter of conscience to a "higher law" and said he meant the law of God as expressed in the Bible.

"I cannot obey laws that are in conflict with God," the Rev Cecil Begbie, a Methodist minister, said

to Page 1

Indeed there are many factors that influence the trade

cycle.

The govt has ^{at its disposal} many means of abolishing income, fiscal and monetary policy.

Finally, a note on S.A.'s trade cycle. It is similar to that of the U.S.A. and Europe, but that it lags a

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• From Page 1

in the witness box after he had confirmed he too stood by the statement.

Y
M. to LM: and

"The Bible speaks of justice, mercy, freedom for all and the preservation of a man's dignity. Where State legislation violates these, I have no option, but to obey God rather than man," Mr Begbie said.

Referring to the detention of the United Congregational Church minister, the Rev John Thorne, on May 24 this year, Mr Begbie said: "Both of us were involved in the school boycotts. As ministers of peace, we stood by to do our best in the event of any violence and when the authorities recognised the problems, we encouraged students to return to school.

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"This march would not have been necessary if the security police had been more helpful with information," Mr Begbie said.

The Rev Jimmy Palos, a Methodist minister, told the court the clergy went by foot to communicate to the police at John Vorster Square the church leaders' concern at Mr Thorne's detention.

When questioned by the magistrate as to how the public were to know of the clergy's "concern", Mr Palos said leaflets were handed out to interested members of the public.

Tutu says he will march again

POST 21/7/80/28
**BISHOP Desmond Tu-
tu, secretary general
of the South African
Council of Churches,
yesterday said he
would not hesitate to
go on a march again
should the occasion de-
mand.**

He said this last night when he praised his three fellow-accused who refused to pay their fines but rather went to jail.

"I admire them for their stand. They carried the identification even further when they went to jail," he said.

Asked by POST why he did not go to jail, he said the group had left the question of sentence to the court and none had pleaded in mitigation. Had the magistrate decided to jail them, he would have been prepared to go to jail.

MARCH

He said the group had initially decided to go on the march even when it knew this was illegal. "We were prepared to risk arrest and conviction. We did this. Each person was free to decide whether he wanted to go to jail or not. I personally felt that it was not yet time for jail at this point.

"I differed with my Christian brothers in degree, but not in kind. They carried the identification further by going to jail," he said.

Commenting on the march and its aftermath he said something that had never before happened in this country had been achieved, Christian leaders making practical witness to their beliefs.

According to him this is not past. Those with

foreign passports are likely to be victimised, and those who applied for travel documents may not be given them. In his summing up he said he would again go on a march.

"Even tomorrow, I will not compromise my principles," he said.

● **Bishop Timothy Bavin, Anglican Bishop of Johannesburg, was one of 35 priests fined R50 or 50 days yesterday. Before judgment, Bishop Bavin addressed the court on why he went on the march. His statement supplemented another made by the whole group and submitted in court. The full address is on Page 3.**

Bishop Bavin's address in court

YOUR WORSHIP and members of the court, I would wish to affirm my belief in the vital importance of laws and order within a nation and in the undoubted need of laws being of our society.

Therefore I do not disobey even one of the laws of the land and it was with some reluctance that I took part in the events which are the subject of this trial.

However, I would say this that should I be found guilty by a human tribunal of breaking the law, I shall continue to believe in my innocence before the throne of the Almighty God; for before

His throne I know myself to be morally blameless in the matter in which I stand accused in this court.

For it was in what I believed to be obedience to Him that I was part of the procession of clergy on May 26. I knew that by taking part in that procession I might be charged with an offence under the law of man, but my conscience and concern to do the will of God — sought in prayer — would not allow me to do otherwise.

I perceived it to be my duty therefore to identify as fully as possible with

a fellow minister of religion who had been detained, as I believe, for carrying out the normal pastoral and reconciling duties expected of a clergyman; and thus without any explanation being given or obtained and, possibly, for an indefinite period of time.

Both the Church to which I belong and myself have repeatedly and openly recorded our disagreement with legislation which allows people to be detained indefinitely without public trial and many representations on this matter have been made to our government

apparently without any effect.

We cannot continue indefinitely speaking to deaf ears and so an important factor in my decision to take part in that procession of clergy was the need to show by action that the Church is serious when she condemns legislation as being destructive or contrary to the life of the Kingdom of the Heaven as taught by Jesus Christ.

I hope therefore that we have succeeded not only in possibly bringing about the early release of the Rev John Thorne, but also in showing the

government and the people of South Africa that many Christians will not forever accept and obey legislation which denied ordinary human rights to every member of our nation.

I much regret that the letter of particular laws has had to be broken in order to make this witness. However St Paul tells us that "the letter killeth, and the spirit giveth life." (II Corinth 3 verse 6).

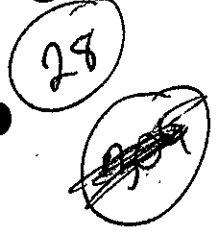
Moreover it was by that same Holy Spirit of God, I believe, that I was led to follow the example of St Peter when he indicat-

ed to the authorities of his time that obedience to God sometimes counts higher than obedience to man. (Acts 5, 29).

I would also remind the court, your Worship, that nothing less than the constitution of the Republic of South Africa was drawn up "in humble submission to Almighty God" and states that "the people of the Republic of South Africa acknowledge the sovereignty and guidance of Almighty God".

In view of this I would ask with St Peter, "whether it is right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard". (Acts 4, 19-20).

'Change the laws, for God's sake'



TAKE STEPS to remove all laws in conflict with the Commandments of the God of love and justice.

Ds Sam Buti, president of the South African Council of Churches, has made this challenge to Justice Minister Louis Le Grange as a fellow Christian "who also subscribes to the Reformed faith".

He made the call this week in an outspoken letter to Mr Le Grange.

He said he was forced to write the letter because of his serious concern about recent events and about the reactions of the Government.

Ds Buti said he accepted the word of Mr Le Grange "and that of other rulers who stress with great earnestness that they are Christians". Both Ds Buti and Mr Le Grange belong to the family of Nederduits Gereformeerde Churches — but in racially separate churches because of the apartheid policy of the White NGK.

Significantly, Ds Buti's defiant letter was delivered only a week before the crucial talks in Pretoria next week between Prime Minister PW Botha and leaders of the SACC. The meeting has been called in an attempt to discuss the escalating Church-State conflict.

The tone and contents of the letter reflect the church leaders' determination not to abandon their uncompromising opposition to laws which they regard as being in conflict with Christian principles.

Relations between the NP Government and the SACC — representing more than 15 million Black and White Christians — have never been as bad and critical as they are now.

Mr Le Grange has, over the past year, sharply attacked the SACC and church leaders such as Bishop Desmond Tutu, the Secretary General of the SACC.

In his letter Ds Buti:

- Disbelieved and rejected the Government's claims and promises that important

BLACK ANGER RISING, WARNS BUTI

By J H P SERFONTEIN

changes are in the pipeline. ● Warned the Government that it was driving Black youth to violence.

● Accused the Government of breaking the ninth commandment, which forbids the giving of false evidence.

In a clear reference to the jailed ANC leader Nelson Mandela, and leaders of other banned organizations, Ds Buti asked bluntly:

"How can your Government carry on real dialogue if it refuses or postpones talking with people who differ seriously in their views from the Government?"

He asked how the Government could carry on "dialogue" with people or bodies "who are appointed by you or who are elected within the structure or according to laws that are unilaterally laid down by you?"

According to Ds Buti, the duty of the Government was to maintain justice instead of giving priority to the maintenance of law and order.

While he was not against the maintenance of law and order, "the laws of the country have to be fair laws" and people should be fairly charged.

Ds Buti said: "The reason is so difficult for us as a Black community to accept your actions as Minister of Justice, because you are an advoca

and an executor of a policy which denies the other party the right to have his voice heard through measures that are calculated to suppress the truth and to smother justice.

"By suppressing the truth, you are cultivating a generation of rebellious, embittered young people.

"And then you should not be surprised if these young people in desperation, go over to write their message with fire and flames because all meaningful channels of free communication have over the years been systematically blocked".

Ds Buti mentioned claims by the Government, in particular by Dr Piet Koornhof, "that important changes are in the pipeline" and that the Government would give sympathetic consideration to representations by Blacks.

He said: "You must excuse us if we say that we find it difficult to believe these promises as long as the fundamental violation of human rights by bannings, detentions without trial, further muzzling of the Press, bannings of meaningful publications, prohibition of meetings, and threats of further action, leave the Black society with only one impression: namely that the rulers of the country say one thing but in reality do the opposite."

Ds Buti said that with all the talk of obedience to the State, which the Bible demanded from a subject, "I want to remind you of the ninth commandment which forbids man to give false evidence. This commandment also allows the right to a free defence against any false evidence."

On Wednesday the executive of the SACC and leaders of the

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Rev Shaw silent on Govt statement

28 PDM 24/7/80

Own Correspondent

CAPE TOWN. — The Rev Fred Shaw, chairman of the Rightwing Christian League of Southern Africa, has declined to comment on the disclosure by the Minister of Foreign Affairs, Mr Pik Botha, that the league was funded by the former Department of Information.

Mr Shaw, a Methodist, repeatedly denied during the Rhoodie/Information scandal revelations that his organisation's activities were being secretly financed by the State.

He has recently come under pressure from the Methodist Church to withdraw from the Christian League, which he founded, and he has reacted by asking the church for more time to consider the ultimatum.

He was "not available" on

several occasions when his office was contacted but undertakings were given by people working in his office that the messages for him would be passed.

The Sunday Express reported last week that the Christian League had regularly received at least R280 000 a year from the Government — and regularly overspent it.

The newspaper said it was in possession of documents which supported this information and which showed that at the end of the financial half-year March 1 to August 31, 1979, the league was in debt to the tune of R35 534.

Mr Shaw, when approached by another newspaper, was reported to have refused to answer questions "about our financial difficulties". He added

that the matter was being handled by lawyers.

When Dr Eschel Rhoodie, former Secretary for Information, first disclosed that the Christian League had been financed secretly from the department's funds, Mr Shaw denied it. He also denied that the league was a front organisation and said Dr Rhoodie was being "rather ridiculous".

It was subsequently disclosed that Mr John McGoff, the American publisher whose name featured prominently in the Info scandal, had made a "donation" of R20 000 to the Christian League.

Mr Pik Botha, when asked for comment this week on the Sunday Express report, said the Christian League had received financial support from the Government until last year.

He added that the Information projects could not all be summarily terminated. It had been necessary to examine each project thoroughly on its own merits and to determine whether it was in the interest of the State to continue it or to terminate it.

Mr Botha said: "In the case of the Christian League, it was felt this organisation had done work which was in the interest of South Africa. On the other hand, the secret funding of the league had inherently damaging implications and it was decided last December that this funding would cease."

Mr Botha said anyone with information suggesting misappropriation of State funds to the league or by any other organisation should get in touch with the Advocate-Gen.

Shaw declines to respond

Chief Reporter

THE REV FRED SHAW, chairman of the right-wing Christian League of Southern Africa, has declined to comment on the disclosure by the Minister of Foreign Affairs, Mr Pik Botha, that the league was funded by the now defunct department of Information.

Mr Shaw, a Methodist, repeatedly denied during the Rhodie/Information scandal revelations that his organization's activities were being secretly financed by the State.

Pressure

He has recently come under pressure from the Methodist Church to withdraw from the Christian League, which he founded, and he has reacted by asking the church for more time to consider the ultimatum it has given him.

Mr Shaw has not responded to any one of four telephone calls that have been made to his office in Pretoria by the Cape Times with, in each case, an invitation to comment on Mr Botha's disclosure this week. Mr Shaw himself was "not available" on each occasion.

The Sunday Express reported last Sunday that the Christian League had regularly received at least R280 000 a year from the government — and regularly overspent it.

Overspent

The newspaper said it was in possession of documents which supported this information and which showed that at the end of the financial half-year March 1 to August 31, 1979, the league was in debt to the tune of R35 534.

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Church men choose prison

28

CAPE TIMES
2/7/80

Own Correspondent

JOHANNESBURG. — Three clergymen chose to go to prison for 50 days yesterday after being found guilty by a Johannesburg magistrate of contravening the Riotous Assemblies Act.

The Rev Christiaan Langeveld, Roman Catholic deacon of Phiri, Soweto, the Rev Vincent Dippenaar, assistant Roman Catholic parish priest in Kliptown, and Mr John Stubbs, Anglican youth director in Braamfontein, were among 35 clergy and women convicted by Mr F Z Krynauw in the Johannesburg Regional Court for contravening the act, as well as for obstructing traffic.

Their choice of jail rather than a fine was a sequel to a march, in defiance of the act, on May 26 by 53 clerics in central Johannesburg. They were protesting against the detention of the Rev John Thorne, a Congregational Church minister and former president of the South African Council of Churches.

Those found guilty included Bishop Desmond Tutu, SACC general-secretary; his wife, Mrs Leah Tutu, project director at the South African Institute of Race Relations; the Rt Rev Timothy Bavin, Anglican Bishop of Johannesburg; the Very Rev Simeon Nkoane,

dean of Johannesburg; and the Rev Peter Storey, SACC vice-president.

Mr Krynauw said anyone disobeying the state was "rebeling against God".

Quoting from the Bible, he said the authorities had been established by God and those defying their laws would "bring judgment upon themselves".

He fined the churchmen and the women, who had all pleaded not guilty to the charge under the Riotous Assemblies Act, R50 (or 50 days.)

Mr Krynauw asked the clerics:

- Why they had not instead demonstrated with placards against the suppression of Christians in Russia and the invasion of Afghanistan.

- Whether detention without trial was not "something happening all over the world".

- Why they did not follow the example of Jesus by "remaining silent during trial".

Of the 53 who took part in the march 17 had paid admission-of-guilt fines on the charge under the Riotous Assemblies Act

and the charge of obstructing traffic.

The charges against an Anglican churchman from Canada, the Rev Tom Anthony, were withdrawn when he applied for a visa to return to stand trial.

All 35 appearing yesterday admitted guilt on the traffic charge, but in a joint statement pleaded not guilty to the charge under the Riotous Assemblies Act because:

- They could not morally accept the arbitrary administrative powers given to the minister — powers usually reserved for parliament.

- The Minister of Justice had used this law widely for four years to control all outdoor gatherings that were not of a sporting nature.

- The extent of this prohibition had become "ridiculous", as it prevented peaceful public debate and protest on issues of public concern.

- So many of South Africa's laws were "oppressive, denying hope and dignity to especially the black non-white population".

Dippenaar, who chose to go to prison, said that it was his moral obligation to stand up against "unjust, frustrating laws" such as detention without trial, used against the "voiceless" majority.

Langeveld said the church could no longer confine itself to mere statements of "horror and condemnation" about "arbitrary state interference".

Bavin said the church could not "indefinitely" speak to "deaf ears" and had to protest actively against certain man-made laws.

Those found guilty: Timothy Bavin, Desmond Tutu, Leah Tutu, Simeon Nkoane, Michael Carmichael, Fred Bell, Peter Storey, Kingston Erson, Joe Wing, Geoffrey Dunstan, Edmund du Plessis, Rob Robertson, Michael van Wyk, Roy Knifton, John Stubbs, Arnold Hirst, Louis Hett Vincent Dippenaar, Christiaan Langeveld, Sam Solomon Dan Vaughan, Petrus Lucas, Wolfram Kistner, Cecil Begbie, Isaac Dearham, Walter Mbete, Jimmy Palos, Ernie Williams, Ted Smith, Martin October, Trevor Hudson, Errol Gray, Clive Hamlyn, Freddy Abrahams and John Tau



Bishop Timothy Bavin . . . did not lightly disobey the law.

Bishop Timothy Bavin felt he was led by the Holy Spirit of God to follow St Peter's example in indicating that obedience to God sometimes counted higher than obedience to man.

Bishop Bavin, the Anglican Bishop of Johannesburg, said this in a statement he read to the hushed court yesterday.

He was one of the leading figures among the Anglican, Baptist, Roman Catholic, Congregational, Lutheran, Methodist, Moravian and Presbyterian churchmen convicted of contravening the Riotous Assemblies Act.

He said he affirmed his

Bishop Bavin felt 'led by the Spirit of God'

belief in the vital importance of law and order and the undoubted need for laws in the ordering of society. Thus he did not lightly disobey the law and took part in the march with some reluctance.

"However I would say this: Should I be found guilty by a human tribunal of breaking the law, I

shall continue to believe in my innocence before the throne of almighty God. For before his throne I know myself to be morally blameless in the matter in which I stand accused in this court.

"For it was in what I believed to be in obedience to Him that I was part of the procession of clergy on May 26. I knew

that by taking part . . . I might be charged with an offence under the law of man, but my conscience and concern to do the will of God — sought in prayer — would not allow me to do otherwise."

Bishop Bavin said he considered it his duty to identify with the Rev John Thorne who, he believed was detained for

carrying out a clergyman's normal pastoral and conciling duties.

Bishop Bavin said he hoped the churchmen shown "the Government and people of South Africa that many Christians will not forever accept and obey legislation which denies ordinary human rights to every member of our nation."

Bishop Bavin said he wanted to remind the court that South Africa's constitution stated: "The people of the Republic of South Africa acknowledge the sovereignty and guidance of almighty God."

Law-breaking church leaders and a Johannesburg regional magistrate traded Biblical quotations as Church faced State across the well of a courtroom yesterday.

Three churchmen went to jail for 50 days, and 32 chose the option of paying a R50 fine after Mr F Z Krynauw had convicted all 35 on trial of contravening the Riotous Assemblies Act and a traffic ordinance by marching through Johannesburg streets in protest against the detention of a fellow churchman.

The churchmen, who included leading figures in major South African churches, pleaded not guilty to the Riotous Assemblies Act charge because "we cannot morally accept the arbitrary powers" given to the Minister of Justice by the law.

In a court atmosphere which alternated between tension and laughter, many of the churchmen elaborated on a joint

statement to say they had acted "as a matter of conscience," in respect to a higher law — the law of God.

Among Biblical quotations they put to Mr Krynauw was: "We must obey God rather than men." (Acts, chapter 5.)

The Anglican Bishop of

Johannesburg, the Right Rev Timothy Bavin, told the magistrate that he asked, with St Peter, "whether it is right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts,

Chapter 4).

Passing sentence, Mr Krynauw quoted in turn an often-used passage in Paul's Epistle to the Romans: "Whoever opposes the existing authority opposes what God has ordered; and anyone who does so will bring judgment on himself."

He also said to the churchmen: "Live as free men, do not use your freedom, however, to cover up any evil, but live as God's slaves . . . fear God, and respect the emperor" (1 Peter, chapter 2).

Mr Krynauw said it was unpleasant for him to pass

Clergymen quote Bible in court

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● Reports by John Allen, Josie Brouard and Wendy Robertson.

judgment on so many "respected learned men of standing," but that the role of a court was to enforce the law, not criticise it. The court admired the fact that those who gave evidence had the courage of their convictions.

The accused said in their joint statement: "Our action stems from our conviction that so many of our laws are oppressive and deny hope and dignity, particularly for black people, who are the most affected."

While they accepted that a law to control gatherings threatening peace was desirable, the current operation of the law went further than would be necessary in a normal society.

The extent of the Riotous Assemblies Act prohibition had become "ridiculous." No-one could be sure about whether they

Applause for those who chose cells

Father Vincent Dippenaar of St Catherine's Catholic Church, Eldorado Park, Father Christian Langefeld of the Phiri Catholic Church and Mr John Stubbs, youth director of the Anglican Church in southern Africa, went to jail rather than pay their fines.

Others applauded them

as they went down to the cells of the Johannesburg Magistrate's Court from a courtroom.

Those who paid their fines were:

The Right Rev Timothy Bavin, Anglican bishop; the Right Rev Desmond Tutu; the Very Rev Simeon Nkoane, Anglican dean, Mrs Tutu, Can-

on Michael Carmichael, the Rev Fred Bell, the Rev Joe Wing.

The Rev Edmund du Plessis, the Rev Rob Robertson, the Rev Walter Mbete, the Rev Peter Storey, the Rev Michael van Wyk, Mr Sam Solomon, the Rev Petrus Lucas, Dr Wolfram Kirstner, the Rev Cecil Begbie, the

Rev Isaac Dearham, the Rev Jimmy Palos.

The Rev Kingston Erson, CR, the Rev Geoffrey Dunstan, the Rev Roy Knifton, the Rev Arnold Hirst, the Rev Louis Ilett, Mr Dan Vaughan, the Rev John Tau, the Rev Ernie Williams, the Rev Ted Smith, the Rev Martin

October, the Rev Trevor Hudson, the Rev Errol Gray, the Rev Clive Hamlyn and the Rev Freddy Abrahams.

Seventeen of the 53 who marched paid admission-of-guilt fines and did not stand trial. Charges against Canadian churchman the Rev Tom Anthony were withdrawn.

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POST 3/7/80

Calls to support red meat boycott

By JOE TULLOCH
BISHOP Desmond Tutu is to ask church leaders to consider joining the snowballing boycott of red meat in support of striking workers in the Western Cape.

And the local branch of the African Canning Workers Union has joined the call for a Transvaal boycott, which was initiated two weeks ago.

In a statement yesterday the union said: "We call on all workers in the Transvaal to support their fellow workers as they did in the Fattis and Floris dispute which resulted in an historic victory for all workers by boycotting red meat in the townships in order to compel the meat employers to see reason and negotiate with the strikers."

Bishop Tutu yesterday said he believed labour unrest would become endemic to South Africa and "we want to be part of the process of reconciliation."

He said the SACC had offered to mediate in the Cane meat industry dispute but this had been rejected by a management representative.

He pointed out that the council of churches had mediated successfully in the Fattis and Floris dispute last year.

"While remaining unbiased, we believe labour dispute must be seen within the oppressive and unjust socio-political dispensation in this country."

The labour consultant who had met Bishop Tutu on behalf of the management, Mr Andrew Jozz, yesterday said he had been instructed by his clients to meet Bishop Tutu.

The Transvaal branch of the African Food and Canning Workers Union:

○ Condemned the Government for "intervening in the dispute by sending riot police to prevent the workers returning to the factories, detaining union officials and deporting striking workers to their 'homelands'";

○ Appealed to "progressive businessmen in the townships to stop selling red meat and to sell chicken and fish only"; and

○ Said the detention of African Food and Canning Workers Union and Western Province General Workers Union officials was "direct violation of the principle of freedom of association which underlies the Viljoen Commission's report."

Trade Unions on the Reef said that although they had not been allowed to hold meetings to discuss the boycott of red meat, it was gaining support.

Among the organisations that have pledged support for the boycott are Azapo, the Committee of Ten, the Commercial

Workers Union, the Food Beverages and Allied Workers Union, the Laundry and Allied Workers Union and the Savoca Workers Association.

A meeting that was planned for the St Francis of Assisi Anglican Church in Beckville on Sunday to discuss the boycott has been called off because of the ban on meetings.

The Transvaal League is trying to meet other women's organisations before taking a decision on the boycott, according to the president, Mrs Sally Mathana.

Parishioners set free churchmen

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Religion Reporter
Three churchmen, who went to jail this week rather than pay a fine for their march through Johannesburg have been freed by anxious parishioners.

The people of St Catherine's Catholic Church in Kliptown/El-dorado Park dug deep into their pockets to pay R50 fines for their assistant priest, Father Vincent Dippenaar, for the deacon at the Church of the Holy Rosary, Phiri, the Rev Christiaan Langefeld, and for the youth director of the Anglican Church, Mr John Stubbs.

The three men served only two days of their 50-day jail sentences before being released yesterday.

"In a sense they went against our will," Father Dippenaar said of the parishioners. "But they made sacrifices to free us and we appreciate their love and concern for us.

"I refused to pay the fine because of my belief in my innocence before God I was not going to admit guilt in any way.

"But the parishioners were concerned for our well-being in jail."

Mr Langefeld said he refused to pay the fine because "it could be seen as implicitly recognising the validity of security laws which I strongly contest as a Christian."

He said he was disappointed his fine was paid because he wanted to show his solidarity with people in detention.

Religion Reporter

RECENT unrest has shown that idolising 'separateness' would lead South Africa deeper into the wilderness, Die Ligdraer, official organ of the Ned Geref Sendingkerk, has said in an editorial article.

Die Ligdraer equated the desire for freedom in South Africa with the same desire among the Israelites when God led them out of Egypt and tested them in the wilderness 'to mature them for true freedom, which can only exist within the framework of His law.'

LEADERSHIP

Against the right leadership of Moses was the leadership offered by Aaron and the golden calf. It questioned whether in the recent unrest, leadership had not moved in the direction of Aaron, to pacify the people, rather than in the theological mood of Moses in leading his people to freedom.

'Even in our family of Ned Geref churches, the events teach us a dear lesson. The leadership of Aaron has played a long role in history and an especial role in mutual (race) relations.

'Is the discriminatory system, against which the three younger churches are protesting (the Sendingkerk, Ned Geref Kerk in Afrika and Reformed Church in Africa), not a result of the leadership of

Idolising apartheid 'will lead to wilderness'

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the Ned Geref Kerk which tried to appease the people?

'And now we must discover that there are people in all four of our churches who call for the leadership of Aaron. Own interest, own identity and own cultural matters must, according to these people, stand like golden calves in the midst of our worship.

'If we allow this spirit to continue and triumph, we will go even further astray in the desert, and will eventually die in it.

'Therefore we must pray to God for a gift of the leadership of Moses,' die Ligdraer added.

Die Kerkbode, official organ of the Ned Geref Kerk, also referred to the recent unrest, and said it showed that race relations were not as good as they should be.

It was not true that all blacks or all whites had feelings of hate or vengeance, but 'only a small minority on both sides of the colour line.'

Die Kerkbode quoted Christ: 'You have heard it said, love your neighbour and hate your enemy. But I say, love your enemy.'

This love did not mean a simple absence of hate, but had to include a positive approach of sympathy, forgiveness, intercession, preparedness to do good to the enemy, friendliness, rapprochement, compassion and help.

'To love the enemy, means to repay the evil that he has done with good,' Die Kerkbode said.

It was necessary to forgive the sins of others in order to receive forgiveness.

Call for churches to use charter

CAPE Times
5/17/80
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Own Correspondent

JOHANNESBURG. — A leading economist has called on South Africa's churches to use the Freedom Charter — a controversial document calling for equal rights and redistribution of land — as a guideline for working out a more just future for the country.

The call was in the form of a discussion paper, drawn up for the South African Council of Churches, by Mr Michael de Klerk of the University of Cape Town's School of Economics.

He said the proposals of the Freedom Charter, drafted 25 years ago in Kliptown by the "congress of the people" and later adopted by numerous organizations including the banned African National Congress, could be "a starting point", although they needed a lot of developing, he said.

'Important to look at alternative systems'

"Crucially though, they represent the wishes of a very large number of people rather than just a small elite."

Beyond this, he said, it was important to look at alternative systems in other countries and, equally important, at strategies for reaching such alternatives since "the means are likely to have an important bearing on the end achieved."

"In short, the challenge confronting the church is to help build a new South Africa in which both racial discrimination and economic exploitation have no place," Mr De Klerk said.

His paper mainly dealt with the economic implications of the government's "total strategy" policy which, he said, would lead to an even more unequal distribution of income in South Africa.

The economic intention of this policy was the "deracialising" of the economy as far as possible, "at least on the surface", in order to make the country more acceptable "in western eyes".

On this interpretation, one could predict:

- The disappearance or reduced enforcement of those aspects of apartheid not having a fundamental bearing on the economy's structure such as the immorality, mixed marriages and group areas acts.

- A redefinition of those aspects of apartheid which were basic to the economy's structure on less overtly racial lines such as citizenship of the "independent homelands".

- Changes in the enforcement of influx control in terms of the availability of jobs and housing, nominally on a non-racial basis.

- The partial dismantling of job reservation based on race and, subject to strict control and conditions, the recognition of black workers' right to organise.

The creation of a black middle class

"Total strategy will have no objection to — and, in fact, aims consciously to — pass on some of the material benefits of the economy to more blacks in order to create a black middle class," Mr De Klerk said.

South Africa had a particularly severe structural or permanent unemployment problem, with high and growing levels of unemployment persisting even in times of rapid economic growth.

At present the economy needed to grow on average at about five and a half percent a year to keep the rate of unemployment constant and at about six and a half percent to keep the level constant.

"It has never reached even the five and a half percent rate over a long period, even in times of rapid growth such as the sixties," he said.

Its ability, therefore, to do so in a much less favourable international climate was highly questionable, especially since South Africa depended so heavily on exports for growth.

The answer is negotiate, argues controversial Bishop



AT the conference table — and not through confrontation — lies the answer to the black people's struggle for liberation, a church leader told SUNDAY POST this week.

He is controversial Bishop Isaac Mokoena (right), who claims leadership of two million followers in the African Independent Christian Churches of Southern Africa who recently broke ties with the South African Council of Churches (SACC).

By MANDLA NDLAZI

Bishop Mokoena said his group of churches broke away from the SACC to disassociate themselves from the SACC's "policy of confrontation" although he vows: "I hate Government policy."

He said, "We believe that while seeking a better future for all South Africans, we should apply St Peter's call to copy God rather than man on the restructuring of a society."

Bishop Mokoena said a "justified cause" was a "conference table," where leaders of all race groups would get together and negotiate. A solution, he said, could be found without confrontation that would lead to violence.

Asked how it was possible for blacks to reach their goal of liberation peacefully Bishop Mokoena said it was the responsibility of the Government.

"In a country governed by people who profess to be Christians,

it is their duty to see to it that people of all race groups enjoyed the same privileges and equal rights in an undivided land."

He said if the Government differed from this, it was the duty of the leaders of all race groups to summon it to a conference to negotiate.

Bishop Mokoena said despite the Government's delay in considering the majority black's demands and attack like the Silverton siege, and those on Sasol and police stations, he believed there was still time for negotiation.

"The church has to be relevant, but not take leadership in the struggle," said Bishop Mokoena.

He said he was "not happy" with the forthcoming meeting between the SACC and the Prime Minister "because the SACC does not represent all the blacks in the country."

7/7/80
Jailed *ARMS*
objector (28)
to fast - (28)
SACC man

Argus Correspondent

JOHANNESBURG — The conscientious objector, Mr Peter Moll, serving his ninth two-week period of solitary confinement, is to stage another three-day fast in protest, a South African Council of Churches official said yesterday.

As in a fast he staged over Easter, Mr Moll will take only liquids for three days, from July 16 to 18, said Rev Rob Robertson, of the SACC justice and reconciliation division.

Mr Moll was sentenced last year to 18 months imprisonment for refusing on religious grounds to do military service. This was reduced to 12 months but he has also been sentenced to the solitary confinement for refusing to wear the military prison uniform supplied.

SUBMISSIONS

On April 30 a military review council rejected two submissions that could change Peter's situation, Mr Robertson said.

They were rejected as not possible as the law now stands and no move was made during the past session of Parliament to change the law.

The submissions were:

- That he is recognised as a conscientious objector doing what his church teaches, that is that he refuses to fight in a war he honestly believes to be unjust.

In that case he would be sentenced to 18 months imprisonment, be allowed a blue overall, not military uniform and would not be punishable with solitary confinement. He could not be sentenced again.

DISCHARGE

- That he be committed to civilian imprisonment where the uniform issue would not arise and where after serving his sentence he would be discharged from the Defence Force with ignominy.

Peter is not protesting at his imprisonment which he is prepared to bear just as other men must bear the hardship of military service, said Mr Robertson.

He is protesting specifically at the solitary confinement which amounts to a triple penalty.

Christian League's new 'operations'

28 327
STAR 259
8/7/80

Political Staff

The controversial Christian League is still operating from Pretoria and is planning "certain operations" kept secret at present.

The Reverend Fred Shaw, head of the League said today: "We are actively involved in the world-wide debate in churches on current issues and are publishing several pamphlets and booklets.

"We are also busy at present planning certain operations for the future."

Mr Shaw refused to reveal what these "operations" were because his executive still had to approve them and it would only meet in October.

The League first came

under fire following reports that it was at least partly funded by the former Department of Information's secret project funds.

It was also criticised, especially by the Methodist Church, for its stand against the World Council of Churches, the South African Council of Churches and their various member churches.

Mr Shaw said today: "I am still a Methodist minister and the League expresses the church's attitude on violence, conscientious objection, military service and other subjects."

When asked which church the League represented, Mr Shaw said: "We are an independent league, getting money from donations and appeals, and serve the main-line churches, or at least those who want our services."

Mr Shaw said he was still director of the League and there were about 20 other people working in the League's offices.

DAIC9 dist 11/7/80 (28)

Umtata eases Methodist ban

UMTATA — The Transkei Government has eased the ban of the Methodist Church of South Africa in its territory — for funerals only.

Announcing this, the chairman of the Black Methodist Consultation, the Rev Stanley Mogoba, said Transkei had given conditional approval to ministers of the BMC to perform part of their pastoral duties in Transkei.

Mr Mogoba said the permission was granted in a form of a letter from President Kaiser Matanzima to former chairman of BMC, the Rev Ernest

Baartman, who is based in Mdantsane.

The condition laid down in the letter is that a Methodist Church of South Africa (MCSA) minister can conduct a funeral in Transkei only when the service has been opened by a Transkeian minister of the United Methodist Church of Southern Africa (UMCSA).

According to Mr Mogoba, copies of President Matanzima's letter of approval would be circulated among members of the BMC to ensure their safety in Transkei. — DDR.

PRAYERS FOR HUNGER STRIKE DETAINEES

A SERVICE of prayer, intercession, silence and reflection on the position of political detainees — particularly the 66 now on a hunger strike in Victor Verster Prison — will be held in St. George's Cathedral on Wednesday. The Dean of St George's Cathedral, the Very Rev

end Edward King, said today the service due to be held in St John's Chapel in the cathedral between 1 pm and 2 pm on Wednesday would be open to people of all religions. There had he said, been too little time to arrange a formal joint

service with Muslim and Jewish leaders, but all would be welcome to join the service. People would be invited to fast on Wednesday or at least forego lunch. Those unable to attend the full service, were well come to come in for short periods.

The hunger strike of detainees at Victor Verster Prison came to light this week when relatives of 57 detainees took food to the prison during their weekly visits. The detainees refused to accept food. It is believed the hunger strike may have started some days before July 8.

The hunger strike — now apparently supported by all 66 detainees at the prison — has led to urgent calls for the release of all political detainees by a number of prominent people. Mrs Celeste (Santos) Roberts, wife of the detained community work-

er, Mr Rommel Roberts, said today she had no new information about the hunger strike since she would only be allowed to visit her husband again next Tuesday. The Minister of Police, Mr Louis de Grange, could not be reached for comment today.

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(D8) ~~11/18~~ S Post Feb 7/80

Bishop Ming c



**Bishop Ming
Church
dismisses
charges
laid by
Orlando
members**

CONTROVERSIAL Bishop Donald G Ming, former head of the African Methodist Episcopal Church (AME) in South Africa, has been cleared of alleged maladministration of the church's affairs.

This was told to **SUNDAY POST** this week by one of Soweto's delegates, the Rev P M Lodi, when he returned from the church's international conference in New Orleans last month.

A group of the church's members in Orlando West had suggested that a committee be formed to monitor the church's administration and funds.

But, according to a report brought back by Rev Lodi, the idea of such a committee was rejected by delegates at the conference.

The report noted that, "Prior to the general conference this group had threatened that should the church fail to accept this so-called infrastructure they will pull out of the church. The church in South Africa is anxiously waiting to hear what this group intends doing since the church has refused to be intimidated by this group".

SUNDAY POST could yesterday not reach the local members of the group mentioned in the report.

Bishop Ming faced a R120 000 lawsuit when he left the country about a month ago. He was being sued by Mrs Marina Maponya and Mrs Norah Baduza who were claiming R60 000 each.

Mrs Maponya, president of the church's missionary society in South Africa, and Mrs Baduza, the church's director of overseas projects, sued him for defamation, claiming that defamatory words were used against them by the bishop during

**By MANDLA
NDLAZI**

church conferences, and that a defamatory letter had been circulated and sent overseas.

Before Bishop Ming and the other delegates left for the conference, Mrs Maponya told reporters: "We tried through our legal advisers to stop Bishop Ming from leaving the country, but he slipped away without even replying to our summonses."

Mrs Maponya, who was one of the delegates to the conference, is not back from the US. According to her husband, Mr Richard Maponya, she will be returning this week from the conference.

Trouble began after Mrs Maponya, Mrs Baduza and other members had suggested that a committee be formed to monitor the church's administration and funds.

According to the report received from the Rev Lodi, the general conference dismissed all the charges levelled against Bishop D G Ming by the group.

Bishop John Hunter of Detroit, will take over from Bishop Ming as head of the South African region of the church.

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are not to communicate with other or with any person except the invigilator. an answer book is to be torn out.

books must be handed to the commis- an invigilator before leaving the exam-

MYSTERY

BACKER

SUN EXPRESS
13/7/88

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UNMASKED

I want to see my lawyers, says George Lynn

SUNDAY EXPRESS EXCLUSIVE

BY MARSHALL WILSON

THE Sunday Express has uncovered the identity of the mystery businessman who pays large sums of money to the Reverend Fred Shaw and his Right-wing Christian League of Southern Africa

denied the payments — although the Sunday Express has seen a large cheque signed by him as proof. In a week when Mr Shaw announced that the Christian League was planning future projects, the Sunday Express obtained evidence that the League had in fact run into heavy financial difficulties.

1. No books, notes, pieces of paper or other materials may be brought into the examination room unless candidates are so instructed.
2. Candidates are not to communicate with other candidates or with any person except the invigilator.
3. No part of an answer book is to be torn out.
4. All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

open valve when you've extracted as much of the wine as possible," he said. Blowing into the valve is probably the easiest method — although it may not be the most

may have tested an open valve when you've extracted as much of the wine as possible," he said. Blowing into the valve is probably the easiest method — although it may not be the most



16/7/80 ARMS,
Prayers
for justice

Religion Reporter

SOUTH AFRICA needed prayers for justice, honesty and a new vision, the Very Rev Edward King, Anglican Dean of Cape Town said today in his prepared introduction to a service of prayer for South Africa and for those in detention.

'We do not come in a spirit of anger or recrimination,' Dean King said in the statement read at the opening of the service at St George's Cathedral this afternoon.

'All of us are filled with sorrow and concern, and the desire to do some-

thing to bring peace and reconciliation and hope to our land.

'We come especially to remember those suffering in detention, many of them young people, some of them without contact with friends, family, minister or adviser.

'A number of them have felt moved to go without food for a considerable period.'

Dean King said those present should pray and reflect on their own concern and their own guilt in the situation.

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Exonance
Transfer pay

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16/7/80

Vigils ^{ARGUS} support fast

Argus Correspondent
JOHANNESBURG —
Vigils were being held at churches in Cape Town and Johannesburg today supporting conscientious objector Peter Moll in his three-day fast in protest against continual periods of solitary confinement.

Sympathisers will pray and go without food throughout the period. The Rondebosch Congregational Church and St Anthony's United Church in Fordsburg, Johannesburg, are supporting the idea.

Mr Moll is facing his tenth two-week period of solitary since he was sentenced to 12 months' imprisonment in December last year. He is in Voortrekkerhoogte military detention barracks.

UNIFORM

He was convicted of refusing to report for military duty and has been confined to solitary imprisonment because he also refuses to wear the detention uniform.

He is to take only water until Saturday to protest the imposition of this punishment, which could stretch into eight months of the one-year sentence.

Under the Defence Act he is liable to serve continuing imprisonment and solitary confinement until he is 65.

A cousin and fellow objector, Mr Richard Steele, is also serving similar sentences in detention barracks in Bloemfontein. Both men base their objections on Christian conviction.

Threat to cut off trade

CANBERRA — Australia has threatened to cut off R877 000-million worth of trade with the European Economic Community in retaliation against possible new curbs on mutton and lamb imports, the Deputy Prime Minister, Mr Doug Anthony, has announced. — Sapa-Reuters.

17/7/80
400 pray
in city for
detainees

ARGUS
28
329

Religion Reporter

ABOUT 400 people of all races and all major faiths attended yesterday's special service of prayer for detainees and for South Africa, held in St George's Cathedral.

Dr Alex Borame, Progressive Federal Party MP for Pinelands, whose son Andrew is in detention, was among the families and friends of detainees at the service.

The public response to the lunch-hour prayer service was about double that expected.

'STRENGTH'

Leaders at the service were the Right Rev Stephen Naidoo, Auxiliary Bishop of the Catholic Archdiocese of Cape Town, and the Very Rev Edward King, Anglican Dean of St George's Cathedral.

Prayers were said for all detainees and for those

refusing food in detention 'that God may sustain them with His strength, hearten them with His promises and be with them in their silence.'

A prayer for all in authority asked: 'Help them to be responsible in their decisions. May they use their power for the good of all peoples and ever be open to the leading of your Spirit.'

'IMAGE'

A prayer for the police asked 'that they may be upheld in difficult tasks, and give them patience, compassion and integrity.'

The service also included a prayer stating: 'Father, you have made all men in your own image, and love all whom you have made. Do not let our land separate itself from you by building barriers of race, colour and language.'

'Disaster' to link church, ideology

(25)
RDM
17/7/80

By ALISON GILLWALD

NOTHING could be more disastrous for the future of the Christian faith in South Africa than a generation of young people who had been taught that Christianity and apartheid belonged together.

Dr John de Gruchy, of the Department of Religious Studies at the University of Cape Town, said this yesterday at a conference on "Religious Education in our Changing Society" at the University of the Witwatersrand.

He said that when religious education and Biblical studies were used to serve the national interest, they ended up giving religious legitimisation to national policies.

He said it was legitimate that certain educational institutions could choose Christian National Education as the basis for their policy, so long as attendance at such institutions was not obligatory. But Christian National Education became a form of indoctrination when it was imposed on those who rejected its principles.

"Whatever its original intentions, Christian National Education has become tied to the Afrikaner Nationalist ideology — so that its nationalism and patriotism precribe what is taught," he said.

Though Christian National Education was much more overtly expressed in Afrikaans-medium schools, it certainly spilled over into the rest, and had strongly affected the drafting of religious education and Biblical studies curricula.

This prevented religious education and Biblical studies

from being taught on a non-evaluative scientific basis, and as such was unacceptable from both an education and Christian perspective, said Dr de Gruchy.

"We must react strongly against such things as the implications of a Human Sciences Research Council newsletter which, in a report on mentally-gifted schoolchildren, said: 'An exceptional intellect can only be utilised to the optimal benefit of society if its possessor has learnt to deal with people. is guided by a Christian national philosophy of life, has a balanced outlook . . .'"

The emphasis placed upon the teaching of religion in South Africa corresponded to the premium placed upon religion in the country's society, he said. In proportion to the size of the population, there were probably more university faculties and departments of theology and religion in South Africa than anywhere else in the world.

Dr Jack Dalziel, also speaking at the conference, said colour discrimination would disappear, and whether it was regarded as Biblical or not, sex discrimination was also on the way out.

So far as religious education was concerned, this would mean training religious teachers for a non-racial, non-sexist and non-denominational society.

"We are quite capable of doing this now. It is just that we are involved in a situation in South Africa where all education is done within the spectrum of Reformed Calvinistic Christianity," he said

RELIGION AND POLITICS

Mixing it

A looming split in the powerful Nederlandse Gereformeerde Kerk illustrates just how increasingly thin the line of demarcation between religion and politics is becoming.

For politics lies at the root of the current trouble in the NGK. Yet there have been no protests, as there would have been not all that long ago, that "religion and politics don't mix". This is an implied recognition that the one is spilling over more and more into the other.

There are three main reasons for this. One is that the more the state makes inroads into the lives of individuals and their freedoms, the more it steps into the domain that broadly concerns that of religion. Therefore, religious leaders feel constrained to speak out on politics, for they see the effect it is having on their own people.

A second reason is that the more the state acts to suppress some elements of political expression, the more black leaders find that the church is the only legitimate remaining outlet for stating their beliefs.

A third is that the state's actions are increasingly seen to be in conflict with Christian principles. Clergymen, believing their moral convictions apply in the sphere of politics as well as everywhere else, feel they must express opposition to political decisions which conflict with their interpretation of God's Word.

The NGK has been buffeted by political

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The impact on the National Party cannot be predicted, but it is bound to be considerable as the church has always been a major factor in an assessment of political morality by the party.

differences between its apartheid-style segregated church bodies — the (white) Mother Church on the one hand and the (Coloured) Sendingkerk, the (black) NG Kerk in Africa and the (Indian) Reformed Church on the other.

The spark for the latest threat of a split came, however, after a meeting in March between the various bodies had produced a carefully-worded statement that government should "reconsider" the Immorality and Mixed Marriages Acts. A controversial "explanation" of the statement by the Moderator of the white church, Dr E P Kleynhans, angered black churches. Not only did he seek to put what they saw as a different interpretation on it, but he was accused of breaking an agreement that there would be no elaboration of the statement by any of the parties involved.

Subsequently a letter by the NG Kerk in Africa's Rev Sam Buti explaining why he was not attending an overseas conference added fuel to the fire, as did a letter attacking Buti by a white NGK clergyman.

The unrest in the Cape, and particularly the shooting of coloured children, evoked a strong reaction among coloured NG Kerk members, too. In the words of Rev Allan Boesak, an NG Sendingkerk theologian: "We ask you to make it clear to the government that this policy is not worth the price that must be paid. It is not worth it that our children's blood must be shed." No such expressions came from the Mother Church.

Now there is talk of a special emergency meeting of the Sendingkerk to discuss a break with the white church.

The other black divisions of the church are also coming close to a formal break with the Mother Church. Some white clergymen might align themselves with the blacks should such a break take place and speculation is that a new all-race church body could be formed, with the bulk in the white church left on their own in a separate grouping.

Beneath the rhetoric, the reason for the threatened split is clear. The black churches and some of the white clergymen believe government policy and practice to be inconsistent with Christian principles and that it is their duty to speak out, for by keeping silent they are concurring. The majority of white clergymen, however, seem content with the status quo and are willing to identify themselves with government actions.

The furthest most of these whites will go in the direction of change is to admit the possibility of allowing blacks to attend certain "approved" services in the "white" churches, such as weddings and funerals. The black churches reject such discussion as irrelevant in the light of the far more basic issues that concern them.

Just as politics has spawned the NGK turmoil, so it is bound to spill back over into politics.

The faces of man and God

It had to come. It was just a question of time before a judicial officer came to the conclusion that anyone disobeying a man-made law was rebelling against the law of God.

While the *FM* challenges Magistrate Krynauw's view in the now celebrated case of the churchmen who defied the Riotous Assemblies Act, we cannot entirely blame him for expressing the views he did.

Going back to the Great Trek and the Battle of Blood River — which is almost a century-and-a-half — one must bear in mind that the Afrikaner ethos is deeply rooted in the Bible and religious fervour.

No one can doubt the depth and sincerity of that belief. You will often have heard it said: "You can say most things about the Afrikaner with impunity; but touch his religion and you are in deep trouble."

However, while one accepts and respects these sincerely and devoutly-held religious beliefs, it has become clear over the years that a political influence has been insidiously infiltrating the religious ethos of a devout people.

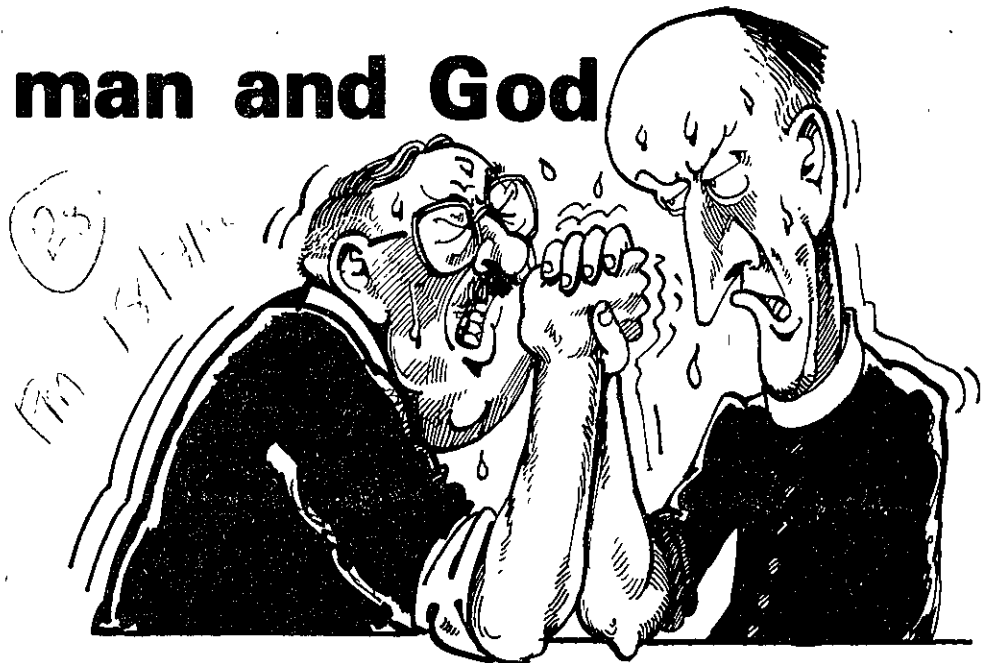
Not that this is the exclusive characteristic of one single group that will be found in SA alone. In two world wars the combatants, on both sides, were slaughtering each other by the million — and doing it in God's name. Everyone claimed to have God on his side.

Be that as it may, the fact remains that in SA — consciously or unconsciously — political ideology has increasingly been identified with religious belief; political action is increasingly believed to possess divine authority.

Not to put too fine a point on it, politicians are steadily being regarded in some way as the emissaries of God. This has happened before. One recalls the remark by Henry Labouchere: "I don't object to Gladstone always having the ace of trumps up his sleeve. What I object to is his belief that the Almighty put it there."

One needs only to look at the preamble to the Republic of SA Constitution Act (1961) to see the extent to which God is formally and positively identified with the mundane deeds of men. Not only do we acknowledge the sovereignty and guidance of God but we specifically declare that "we are conscious of our responsibility towards God and man."

In that spirit we have passed, since



1961, a multitude of laws, some of which have been described as infamous, unjust, degrading and, in some cases, the very negation and antithesis of God's teaching.

Whether this is so remains a matter of opinion. Clearly the Archbishop of Canterbury, the Pope, Father Christian Langsfeld of Soweto, Father Vincent Dippenaar of Kliptown and John Stubbs of Braamfontein would take one view. On the other hand, P W Botha, Schlegel, Marais Steyn, Dr Koornhof and Dr A P Treurnicht would take an opposite view.

The clerics and the politicians can argue it out, or fight it out; and we can all, as individuals, have our own personal view as to whether, in terms of our Constitution our political rulers, are in fact "being guided by Almighty God" and whether they are in fact "conscious of their responsibility towards God and man."

It may well be, as Voltaire once said, that God is always for the big battalions; or, as an American cynic rather crudely put it: "God is always on the side of the best football coach."

All these questions are part of the moral and ethical debate which affects all nations; and perhaps SA more directly and dramatically than most of them. It is right and proper that the argument should go on.

But the crisp issue here is the extent to which this running debate, this sharpening conflict between church and State, should be allowed to show its face in our courts.

In the courts, in our view, there is no room for the intrusion of this subject, no room for compromise, no room for polem-

ics, and no room for debate.

"Anyone disobeying a State law is rebelling against God." That dictum, from a judicial officer in our view goes far beyond the bounds of legal jurisdiction. Even if scriptural authority can be cited in favour of such a legal dictum, there are strong objections to the procedure.

The first, as Antonio pointed out in "The Merchant of Venice," is that the devil can cite scripture for his purpose. The second objection — and this is far more serious — is the attempt, judicially, to identify a man-made law with the laws of God.

If this concept were taken further it would make a mockery of the entire system of justice. At present, for better or for worse, our system is restricted to man's interpretation of man-made laws and precedents. To seek to add divine authority to these procedures would throw the system of justice into chaos.

The case of the clerics and Magistrate Krynauw, as we have mentioned, had to come. It will have served an important purpose if it brings home to the people, and particularly to the rulers of our country, the extent to which our man-made laws are in fact moving away from what are regarded as the accepted teachings of God.

If our rulers are not prepared to accept that proposition, then they should at least make a fresh appraisal of their moral right to shift the responsibility for their deeds on to the shoulders of the Almighty.

They should also examine the extent to which political ideology is being allowed to infiltrate religious belief.

Challenge to Le Grange

By AMEEN AKHALWAYA
Political Reporter

A PROMINENT black theologian, Dr Allan Boesak, yesterday challenged a Cabinet Minister to disprove that conscientious disobedience to "unjust government or laws" was contrary to the reformed theological tradition they both followed.

Dr Boesak also challenged the Minister of Police, Mr Louis le Grange, to say "that his laws are just laws, since

EDM 19/7/80
the fundamental policy of apartheid is contrary to everything in which a Christian believes".

The latest war of words between church leadership and the Government followed a speech by Mr Le Grange at the Afrikaanse Studentebond congress in Potchefstroom.

Mr Le Grange issued a stern warning to the SA Council of Churches over its "programmes of civil disobedience", saying it would be responsible for the "far-reach-

ing effects" of such action.

He singled out the SACC and Dr Boesak, chairman of the Broederkring — a fraternal organisation of the three black Dutch Reformed churches — for defying the law and supporting conscientious objection.

Dr Boesak recalled that he had made his call for civil disobedience specifically as a church minister last year.

"Subsequently, I wrote to the Minister of Justice to explain my views and said that civil disobedience as I understand it is squarely with the reformed theological tradition.

"As a reform Christian, Mr Le Grange knows this. I challenge him on the basis of Christian theology and on the scriptures that it is wrong to obey an unjust government or laws.

"A Christian cannot obey unjust government or laws. As a Christian, I am bound by conscience to disobedience."

28

No disgrace to be jailed for a just cause

28 19/7/82

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C. K. K. 19/7/82

BY BISHOP TUTU

I REMEMBER when I was still a small boy what a terrible disgrace it was for anyone to be arrested. I remember too how the family of such a disgraced member of our community tried to cope with such a calamity. The police would come often in sidecars in those cars or even as mounted police (you can guess my vintage from all that) and park outside the home of whoever was going to be apprehended. No sooner had they done this than the whole world and his wife would rush out into the street to watch this horrible spectacle.



The poor man (it was almost always men who got arrested) would emerge from the house handcuffed and possibly the articles he was accused of stealing would be loaded on the police vehicle. How did his family cope with this ultimate disgrace? If you asked: "What hap-

pened, why has so-and-so been arrested?" From the evidence of the stolen goods it was clear what had happened, but his relatives would say: "Oh they say he has stolen things!" But it was a terrible burden and stigma all the same. Well, the other day I went to Cape Town to one of the so-called coloured townships. In one of them, I met a number of remarkable women. All of them that morning had just been to see either husband or son who have been and still are detained as a result of the recent unrest in the Western Cape.

They go as often as they are permitted to take their loved ones clean clothes, tinned foods and fruit. It is a strain on them physically, emotionally and financially. I talked with them about all of those things and I was greatly impressed with what I heard and saw. These women were remarkable because not one of them was as I had expected to find them. None of them was morose or filled with self-pity at all. Some at least could justifiably have felt sorry for themselves — after all they had lost a breadwinner, they had to reassure worried young children who wanted to know where their daddy was: Why didn't he come home?

No, there was no moroseness or self-pity. No, there was humour for which this community is well-known. But more than that, when I asked them: "What do you feel about the detention of your husbands or sons?" They all responded with heads held high: "I am proud of him!" Yes, it is not a disgrace to go to jail in South Africa for a just cause and almost the entire black community believes in the integrity of their fellows who fall foul of this or that security law. Nothing increases the credibility of a black person more than to have fallen into the clutches of the security police.

CONVICTED Once you have been in detention or even convicted under one or other of the several pieces of security legislation you are 'made'. We are getting to the stage perhaps when most blacks will have been to jail for one thing or another. And we will ask of people: "Why were you never arrested?" Perhaps it is no disgrace for a black to be arrested, certainly not for what we should call a political offence (even if we keep being told that there are no political prisoners in South Africa).

No, it is a matter of pride because our laws are in the main unjust and immoral and it is not immoral to contravene many of them. OBNOXIOUS Detention without trial is particularly obnoxious and it serves to produce instant heroes for the black community and a contempt for the law because it is lawless. It is a new thing — this pride that mother, or wife, has for her son or husband. It speaks of a new understanding, a new solidarity and a new commitment to the liberation struggle. More and more blacks are experiencing this and it is a formidable thing — something that fills me with a new and deep pride that I am black and that I am a human being who wants to be free so that we can all be free in South Africa; black and white together.

CLSA got Info money till last year — Botha

CAPE TOWN 21/7/80
28 289 300A
PRETORIA. — The Christian League of South Africa received financial support from the government till last year, the Minister of Foreign Affairs, Mr Rik Botha, said last night.

Commenting on a report in yesterday's Sunday Express, Mr Botha said, through a spokesman, that he had already made a public statement last November to the effect the CLSA had been receiving funds from the Department of Information and this aid continued after the department was dissolved.

The spokesman said Mr Botha's comment was prompted by queries yesterday from newspapers on the Sunday Express report.

In a statement read by the spokesman, the Minister of Foreign Affairs said the in-

formation projects could not all be "summarily terminated". It had been necessary to examine each project thoroughly on its own merits, and determine whether it was in the interest of the state to continue or terminate it.

In the case of the CLSA, it was felt the league had done work which was in the interest of South Africa.

On the other hand, the secret funding of the CLSA by the government had inherently damaging implications and it was decided last December this was to cease.

Mr Botha said that anyone with information suggesting misappropriation of state funds by the league or any other organization should get in touch with the Advocate-General. — Sapa

of kin have been informed.

Cape Times 21/7/80 (28)
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City church denies backing communism

Staff Reporter

THE PENINSULA region of the United Congregational Church (UCCSA) yesterday issued a statement denying support of communism.

This follows a decision last week by the Sea Point Congregational Church to sever ties with the parent body, the third church to do so.

The statement, signed by the UCCSA's Peninsula Regional Council Chairman, Mr Des Riley, said it was not the council's policy to debate internal church issues in the press.

"As the Sea Point Church has insinuated that the UCCSA supports communism, we feel it necessary to reject such an accusation publicly. We reject all ideologies, including communism, and confess faith in

Jesus Christ as Lord and Saviour," the statement said.

The Sea Point Congregational Church has joined the other churches who severed ties with UCCSA, the Maranta church in Paarl and the Kloof Street church.

Among the reasons the three churches gave for cutting ties with the UCCSA were:

- The UCCSA's membership of the WCC and SACC.

- The UCCSA's avowed intent to destroy the autonomy of the local churches which has been the cornerstone of congregationalism since its foundation.

Spokesmen for the Sea Point, Kloof Street and Paarl churches were not available for comment last night.

5-TAR 22/7/80
**Shaw stalls
on church's
resignation
ultimatum**

Religion Reporter

Embattled Methodist churchman, the Reverend Fred Shaw, is under unprecedented pressure from his church to pull out of the Information-financed religious organization he founded.

The Star has learned that Mr Shaw has asked the church for more time to consider an ultimatum that he resign from the right-wing Christian League of Southern Africa.

In an interview with The Star, Mr Shaw refused to answer questions about "our financial difficulties."

He said explanations of points raised in a series of Sunday newspaper reports — which said the league overspent its Info money and had default judgments taken out against it — "can take five minutes."

But he could not give the explanations because he could not speak "with clarity" at this stage and the matter was being handled by lawyers.

Mr Shaw also said he found it "virtually impossible" to handle questions about the league's Info funding — of which he has denied any knowledge.

Mr Shaw said the league's finances were "totally open to scrutiny" — but when questioned further he limited the scrutiny offer to "those to whom we are responsible," such as donors.

An independent special auditor is at present examining SACC finances.

29/7/80 ARMS.

Race move by reformed churches

Argus Correspondent
NIMES. — A major statement on the Church and its social calling, containing far-reaching implications for South Africa's Afrikaans churches, has been approved here by the reformed ecumenical synod.

Of particular relevance to South Africa is a clear ruling that reformed churches should denounce all social injustice and oppression caused by racial discrimination.

SIGNIFICANCE

The statement calls on the Church to expose all social structures that cause, condone or support racial discrimination and to encourage all its members to work towards a removal of such structures.

The 30-point document is the reformed movement's first definitive statement on the role of the Church in society

and politics. It was greeted here yesterday as one of the most significant achievements to come from the synod in many years.

The moderator of the Ned Geref Sendingkerk (coloured), the Rev David Botha, said the document gave his Church a powerful platform from which to continue its struggle to dismantle racial discrimination in South Africa.

The statement says the Church should never allow itself to be turned into a social or political movement or party, nor should it ever identify itself with such a movement.

But preaching the Gospel meant that churches should not be silent when they saw people in 'bondage and slavery,' whether political, spiritual, social or economic.

Reformed churches also had a responsibility to 'sensitise' the consciences of their members into opposing injustice.

At times the Church had an 'inescapable duty' to speak out when 'the authorities or society as a whole . . . permit, perpetuate or create situations of grave injustice.'

DEEDS, TOO

The statement emphasises that deeds must accompany words.

The Church should, wherever necessary, call on governments and the leaders of industry, business and trade unions to 'seek new ways and means for the removal of unjust structures of society.'

Ned Geref Kerk leaders at the synod have reacted with caution to the synod's statement.

Dean case is dropped

Law 19/7/80 (28)

A charge of illegal occupation under the Group Areas Act against the Anglican Dean of Johannesburg the Very Rev Simeon Nkoane, was today withdrawn on the instructions of the Attorney-General of the Transvaal.

Fr Nkoane was charged on May 13 with illegally occupying an area set aside for whites. He lived in a church-owned building next to St Mary's

Cathedral in Wanderers Street.

He was told the charges had been dropped when he appeared today in a Johannesburg Magistrate's Court with 113 other "disqualified" tenants of the city centre.

Father Nkoane later said he was very pleased the charges against him had been withdrawn but: "It was not at all clear why the authorities had moved against me in the first place.

"No Dean of Johannesburg, except Bishop Tutu

who wanted to make a point by living in Soweto, has ever lived away from the cathedral," he said.

The incident had been a distressing one, because charges had not been withdrawn in all cases.

"So many fellow-South Africans who are obviously law-abiding people are still charged under the Group Areas Act when there is such a shortage of housing in black areas.

"It makes nonsense of Government claims that we are moving away from discrimination."

Fig 1

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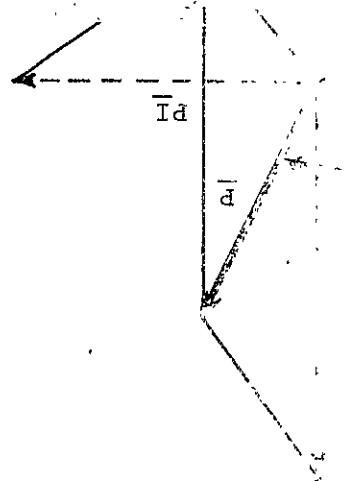


Figure 2.3 : a) axial loading; b) reverse loading.



Charge ~~17~~
against ~~20~~
dean ^{17/2/77} 30/7/80
dropped .

Staff Reporter

A CHARGE under the Group Areas Act against the Anglican Dean of Johannesburg, the Very Reverend Simeon Nkoane, was withdrawn in the Johannesburg Regional Court yesterday.

Mr Nkoane, who appeared with 113 other people charged under the same Act, had the charge against him withdrawn on the instructions of the Attorney General.

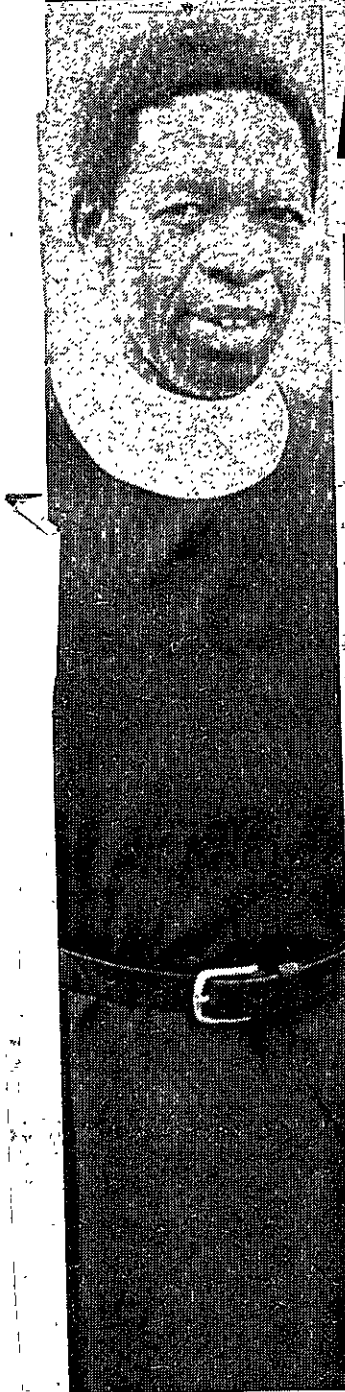
It had been alleged that he had occupied a flat in Darragh House, a church building next to St Mary's Cathedral in Johannesburg.

A charge under the same Act against a woman, Miss Bernadette George 29, was also withdrawn on the Attorney-General's instructions. Miss George is presently living in Port Elizabeth.

The cases against the remaining 112 were postponed to February 18 next year, pending the decision of the Appeal Court on the cases of Ahmed Adams and Irvine George Werner, both of whom were convicted under the Act last August and each sentenced to a fine of R100 (or 50 days).

Werner was illegally staying in Bree Street, Johannesburg, and Adams in Ellis Park.

About 200 cases of the more than 600 cases under the Group Areas Act have already been postponed to February 17.



A-G drops Nkoane charge

Post 38/780

~~28~~
28

A CHARGE of illegal occupation under the Group Areas Act against the Anglican Dean of Johannesburg has been withdrawn on the instructions of the Attorney General of the Transvaal.

The Very Rev Simeon Nkoane appeared yesterday before a Johannesburg magistrate when he was informed of the decision.

Mr A Lamprecht, the prosecutor, told Mr C A Allcock that he had been instructed by the Attorney-General of the Transvaal to withdraw the charge against Rev Nkoane.

The Rev was charged on May 13 for allegedly occupying a flat in Darragh House, a

church-owned building alongside St Mary's Cathedral in Wanderers Street, illegally.

The Dean was among 114 coloured and Indian people who appeared on a charge of illegally occupying a flat or a home in various areas of Johannesburg which had been reserved for whites.

Mr Allcock postponed 112 cases to February 18, 1981, pending the outcome of two appeals in the Appellate Division of the Supreme Court. The appellants are contesting the validity of the Group Areas Act they had been charged under.

The magistrate also authorised 21 warrants of arrest for those who failed to turn up in court yesterday.

Dean Simeon Nkoane

Boesak chary of Botha-cleric talks

C. Times 1/8/80 28

Own Correspondent

JOHANNESBURG. — Dr Allan Boesak, chairman of the Broederkring — a fraternity of the three black Dutch Reformed churches, has added his voice to the growing number of black churchmen questioning the advisability of the proposed talks between the Prime Minister, Mr P W Botha, and church leaders.

"I am not happy about the talks in Pretoria on August 7 and have to admit that I am in two minds about the matter," he said yesterday.

And the Rev Sam Buti, president of the South African Council of Churches (SACC), confirmed there were grave differences of opinion within the churches on whether the talks should take place.

Dr Boesak said students and pupils in the Cape were challenging black churchmen, say-



Dr Allan Boesak

ing such a meeting with Mr Botha would be "futile and even counter-productive".

"The sad thing is that the outcome of such talks is so totally predictable," he said.

But he warned against churchmen now starting to make accusations against one

another and urged them to handle the situation "very carefully".

Meanwhile the SACC, in its monthly journal Kairos, has warned against possible splits among black churches and churchmen on this issue.

"Churchmen who have called for a review of the decision to meet the prime minister have argued that it is pointless because of the recent events in the Dutch Reformed Church.

"But black church leaders — concerned church leaders — should scrutinise the wisdom of changing their minds at this stage about meeting Mr Botha," it said.

They should closely examine the principle affected — taking a decision at a properly-constituted meeting and trying to reverse it without going back to the same meeting room, Kairos said.

Pressure on church leaders

Religion Reporter

Church leaders preparing for this week's talks with the Prime Minister, Mr P W Botha, are under strong pressure to adopt a tough stance to allay criticism of the meeting by militants.

The churchmen are being criticised by the more militant leaders within their ranks for going to see Mr Botha.

Dr Allan Boesak, chairman of the Broederkring — an alliance of ministers of the black Dutch Reformed churches — has suggested that the leaders should endorse the contents of a letter sent to the Government by his colleague, the Rev Sam Buti, before meeting Mr Botha.

In the letter Mr Buti said the Government was driving young black people to violence.



(28)

Churchmen denounce court's 'theology'

ROM
5/8/30

By ARNOLD GEYER

CHURCH leaders in South Africa who rebelled against the State were not necessarily rebelling against God, the Methodist Church in Southern Africa has said.

And, in fact, according to an editorial in the church's mouth-piece Dimension, it was the place of the church to admonish the State if it "perverted its own right as divine institution".

The editorial follows an outcry in church circles over recent statements by a Johannesburg magistrate, Mr F Z Krynauw, that anyone rebelling against the Government was rebelling against God.

"We have reached an incredible point in our history when a court of law feels compelled to use theology to remind a group of Christian ministers, including several church leaders and theologians, of their duty to obey the State," it said.

Mr Krynauw had quoted St Paul, who recognised the State as a divine institution. But nowhere did St Paul identify the State with God, the editorial said, and to do so would be "blasphemous" for Christians.

"If the church does not admonish the State -- when it is perverting its own right -- or when it compromises itself, then it fails to be obedient to God."

Church and State meet in major summit

5/18/80 SHW
28

Religion Reporter

Decisions by top South African churchmen personally to join this week's talks between the Prime Minister, Mr P W Botha, and church representatives have turned the meeting into a major Church-State summit.

Bishop Desmond Tutu, who has led efforts to set up the talks, has announced that the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett, and the president of the Methodist Church of Southern Africa, the Rev Andrew Losaba, will be among those at the meeting.

Indications are that Dr Manfred Gottschalk, Bishop of Oudtshoorn and the Roman Catholic Church's senior representative on the SA Council of Churches, will represent his church in Pretoria on Thursday.

The Anglican, Roman Catholic and Methodist churches are the country's biggest religious groupings. The only church rivalling them in size that will not be represented at the talks will be the white Ned Geref Kerk. Black Dutch Reformed churches will be represented.

Church leaders gather in Johannesburg tomorrow to decide on what they will discuss with Mr Botha and other Government representatives.

DECLINED

Bishop Tutu, general secretary of the SACC, declined at the Pretoria Press Club last night to spell out exactly what Mr Botha would be told.

But the church leaders, in line with their frequently expressed beliefs, are likely to convey one fundamental message to Mr Botha: there will be violence and probably wide-scale bloodshed in South Africa if the Government does not move rapidly towards political power-sharing on the basis of common citizenship for all South Africans in a unitary state.

Bishop Tutu said that among topics that might be raised are the release of jailed leader Nelson Mandela, the fact that young blacks are turning to violence, common citizenship and an end to the uprooting of people from their homes.

The leaders at tomorrow's preparatory meeting are likely to devote some time to discussing the role that Bishop Tutu should play at Thursday's talks.

While his personal relations with some Government representatives are believed to be cordial, he has in the past been the focus of strong public criticism of the SACC by the Government.

Methodists debate role of State

(28)

NDP
5/8/80

By ARNOLD GEYER

METHODIST synods throughout South Africa have endorsed controversial proposals in support of civil disobedience, after heated debates on whether the church should co-operate with the State.

These include the three in the Transvaal, as well as the synods in Kimberley, Bloemfontein and Swaziland.

The church's South Western Transvaal District — which includes Soweto and is the biggest district in the country — was the first to endorse the proposals made last year by the Methodist Church in Southern Africa's Conference.

The proposal reads: "Support should be given to those who might infringe present re-

strictions concerning interracial contact in obedience to their understanding of the will of God.

"The Church should withdraw, as far as it is possible, from co-operation with the State in those areas of our society where the laws of men violate the justice of God."

The "tense" synod debates were characterised by the "watering-down" or rejection of ideas and motions by white circuits, the church's official publication Dimension reported yesterday.

Tacit approval for interracial action, such as refusing to carry reference books, was also given by the Natal West, Natal Coastal, Queenstown and Grahamstown districts.

At the Natal West synod, a prayer resolution was passed saying God rather than man should be obeyed and support given to church members whose conscience "called on them to make a stand".

This synod also drew up special recommendations to explore opportunities for interracial contact.

The Grahamstown District resolved that "in the spheres of politics, education, economics and group relations" the will of Jesus Christ had to be paramount.

The South Eastern Transvaal District urged the conference to investigate in which areas of society the laws of man violated the laws of God and to disobey such laws.

Crucial Govt-Church talks are on tomorrow

By ARNOLD GEYER

THE crucial talks tomorrow between the Prime Minister, Mr P W Botha, and the South African Council of Churches (SACC), as well as other church leaders, have been given the go-ahead by leaders of most South African churches.

But they have clearly spelled out what they want to say to the Government: if there is no radical change to the system, "the total scrapping of apartheid" and political power-sharing soon, there will be "violence and probably wide-scale bloodshed".

Senior South African clerics

representing 22 churches and more than 15-million Christians are today holding a closed all-day meeting at St Peter's conference centre in Rosebushville to decide what they will discuss with Mr Botha.

So far, the four-member praesidium of the SACC, as well as leaders of the Catholic, Methodist, Anglican, the three black Dutch Reformed, Reformed, Presbyterian, United Congregational, African Catholic, Evangelical Lutheran, Presbyterian and Moravian churches, have personally decided to join the talks.

The only major denomination not represented is the powerful

white Nederduitse Gereformeerde Kerk (NGK).

Bishop Desmond Tutu, the SACC's general secretary, yesterday said the delegation would go to Pretoria to talk within the framework of a "total rejection of apartheid".

The scrapping of so-called petty apartheid could no longer pacify anyone, he said.

Without wanting to pre-empt the talks, Bishop Tutu said the issues which might feature tomorrow included the release of political prisoners, particularly of the jailed ANC leader, Mr Nelson Mandela, mass population removals, the schools boycotts, and a common citizen-

ship for all South Africans.

Radical black churchmen as well as the black youth, which is becoming more and more disillusioned with the "compromising" stand of church leaders, have slammed the SACC for its decision to go to Pretoria.

Tomorrow's meeting with Mr Botha will not be the first between the Government and SACC leaders. Former Prime Minister Mr John Vorster met an SACC delegation in 1971 after the World Council of Churches — to which the SACC is affiliated — had come out in support of the banned African National Congress (ANC) Pan-

Africanist Congress of Azania (PAC) and Swapo.

But this week's talks coincide with an all-time low in Church-State relations as well as mounting polarisation within the SACC member churches themselves.

Not only is the Dutch Reformed family of churches facing an inevitable split, but blacks in the other major churches are also rebelling against their conservative hierarchies, as evidenced by the recent threat by black churchmen to quit the "white" churches to form a "militant black professing church".

Church-State summit puts pressure on the NGK

28

Staw 6/8/80

Religion Reporter

Tomorrow's meeting between the Prime Minister, Mr P W Botha, and church leaders opposed to apartheid is bringing new pressures on the white Ned Geref Kerk to have similar talks.

While church leaders prepare today for the summit, "verligte" churchmen of the NG Kerk are commenting on the irony of Mr Botha agreeing to meet leaders of member churches of the SA Council of Churches when the NGK has steadfastly refused to meet them.

NG Kerk leaders who feel that Afrikaner churchmen are lagging behind politicians can be expected to exert new pressures within the church aimed at ending the "freeze" in NGK-SACC relations.

The national executive of the NGK meets next month.

The NGK's chief executive, Dr F. E. O'Brien Geldenhuys, said today that at some stage the church would have to give serious consideration to its relations with the SACC.

He declined to say when this would happen, but added: "We must find a common Christian approach to our problems which is based on agreed Biblical truths, despite our differences in political attitudes."

BISHOP TUTU

Dr Geldenhuys is a veteran church "verligte."

The Rev Kobus Potgieter, acting moderator of the NGK, said today that at present "the issue does not lie on our level. It is a matter between the authorities and the SACC."

"But I don't know what the future holds."

Attempts to improve NGK relations with the SACC are likely to be complicated by the NGK's deteriorating relations with its black sister churches which all have links with the SACC.

Strongly anti-apartheid leaders in the black Dutch Reformed churches, who believe that it is a waste of time to make strenuous efforts to accommodate the white NGK when they are regularly spurned, have in the past criticised the SACC general secretary, Bishop Desmond Tutu, for his anxiety for talks with the NGK.

SA refuses visas to US churchmen

WDM 7/8/80 28

A DELEGATION of 12, mostly churchmen — including nine from New York — has been refused visas to enter South Africa, according to a South African Council of Churches' spokesman.

He said in Johannesburg yesterday that the purpose of the visit was to maintain communication within the church at large, and to share mutual Christian ethical concerns.

The South African Consulate in New York had told a representative of the group: "This is a particularly difficult time for the Government to grant visas to church-related people, since the church has recently become more involved in the political

concerns of the people in South Africa."

The delegation had been expected to arrive on Wednesday and stay until August 18.

The visit was planned between the SACC general secretary, Bishop Desmond Tutu, the chairman of the Broederkring of the Nederduitse Gereformeerde Kerk, and Professor Gayraud Wilmore, of Colgate Rochester Divinity School.

"It is unfortunate that the State has to deny the universal Christian community their right of fellowship and sharing," said the director of the SACC Division for Theological Education, the Rev J F Bill. — Sapa.

POST

Telephone 27-6081

TODAY a delegation of the South African Council of Churches, led by Bishop Desmond Tutu, will be holding a face to face indaba with Prime Minister P W Botha.

This meeting could not have come at a more appropriate time. While very many are sceptical about the outcome of the meeting — and they cite the diametrically opposed views of the participants — we are watching its outcome with great interest. And anxiety.

Our anxiety is caused by the ever escalating polarization that is taking place among the people of our nation. The threats of widespread violence and the instability so evident around us.

There is no doubt that relations between the State and the Church have reached an all time low. The State is most insistent that church leaders should concern themselves with dishing out hollow platitudes from the safe security of glass stained windows.

The Church, on the other hand, driven by its own missionary calling, insists that the State must conform to the teachings of the Bible and heed the authority of a higher Being in its programme of social justice.

A more hopeless case of drawing lines, one can never find anywhere.

It is against these attitudes that the participants will meet each other today. We believe the South African Government cannot afford to adopt the kraedadigheid attitude it has always displayed towards the SACC. We would urge them to look at the SACC in the proper context. A body of committed churchmen bent on avoiding bloodshed in their country.

This is why they cannot condone apartheid. Apartheid promotes racial hatred and will eventually drive the peoples of our country to open confrontation.

It would be better for all concerned, if the Prime Minister and his colleagues listened critically to the approaches of the delegation and from that, form the basis of seeking out new and energetic alternatives to present policies.

This has become an urgency. We do not exaggerate when we say that it also literally means a matter of life and death.

PW meets the SACC

Post 7/8/80
28

THE eyes of South Africa will be on today's crucial talks between Prime Minister P W Botha and a delegation from the South African Council of Churches led by Bishop Desmond Tutu.

This meeting comes in the wake of rising tension in the country and when State-Church relations are strained.

It is hoped the meeting will help defuse the tension and improve the relations between the State and Church.

The SACC has been on the receiving end of concerted attacks by the Government. Prime Minister Botha and some senior Cabinet Ministers have taken part in this campaign.

This meeting, which was initiated by POST and Bishop Tutu, did at one stage not seem like becoming possible. Mr Botha conditionally agreed to meet a de-

legation from the SACC.

Mr Botha said he would meet the SACC if they: —

- Declared their stand on communism.
- Rejected violence.
- Made an unequivocal statement against the ANC, and
- Refrained from undermining military service.

The Prime Minister initially rejected the response from SACC. He however agreed to meet them after they sent their second response.

A 24-man delegation, which will meet the Prime Minister, spent yesterday at the St Peter's Conference Centre preparing for this historic meeting.

Among the top clergymen who will form part of this delegation are Archbishop Bill Burnett of the Anglican Church, Cape Town and the Rev Andrew Losaba, head of the Methodist Church.

The rest of the delegation is: Revs A N Bottoman, S Ngobe, J J Ulster, B K Dlodla, G Lubbe, P Russell, M Gottschalk, P Wennecke, A Losaba, D P Rapoo, W Scarnellean, S E Serote, S S Masopha.

A N Maja, E M Tema, S D Smuts, J Wing, P Storey, S P Buti, Mrs S Motlana, Archbishop Bill Burnett, Dan Vaughan and Mr M Stephenson.

Subject.....
(to be copied from the heading on the Examination Paper)

Paper No.....
(to be copied from the heading on the Examination Paper)

Examiners' Initials

Bishop Tutu said there was no set agenda for the meeting. He said they will discuss wide ranging issues because of the political situation in the country.

Mr Nelson Mandela's release and other political prisoners from Robben Island will also be mentioned.

NOTE CAREFULLY

1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book (s) are used.

WARNING

1. No books, notes, pieces of paper or other material may be brought into the examination room unless candidates are so instructed.
2. Candidates are not to communicate with other candidates or with any person except the invigilator.
3. No part of an answer book is to be torn out.
4. All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

Any dishonesty will render the candidate liable to disqualification and to possible exclusion from the University

Source: Business Traveller.
Extract: The Star, July 18, 1980.

To become the world's most favoured airline, Pretoria Archbishop-Burnett Cabinet delegation

Some of the Church leaders who gathered in Johannesburg to prepare for today's talks with the Prime Minister. Mr P W Botha, and other members of the Government. (From left): Rev Sam Buti, president of the SA Council of Churches, Mrs Sally Mollana, SACC vice-president, Archbishop Bill Burnett, head of the Anglican Church in southern Africa, Bishop Desmond Tutu, SACC general secretary, and the Rev Andrew Losaba, president of the Methodist Church of Southern Africa.



Talks:

OSM 8/8/80.

(Black)
(25)

PM's VOW

on SA's

future

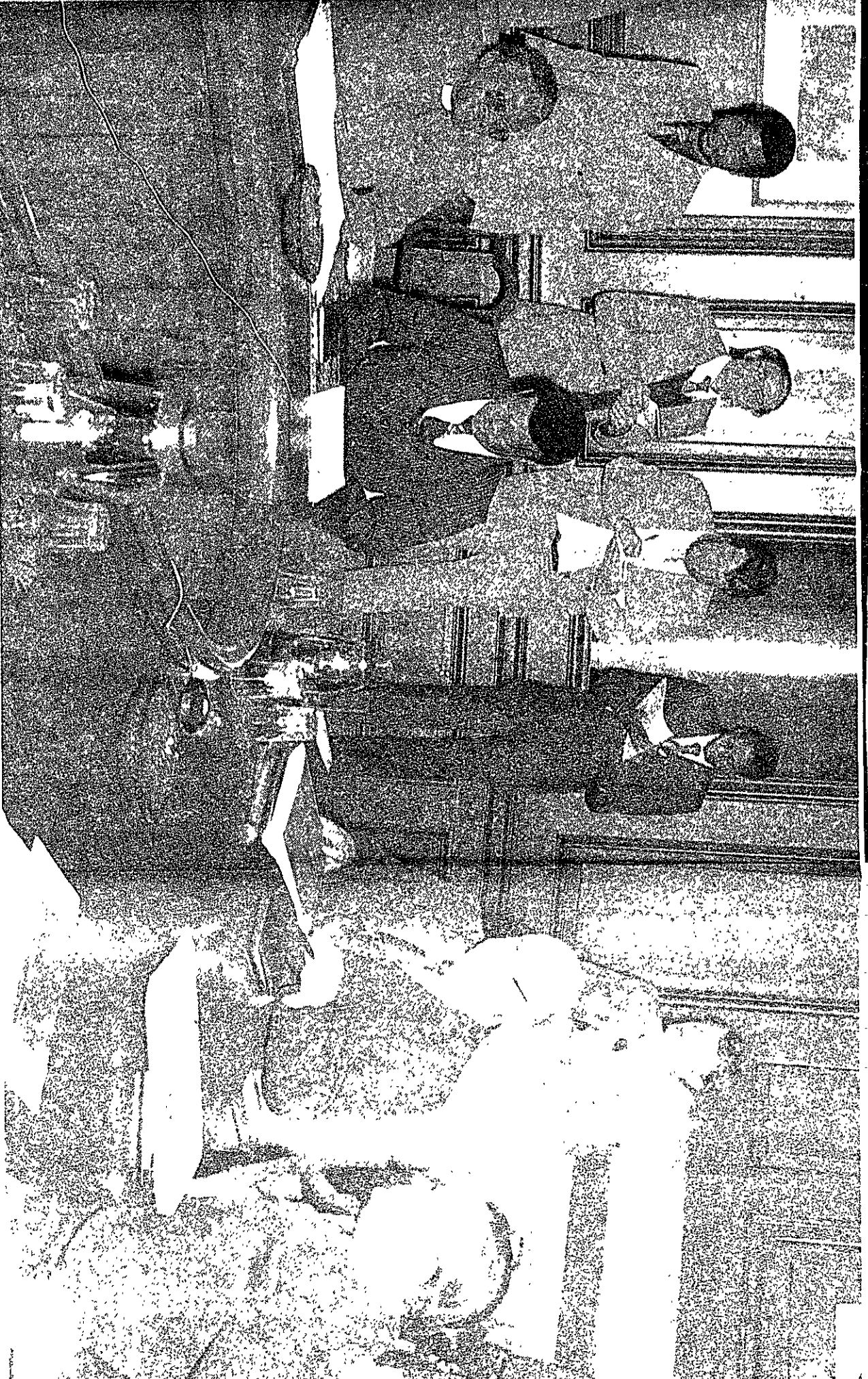
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By HELEN ZILLE
and ARNOLD GEYER

DURING a three-hour Church-State summit at the Union Buildings in Pretoria yesterday, the Prime Minister, Mr P W Botha, firmly committed his Government to leading South Africa towards "a form of confederation".

Although a "wide gulf" remained between the high-powered delegations, the discussions went better than had been widely expected, with both sides agreeing to a further major meeting before the end of the year to thrash out specific



The historic meeting yesterday between Government and church leaders in the Union Buildings' Cabinet Room. From left: Mr Fanie Botha, Minister of Labour; Mr P W Botha, the Prime Minister; Ds Sam Buti, the SACC's president, and Bishop Desmond Tutu.

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PM'S VOW to Church on SA's future

© African Press

The church leaders said they rejected the entire philosophy of apartheid in all its manifestations

As part of a carefully-prepared approach to the meeting, Mr Botha announced in his closing remarks that he was prepared to lead South Africa to a form of confederation - a highly contentious issue in the National Party.

In the past two weeks there has been a countrywide controversy surrounding the proposals of Professor Jan Louw, one of Mr Botha's key advisers, suggesting that South Africa become a confederation of eight multiracial regions

At the church leaders' Press conference, Ds Buti commented on yesterday's meeting "We were speaking on different wavelengths. The Government tried to sell its policy to the SACC delegation. What did emerge was the extent of the gulf between us"

Bishop Tutu declined to say whether he now felt more optimistic about the country's future, but added, "I think that we still retain our quiet optimism that there is still the possibility of bringing about fundamental change reasonably peacefully"

Mrs Sally Motlana, vice-president of the SACC, commented "Nothing really new came out of the meeting. There was no real dialogue and no time to discuss all the issues fully."

The Rev Peter Storey, senior vice-president of the SACC, said the delegation had been given a better reception than any other church delegation during the Nationalist Government's 32 years in power. It was sensed that the urgency of the situation had got through to people in high office.

Describing the purpose of the historic meeting, Ds Sam Buti, president of the SA Council of Churches, said although the two delegations were on different wavelengths, "our role is to create a climate in which the two warring forces can be brought together to work out a solution".

The church delegation - consisting of leaders of all the churches except the white NGK and the Sendingkerk - did not respond to a Government invitation to visit the operational area.

After the meeting with Mr Botha, which was attended by most of his Cabinet and General Magnus Malan, Chief of the Defence Force, both delegations made comprehensive statements to the Press setting out their positions.

The Prime Minister issued three carefully-worded statements and the church delegation held a Press conference in a Pretoria cathedral.

The following points emerged:

- The Prime Minister rejected majority rule in a unitary State, but said he was prepared to lead South Africa to a form of confederation;
- Bishop Desmond Tutu, general secretary of the SACC, said common citizenship in an undivided South Africa remained a precondition for peaceful change;
- In a skilful political manoeuvre, the Prime Minister told the church delegation in his opening remarks that he did not expect the Church to meddle in the affairs of the State, and that it was not right for the State to negotiate with the Church on "political assignments or purely political matters";
- The church leaders said they had not come as politicians but as Christians, to raise key political issues such as the need for a national convention, political power-sharing, the release of imprisoned political leaders and the return of exiles, detention without trial and freedom of movement.

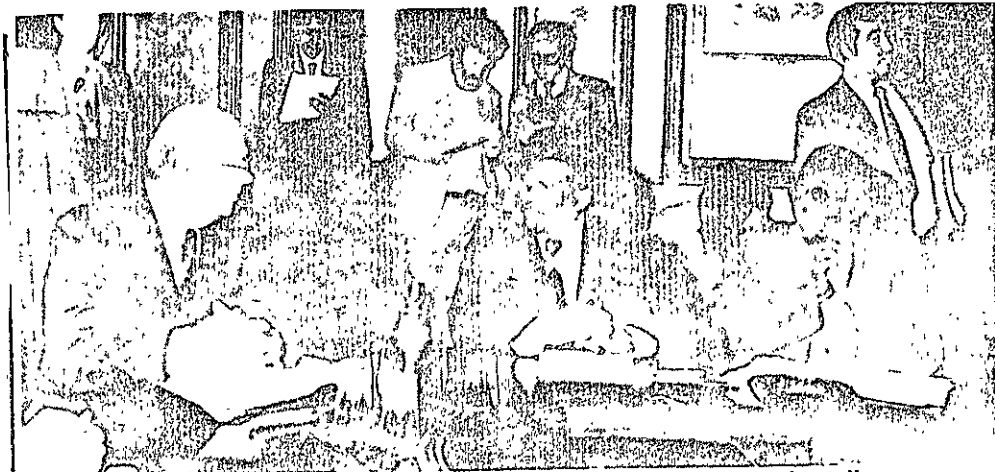
No specific replies were received to these questions, which will be discussed again at the meeting later this year.

Mr Botha also raised the highly controversial conditions he set prior to the meeting, and stated that all those present yesterday rejected violence as a means of undermining the State and denounced the activities of "communist-inspired organisations from outside the country, such as the ANC".

The church leaders avoided any discussion of these conditions, saying they had been prepared to enter dialogue despite strong opposition, because it was the churches' duty not to become involved in political strategies but to seek reconciliation, as long as this was in harmony with Christian principles.

The Prime Minister said he rejected apartheid as understood by South Africa's enemies.

□ To Page 2



Mr Botha with Mr Buti and Bishop Tutu at the talks.

No big gains by the SACC

THERE were no major achievements at the talks between the South African Council of Churches (SACC) and the Government.

The two parties met yesterday at the Union Buildings, Pretoria, for two hours.

After the talks SACC hosted a Press conference and it became clear the churchmen did not receive any positive answers nor elicit any commitments from the Government.

The SACC delegation however, was happy they had held talks with Government and at a firm promise of further talks.

The Rev Peter Storey, senior vice-president of SACC said it was clear there was a wide gulf between them and the

Government. (23)

The Government's side consisted of members of the Cabinet and Defence Force Chief, Gen Magnus Malan.

Bishop Tutu said they told the Government:

- ⊙ There will be no real peace until fundamental change happened,
- ⊙ This will only be possible through negotiations,
- ⊙ Called again for a national convention,
- ⊙ Called for the release of leaders in prison and the return of those in exile so they could take part in the convention.

Bishop Tutu said they conceded it was not possible that political power sharing could be achieved overnight.

⊙ Turn to Page Two

POST 8/8/80

Church, State face new challenge

STAR

8/8/80

98

Wide gulf

Their reaction to the meeting was summed up by top SACC men, the Reverend Sam Buti — leader of the church delegation — and the Reverend Peter Storey.

"There is a very wide gulf between us," said Mr Storey. "But more genuine conversation probably took place today than in any other talks in 30 years."

Mr Buti, SACC president, said the two delegations were "moving on different wavelengths." But points made by the churchmen were taken very seriously.

It was a "miracle" that the meeting had taken place when it was viewed against the previous Church-State clashes, said Bishop Desmond Tutu, SACC general secretary.

Positive

The Prime Minister's suggestion of a full day of talks later this year was "one of the most positive things."

But, Bishop Tutu, cautioned, "We refuse to be co-opted. We're not going to be party to our own oppression."

The churchmen yesterday made clear their total rejection of apartheid and their belief that peaceful change could be brought about only by moving rapidly towards what would in effect be majority rule in a unitary state.

But Mr Botha said he and his Government were not prepared to accept this. "We are prepared to lead our people to a form of confederation," he added.

Dutch Reformed theologian, Dr Allan Boesak, said today: "We must remember that the Government is in a powerful position in which it can accommodate any amount of talking for as long as it likes, while it continues to follow its policy."

● Page 2 — Gulf at toria summit.

By John Allen, Religion Reporter

Dramatic changes in Church-State relations in South Africa are likely after the historic summit talks between leading members of Mr P W Botha's Government and the country's top religious leaders.

The 2½-hour Union Buildings meeting yesterday has created potential for 30-year-old battle lines between the Nationalist Government and its Church opponents to be redrawn.

The Churches represented at the meeting have fought apartheid since soon after the Government came to power.

The prospect of intensive Church-State dialogue raises a range of possibilities.

These include:

- The unleashing of forces in the Churches which could lead to splits on racial or political lines, and the realignment of different groups opposing and supporting the Government.

- A breakthrough to better relations between Church and State.

- A decisive parting of the ways between Church and State.

At yesterday's meeting, a high-powered delegation including top members of Mr Botha's establishment met leaders of the major churches — with the exception of the white Ned Gera Kerk, which believes that Government policy can be scripturally justified.

The churchmen and leaders of their umbrella body, the SACC Council of Churches, are the religious leaders of millions of South Africans of all races.

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SACC summit

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● From Page One

He added that to demonstrate that they (the Government) are earnest about fundamental change the delegation had asked them to:

- Give a commitment for common citizenship for all South Africans in an undivided South Africa.
- Abolish pass laws.
- Stop population removals.
- Introduce a uniform education system.

He said if they gave this undertaking "we would be the first to say South Africa must be given a chance as the Govt is embarking on a course of change."

The Rev Sam Buti, president of SACC, said they and the Government were still on different wavelengths and the Government was trying to promote their present policy.

Mr Storey said: "This is the first time in 30 years of Nationalist rule that such genuine consultation had taken place between the Church and the government."

Mrs Sally Motlana, who is also vice-president of the SACC, said Minister of Justice, Mr Alwyn Schlebusch had hinted why her passport and that of Bishop Tutu were withdrawn.

She said it was because of suspicion they had spoken against investment in South Africa. She said Minister of Police, Mr Louis le Grange had said he could not discuss detentions.

Mrs Motlana said the one concession the delegation came away with was a promise from Dr Piet Koornhof, Minister of Co-operation and Development, that all removals would stop.

The delegation revealed they had been invited by the Prime Minister to visit the operational area.

● Mr P W Botha later confirmed this.

In a statement after the meeting he said the Church leaders would inform him in due course whether the invitation was accepted.

Mr Botha said he told the church leaders he was prepared to lead his people into accepting positive steps to create a new and better dispensation in South Africa.

"But my Government and I are not prepared to accept majority rule in a unitary state."

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By David Breier
Pretoria Bureau
The Prime Minister, Mr P W Botha, says he believes political negotiations with the Church are "not right."

Political negotiations with Church 'not right'

At the start of his meeting with church leaders in Pretoria yesterday he said: "I believe it is not right for the State to negotiate with the Church on political assignments or on other purely political matters for the following reasons:
① "It is not the calling and function of the Church.
② "I consider it as right and also my duty to negotiate on such matters

with the relevant political leaders of the country. This I have always done and will continue to do.
③ "In any case the question is — with which church must I negotiate especially when churches differ among themselves?"
But Mr Botha, added: "I do give churches the assurance that my door is

always open to them to enter into discussions on the basis of these principles, in the interests of the peoples of this country."
Mr Botha said after the meeting that it was agreed to continue the meeting later, possibly towards the end of this year.

In his opening address, Mr Botha said: "I see the State and the Church as two independent bodies both of which are appointed by God, each with its own commission, tasks and field.
"For this reason the State does not want to meddle in the affairs of

the Church and does not expect the Church to meddle in the affairs of the State.

"We, however, are a Christian state and are desirous of ruling according to Christian principles and for this reason the State is attentive to the voice of the Church since both are concerned with the welfare of the people entrusted to their care."

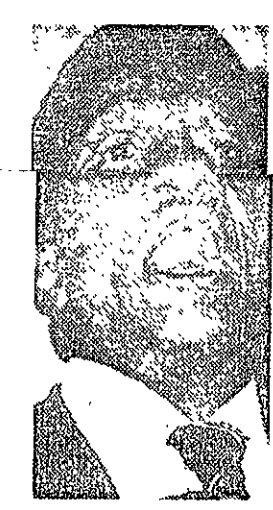
Mr Botha said he had met delegations from various churches this year, and said churches differed radically on issues such as national service and a just or unjust society.

'Gulf' at Pretoria summit

By John Allen
Religion Reporter
There was "a very wide gulf" between the high-powered Cabinet delegation and top South African church leaders at yesterday's talks, but the Government took the churches' views seriously.
This was the consensus expressed by representatives of the church delegation at a Press conference at St Alban's Cathedral in Pretoria after the historic meeting at the Union Buildings. Churchmen revealed that:
① They had urged a

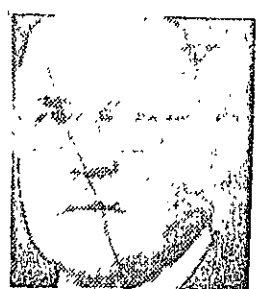
common citizenship for all in an undivided South Africa, and had rejected the "balkanisation" of the country.
② Archbishop Bill Burnett, head of the Anglican Church, had made it clear the churches rejected apartheid on Christian grounds;
③ They had called for a national convention, including jailed and exiled black leaders;
④ Bishop Desmond Tutu of the SA Council of Churches had proposed that to demonstrate its commitment to fundamental change, the Govern-

ment should commit itself to common citizenship, abolish the pass laws, stop uprooting people from their homes and introduce a uniform education system.
They also strongly defended their decision to talk to the Government, saying they would not surrender their principles.
The Minister of Justice, Mr Alwyn Schlebusch, had indicated that the passports of Bishop Tutu and Mrs Sally Motlana, SACC vice-president, had been withdrawn because the Government had information that they had advocated an end to foreign investment in South Africa, the Press conference was told.
The Minister of Co-operation and Development, Dr Piet Koornhof, had said that population removals would not be forced on communities against their will.
The talks will continue in a day-long session later this year.
Bishop Tutu said the meeting began and ended with prayer. The churchmen were received "cordially and courteously" and the Government delegation had listened to them attentively.
The Rev Sam Buti, pre-



THE REV SAM BUTI

sident of the SA Council of Churches, said the two delegations "were moving on different wavelengths — the Government was time and again trying to sell its policy. But there were points (we made) which were taken very seriously."
The Rev Peter Storey, senior vice-president of the SACC, said, "There is a very wide gulf between us. (But) more genuine conversation took place today than in any other talks in 30 years. In the past we have been treated shabbily ... swept aside and disregarded."
"We made it clear that we believed there would be no real peace in South Africa until there was fundamental change," said Bishop Tutu.
"We said we were among those who believed it was possible for this to happen through negotiations."
Bishop Tutu said the churchmen had also stressed that they did not naively believe that power could be shared "overnight." But if the Government did not commit itself to common citizenship in an undivided South Africa, "we can kiss goodbye to peaceful change."
Mr Buti, who is also scribe of the (black) Ned Geref Kerk in Afrika, said it was "not correct for us as churches to pose as political parties. We have to create the climate in which the warring factions can get together."



MR SCHLEBUSCH

(to be copied from the heading on the Ex

NOTE CAREFULLY

1. Enter at the top of each page and in c of the block on this cover the numb question you are answering.
2. Blue or black ink must be used for answers. The use of a ball point penable. Red or green ink may be use underlining, emphasis or for diag which pencil may also be used.
3. Names must be printed on each sepa (e.g. graph paper) where sheets ad examination book(s) are used.
4. Do not write in the left hand margin.

Any dishonesty will render the candida

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The Government delegation was headed by the Prime Minister, Mr P W Botha.
It included seven other Cabinet Ministers: Mr Fanie Botha, Minister of Manpower Utilisation, Dr Piet Koornhof, Minister of Co-operation and Development, Mr Marais Steyn, Minister of Community Development, of Coloured Relations and of Indian Affairs, Mr Alwyn Schlebusch, Minister of Justice and of the Interior, Mr Pik Botha, Minister of Foreign Affairs, Mr Louis le Grange, Minister of Police and of Prisons, and

Who's who at the meeting

Religion Reporter
Prominent members of the Government and top leaders of the country's major religious groups attended yesterday's Union Buildings talks.
The Government delegation was headed by the Prime Minister, Mr P W Botha.
It included seven other Cabinet Ministers: Mr Fanie Botha, Minister of Manpower Utilisation, Dr Piet Koornhof, Minister of Co-operation and Development, Mr Marais Steyn, Minister of Community Development, of Coloured Relations and of Indian Affairs, Mr Alwyn Schlebusch, Minister of Justice and of the Interior, Mr Pik Botha, Minister of Foreign Affairs, Mr Louis le Grange, Minister of Police and of Prisons, and

Dr Ferdie Hartzenberg, Minister of Education and Training.
Mr Kobie Coetsee, Deputy Minister of Defence and of National Security, and Dr G de V Morison, Deputy Minister of Co-operation and Development, also attended.
Government officials present included General Magnus Malan, Chief of the SA Defence Force, Major-General J A van Zyl, SADF Chaplain-General and a Ned Geref Kerk minister, Mr J E du Plessis, Director General in the Office of the Prime Minister, Brigadier Johan Coetsee, head of the Security Police, and Mr Neville Krige, the Prime Minister's Press liaison officer.
The church delegation represented 14 churches and their umbrella ecumenical body, the

South African Council of Churches.
Members of the delegation were: the Rev Sam Buti, SACC president and scribe of the NG Kerk in Afrika, Bishop Desmond Tutu, SACC general secretary, the Rev Peter Storey and Mrs Sally Motlana, SACC vice presidents.
Archbishop Bill Burnett, Metropolitan of the Church of the Province of Southern Africa (Anglican), the Rev Andrew Losaba, President of the Methodist Church of Southern Africa, Bishop Manfred Gottschalk, senior Catholic Church representative on the SACC.
The Right Rev A N Maja, moderator of the Reformed Presbyterian Church in Southern Africa, the Right Rev Sidney Smuts, moderator of the Presbyterian Church of Southern Africa, the Rev B K Dladla, former

chairman of the United Congregational Church of Southern Africa.
The Rev J J Uister of the Moravian Church, the Rev S Ngobe of the Tswana Presbyterian Church, the Rev Gerrie Lubbe of the Reformed Church in Africa (a sister to the white Ned Geref Kerk), Bishop Philip Russell, Dean of the Anglican Province, the Rev P Wernecke, Bishop D P Lapon and Bishop S Serote of the Evangelical Lutheran churches.
Mr W Scarnellan of the Society of Friends (Quakers), the Rev S S Masupha of the Paris Evangelical Mission, the Rev Elias Tema of the NG Kerk in Afrika, Mr Matt Stevenson, SACC deputy general secretary, Mr Dan Vaughan, SACC planning officer and Mr Goba Ndlovu, SACC Director of Communications.

Church calls for labour policy change

By ARNOLD GEYER

THE Roman Catholic Church in South Africa has called for a drastic change in the Government's labour policy — the right of all workers to bargain collectively and to call strikes.

Following the Johannesburg Municipality's recent strong-arm tactics in handling the strike by municipal workers, the church said farm labourers, industrial workers as well as employees in "essential services" should have the right to go on strike.

In a lengthy editorial, the church newspaper, The Southern Cross, yesterday said:

○ In South Africa the right of most workers to strike was governed by laws so restrictive that of 743 strikes by black workers since 1973, only one had fulfilled the conditions of "legality";

○ Strikes could not be blamed on political agitators, but on profound and widespread grievances in the country;

○ Black workers did not regard as adequate the bargaining procedures provided for them in terms of the law;

○ Until every industrial and agricultural worker was free to bargain collectively, through unions which placed no racial restriction on membership and had the right to call strikes as a last resort, tensions and pressures had to continue to increase, and;

○ The purpose of the law should be to ensure that bargaining between workers and management was free and fair so that a balance of interests was reached and maintained.

The editorial said no employment in light, power, water, sanitation or passenger transportation services in South Africa was allowed to strike

Although these were essential services, it was equally essential that workers be paid just wages for reasonable hours of work, that they were able to live in a decent and human environment with their families, and that they were fairly and respectfully treated by their managers and supervisors

"Workers are people — not just a huge impersonal labour force," it said.

The view that workers were eager to strike on any pretext was a myth and overlooked the hardship which a strike caused them — personal deprivation,

9/18/80
Objector
ARMS
Moll to
be freed
from DB

Weekend Argus
Correspondent

JOHANNESBURG.—Army trainee Peter Moll, 23, who has been in solitary confinement for more than 120 days for refusing to wear military detention uniform, has been declared a conscientious objector and will be given due privileges, his mother said today.

Mrs Moll said her son would be released from detention barracks and would be issued with the objectors' blue uniform. He would be given the rights afforded Jehovah's Witnesses and do gardening work.

BREAKDOWN

'Solitary confinement was driving him towards a nervous breakdown, as all the time there has been pressure on him to take part in normal military activities to get out of suffering,' she said.

'We feel extremely happy. I don't think he could have taken much more.'

'I went to visit him about two weeks ago and he put on a brave face, but I could see how tense he was.'

'Although the army has decided to declare him and another boy conscientious objectors, I am sure they don't want this to be an open door to draft dodgers and will screen potential objectors thoroughly in future,' she said.

It's a beginning, like Sadat-Begin ^{S. Begin} Tutu ^{10/8/80}

By CHARLES
BLOOMBERG

THE Church-State summit in Pretoria this week could be compared to the opening rounds of the historic Sadat-Begin meetings — which brought peace to Egypt and Israel after 30 years of war. An era of talking together is opening.

Both sides are still separated, but both want to speak with and not at each other.

These points were made to me by Bishop Desmond Tutu, secretary-general of the SACC yesterday.

He said: "Our meeting was not of the same global importance as the first Israeli-Egyptian summit, but it was an encounter of the same order and nature for South Africa. After being at daggers drawn we sat down to discuss the situation and to determine the will of God for South Africa."

Bishop Tutu praised Prime Minister Botha for signs of willingness to listen to 'the voice of the voiceless' — a reference to the predominantly Black composition of the 13 million adherents to the SACC.

This was the first meeting between the SACC and the Government since 1971 and comes after 12 years of tension between churches with Black adherents and the Government.

Committed to peaceful change, the SACC has developed into a prime religious platform for the aspirations of Black Christians. Its conferences have been a kind of unofficial Parliament — from which South Africa's Black Christians have bombarded the



● Bishop Tutu
...cards unchanged

weakening theological foundations of apartheid.

This week's meeting marked a dramatic departure by Premier Botha from the traditional Nationalist authoritarian style of dealing with critics of the basics of White hegemony.

In 1951 Dr Malan refused to deal with Blacks, Coloureds and Indians who were asking for repeal of six unjust laws — the basic laws of apartheid. The result was a country-wide civil disobedience campaign led by Nelson Mandela.

But Mr Botha has now signalled his willingness to meet with a powerful Black member body which wants majority rule and the removal of apartheid laws — and which seeks the release of Nelson Mandela and the return of exiles and prisoners to public life.

Premiers Strijdom, Verwoerd and Vorster also pre-

ferred to put advocates of one-man-one-vote in jail — rather than invite them for tea in the Union Buildings.

Bishop Tutu said: "We prayed together before and afterwards. We shook hands and we drank tea. It may not sound significant, but it was a start like the first Begin-Sadat meeting. You have to make a start somewhere. And yesterday was a start."

"If you think of a banquet, our meeting was a hors d'oeuvre."

Bishop Tutu welcomed the Prime Minister's suggestion that there should be a further meeting — this time, lasting an entire day instead of some three hours. "I look forward to future talks which, by their very nature, will create an atmosphere conducive to political negotiations."

Bishop Tutu stressed that he was not a politician, but agreed that he could act as a catalyst. "We are not in the game to make political capital," he said, "but to accelerate a process which could lead to a national convention where South Africa's future could be settled by negotiation among the political leaders."

"We'd step out of the way as soon as those who have the competence and mandate can start talking" — an obvious reference to talks between the Government and the jailed and exiled Black leaders.

The significance of the summit was that it happened, not what was decided.

"Both sides put down their cards — but the cards are unchanged."

Stop the talking now! — Boesak

S. Express 10/8/80 (28)

LEADING Black theologian, Dr Alan Boesak, this weekend warned Church leaders against entering into further talks with the Government.

In the wake of Thursday's Church-State summit in Pretoria, and with the possibility of more meetings to come, Dr Boesak said in an exclusive interview with the Sunday Express that a further meeting between Church and State would be counter-productive unless it was clearly understood by both sides that the meeting was a preparatory step towards holding a national convention of recognised political leaders.

He called on Church leaders not to deviate from their path of "creative confrontation" with the authorities.

The warnings by Dr Boesak, an influential member of the Ned Geref Sendingkerk, emphasise the fundamental differences that have developed among Black Church leaders over the talks with the Government.

Bishop Desmond Tutu, Secretary-General of the SACC and one of the prominent leaders at the summit, said that while he understood Dr Boesak's view he did not share it. Nor, he added, did all other Church leaders.

"I refuse to become so sceptical that I do not want to participate in trying to break the log-jam."

Bishop Tutu said there was

'POINTLESS IF NO NATIONAL CONVENTION'

By JOHN BATTERSBY, Political Correspondent

no question of the Church compromising on its principles or allowing itself to manipulate the truth.

But Dr Boesak said protracted talks between Church and State could merely serve to buy time for the Government's policies, which were totally rejected by Blacks.

Dr Boesak is chairman of the Broederkring — a fraternity of the three Black Dutch Reformed churches. He is also the chaplain to students at the University of the Western Cape.

Although he did not attend the talks personally he has been fully briefed on the proceedings by one of the delegates.

Dr Boesak said he understood that there was a "strange atmosphere" at the talks.

"It was as though the Government was talking to foreign visitors and trying to impress upon them that they must understand the position of the Government," he said.

"I am not so sure that people in the SACC know what they

have started.

"I have the horrible feeling that it is the old game of talking and talking while the Government retains all the instruments of power to continue executing its policies."

It was not the job of Church leaders to negotiate with the Government, but "if two or three Church leaders are appointed by the people to negotiate with the Government then that is a different matter".

"At this stage all the Church can do is to make clear to the Government the way they feel — and that can be done at one meeting," Dr Boesak said.

Church leaders did not need an explanation from the Government as to why it was continuing with its policy.

Dealing with the Government's motivation for holding the talks and for assembling such an impressive delegation, Dr Boesak commented:

"Anything that is not immediate change is inevitably a method on the part of the Government to buy time for its

policies."

Dr Boesak said he was very wary of the conditions set by the Prime Minister, Mr P W Botha, for a further meeting with Church leaders — namely that there should be no provocative or antagonistic anti-Government statements.

"While it should be clear that no-one in the Church is going to say irresponsible things like 'violence is the only answer' — we must nevertheless be absolutely uncompromising as far as the truth of the South African situation is concerned," he said.

"If the truth is difficult for the Government to digest, then so be it. Then we must say: 'If you don't want to hear the truth then there is no sense in talking at all.'"

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MOLL WINS THE ^{WAA} RIGHT NOT ⁹⁸ TO ^{10/8/80} FIGHT ^{SUN 11/15}



**The Army
relents
over
conscientious
objector...**

**By DARYL
BALFOUR**

ARMY trainee Peter Moll of Cape Town has won the only battle he ever intends to wage... his fight to be recognised as a conscientious objector.

He has spent more than four months in solitary confinement for refusing to wear military detention uniforms.

Yesterday his elated mother, Mrs Beryl Moll of Umtata, confirmed that she had been contacted by the Defence Force with the news about her son and fellow objector Richard Steele.

Admiral H. P. Botha phoned to say the two trainees would now be accorded the same treatment as Jehovah's Witnesses and be allowed to wear blue, non-military overalls.

"My husband and I are very, very happy and very thankful to the Lord for this miracle," Mrs Moll told the Sunday Tribune.

"We now expect Peter to be out of detention and home with us on December 2... we'll be able to spend Christmas together again," she said.

The turn-around by the Defence Force is believed to have taken place after a meeting in Pretoria early this week.

Both Peter Moll and Richard Steele have refused to undergo further military training because of their religious beliefs as Baptists. The military authorities did not accept this as they do with Jehovah's Witnesses, as the Baptist church leaves the decision to individual members of the faith.

Mrs Moll said Peter and Richard will now spend their time in detention occupied with non-military activities such as gardening.

"I've been so concerned about both these boys. I was terrified Peter would crack up and have a nervous breakdown. He has been under tremendous strain and constant pressure to change his mind about the army.

"He's been in and out of solitary confinement and I'm sure that if he didn't have such a steel will he would have broken down by now," Mrs Moll said.

10/8/80 SUN TIM

A mother prays . . .

(28) (SADF)

AND NOW PACIFIST SON WILL BE FREED FROM SOLITARY CONFINEMENT

By GHERHARD PIETERSE

A MOTHER'S "sincere prayers" were answered this week when her son was taken out of solitary confinement and recognised as a conscientious objector by the South African Defence Force.

"This is the best news that I have ever heard," an overjoyed Mrs Beryl Moll, mother of military detainee Peter Moll, said yesterday.

"We have prayed sincerely that the army would recognise the fact that Peter is a totally committed Christian and recognise him as a conscientious objector. The fact that they have done so is in direct answer to our prayers."

"Peter has now served a total of 125 days in solitary. Both my husband and I are overjoyed that he will be allowed to wear the blue uniform of the conscientious objectors and that he will not have to go back to solitary confinement."

The SADF decision was announced yesterday after the Sunday Times had passed a letter from Mrs Moll to defence headquarters.

An SADF spokesman said it had been decided to give Mr Moll "the benefit of the doubt" and that he would henceforth be treated as a conscientious objector.

"One or two Christian denominations are totally opposed to military service."

"Leaders of these churches entered into an agreement with the authorities which led to their members either serving in non-combatant capacities in the SADF or being sentenced to a period in detention."

Not member

"Peter Moll is not a member of any of these churches. He claimed, however, that he was a conscientious objector as opposed to a radical politically inspired service dodger."

"This could not easily be verified by the defence authorities and he was therefore treated the same as any member who refused to do military service or who contravened detention-barrack regulations."

"After months of careful investigation and observation, it was decided to give him the benefit of the doubt and he will therefore be treated as a conscientious objector for the rest of his term in detention, provided that he fulfils all obligations and actions required from a bona fide conscientious objector."

Mrs Moll visited her son in detention barracks about two weeks ago.

"He was putting up a very brave front but he was quite obviously under severe strain," she said.

"My husband and I were afraid that the long spells in solitary would affect Peter's mind."

"It is for that reason that we are deeply thankful that he will now be allowed to join the ranks of other conscientious objectors."

In gardens

She said her son would work together with other objectors in the gardens at Voortrekkerhoogte and assist with the upkeep and maintenance of sportsfields in the military complex.

She expected her son to be released during December and he would probably go overseas to study theology, Mrs Moll said.

"If he is expected to do further stints in detention barracks, he will most certainly return to South Africa to fulfil his obligations. He will not run away or turn his back on South Africa."

"Although he does not want to be part of the system that has landed him in detention barracks, he will return because he wants to be part of the solution."

Her son was at present studying theology through the University of South Africa and would probably continue his studies overseas, Mrs Moll said.

"A major problem he will have to face when he gets home is the repayment of about R5 000 to the Old Mutual who sponsored him through university."

Church must stay out of politics — Koornhof

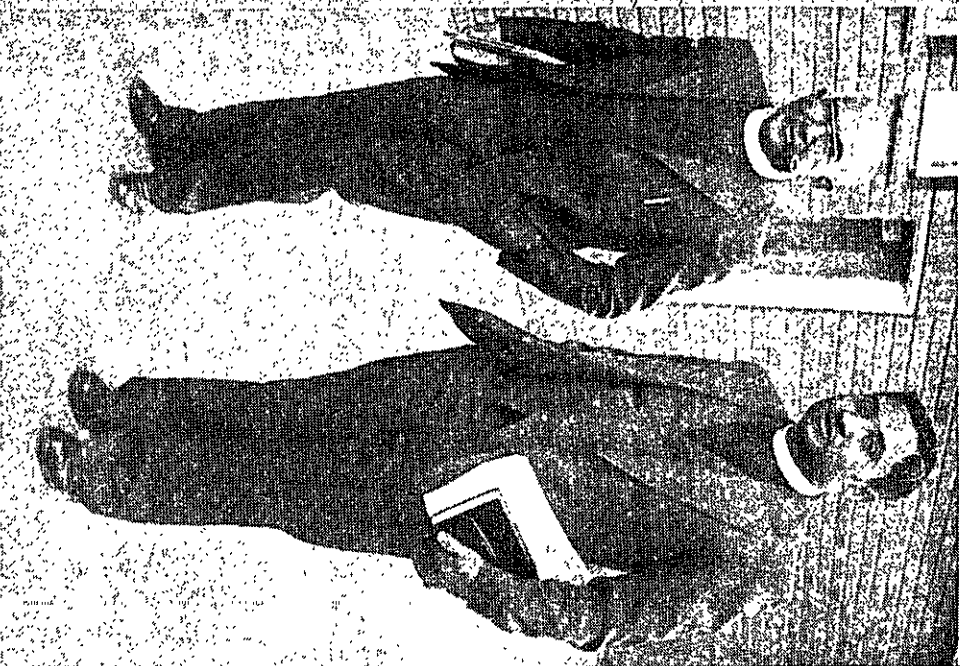
Own Correspondent
The church has a duty always to make the Government aware of its responsibilities towards God, the Minister of Co-operation and Development, Dr Koornhof, has said.

Speaking at a symposium at the University of Pretoria yesterday, he warned churchmen not to get deeply involved in politics and try to hide behind the mantle of the Church.

Dr Koornhof said both

the Government and the Church were instruments of God, but their functions were clearly separated. If they both kept to their callings, there would never be any confrontations, and they would act as partners.

"Today, the closest co-operation is needed between the Church, and State in the field of public morality, where the Church needs the powerful arm of the State in its fight for morality," Dr Koornhof said.



Rev Thorne and Rev Begbie . . . outside court yesterday.

Righteous meetings - not riotous - Priest

THE Rev John Thorne, a well-known Johannesburg priest, said he took part in a gathering involving coloured students to use his influence as a leader and to see to it that demonstrations were peaceful.

Giving evidence before a Krugersdorp magistrate, Mr Thorne said boycotting students had legitimate grievances against the education system. He regarded the gathering he is accused of addressing as a religious one.

"My participation in the gathering was not to instil a riot. On the contrary, I believe because of our participation with other ministerial colleagues, the assembly was

not riotous but righteous," he said.

Mr Thorne is charged under the Riotous Assembly Act with three other priests, three men and a woman, Mrs Vesta Smith. Also charged is the Rev Cecil Begbie. They are accused of having addressed or attended an illegal gathering. They have pleaded not guilty.

Also charged are the Revs Louis Lett and Martin October. The three men charged with them are Mr Haniff Valley, Mr Thomas Marsh and Mr David Johnson.

Their appearance is a sequel to a gathering by coloured students who were boycotting classes in Bosmont near Johannesburg to demonstrate their grievances against the education system on

April 22. Mr Thorne agreed that he took part in promoting the gathering.

He said ministers in the coloured community pledged solidarity with boycotting students and were present everywhere the students demonstrated "to exercise pastoral duties."

GATHERING

"From the Biblical concept a minister is a shepherd and as our flock, we were involved in student demonstrations so that our presence should be felt and known," he said.

Another priest, Mr Begbie, also told the court that he had a personal responsibility to be present at the gathering. As Rev Thorne had said, their presence was to act

as a deterrent to violence from the students or the police, he said.

A police officer, Colonel Hendrik Johannes Olivier, said a man had shouted "Amandla Ngawethu" during the demonstrations.

Col Olivier said this immediately after the court had returned from a special sitting at which a videotape of the demonstrations was played.

He said the expression "Amandla Ngawethu", meaning "Power for the People," was often used at ANC meetings. He said he used to attend ANC meetings in 1959 and 1960 where the expression was often shouted.

Mr W Aucamp is on the bench. Hearing continues today.

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Court told religion, politics inseparable

Staff Reporter

RELIGION and politics were inseparable and interdependent, a coloured minister, charged with attending and addressing an illegal gathering in Bosmont this year, told a regional magistrate in Krugersdorp yesterday.

The Reverend John Thorne, of the Congregational Church in Bosmont, was giving evidence in the trial in which he and seven other people — three ministers, three students and a woman worker at the Legal Resources Centre — are facing charges under the Riotous Assemblies Act.

They are accused of convening an illegal meeting in Bosmont on April 22 which was attended by about 5 000 people.

The seven other people charged with Mr Thorne are: Mrs Vesta Smith, Mr Hanif Vally, Mr David Johnson, Mr Thomas Marsh, the Reverend M October, the Reverend L Bell and the Reverend Cecil

Begbie.

All eight have pleaded not guilty to the charge, as well as to an alternative charge of attending an illegal gathering.

Mr Thorne told the magistrate, Mr W Aucamp, that as far as he was concerned religion had to do with man's totality and that that included his politics.

He rejected a statement put to him by the prosecutor, Mr S G Nel, that "the moment politics comes into religion, religion is no longer pure".

Mr Dennis Kuy, defence counsel for the accused, yesterday handed a statement to the court in which he outlined the basis of his clients' defence.

The statement said the meeting was held in a peaceful manner and that no incidents of violence had taken place.

Mr Thorne told the court he had attended and helped organise the meeting because at the time he was under the impression that religious and sports

gatherings did not fall under the Riotous Assemblies Act.

"And because some of the students asked me to conduct a service for them," he added.

When asked if he identified with the grievances of coloured students voiced at the time and with their protests about the quality of their education, Mr Thorne said he had no qualms about declaring solidarity with them.

"Because of the validity of all the things they were protesting about, I had no doubts about declaring solidarity with them," he said.

Mr Thorne admitted that electricity from his house had been used to power the public address system used during the meeting, saving the reason had been that his house was close to the open field, adjacent to the C J Botha High School, where the meeting had been held.

The hearing continues today.

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13/8/70

Le Grange slams SACC, Buthelezi

Own Correspondent

BLOEMFONTEIN — The Minister of Police, Mr Le Grange, launched an attack on elements in the South African Council of Churches and on the Chief Minister of kwaZulu, Chief Gatsha Buthelezi, and criticised Press coverage of the Committee of 81 of coloured students in the recent boycotts, at a public meeting here last night.

"As in the case of the Committee of 10, established in Soweto during the 1976 unrest, the Committee of 81 was for political reasons put forward by the news media as representative of the coloured community and therefore entitled to air its grievances," he said.

"I want to call on the Press in future not to give further publicity to any nameless or secret committees or organisations."

Referring to newspaper

reports suggesting that the Reverend Allan Boesak, the chairman of the Broederkring in the Cape, was unhappy and felt the SACC was wasting its time in talking to the Prime Minister, the Minister asked if he and his friends wanted the talks to succeed.

He said certain churchmen identified themselves with two aims of the ANC; civil disobedience and war resistance.

Dr Allan Boesak and his friends had taken a strong attitude to civil disobedience and refusal to do national service and had said the church must initiate and support such programmes. They should reconsider their stand.

Mr le Grange said the actions of Chief Gatsha Buthelezi in not attending the discussions with the Prime Minister and then issuing a statement insulting him was "distasteful and juvenile."

Priests guilty

APR 28

By LEN KALANE

ALL eight accused in the Rev John Thorne trial were yesterday found guilty by a Krugersdorp magistrate under the Riotous Assemblies Act.

They were sentenced to four months imprisonment suspended for five years.

Four priests, Mr Thorne, Mr Cecil Begbie, Mr Louis Ilett and Mr Martin October were charged with addressing a student gathering in Bosmont, Johannesburg, on April 22, 1980.

Also charged were Mrs Vesta Smith and three others, Hanif Valley, Thomas Marsh and David Johnson.

In their defence the priests said they were not

POST 14/4/80
aware that the nature of the gathering they addressed was a violation of the Riotous Assembly Act. As far as they were concerned, they regarded the gathering as religious and not affected by the prohibition under the Act.

In finding them guilty, the magistrate, Mr Aucamp said the accused could not be excused for their ignorance of the law. He said the court, however, kept it in mind that the nature of the gathering they are accused of having addressed, was peaceful and orderly.

But one of the accused, Mrs Vesta Smith told the court shortly before judgment that she was aware of the ban on gatherings.

She said she addressed the gathering in a des-

perate effort of talking the students against a demonstration as she feared a possible outbreak of a "Soweto June 16, 1976."

Mrs Smith, who stays in Noordgesig, near Soweto, said: "I live in Soweto and I saw what happened there on June 16. I only wanted to warn the students against this by addressing the meeting. At that time, it didn't dawn in my mind that the gathering could have been unlawful."

Mrs Smith said she did not agree to evidence by Colonel Hendrik Johannes Olivier that the expression: "Amandla Ngawethu" is used by the ANC. She said the expression was used in church gatherings and other meetings calling for unity among people.

Mr Dennis Kuy, defence counsel, said the evidence of Col Olivier should be disregarded. He submitted that Col Olivier was trying to colour the particular gathering by his own interpretation.

Mr Aucamp then pronounced sentence.

After the hearing there was jubilation and hugging with relatives and friends who had come to court.

STA. 12 14/8/80
PM rejects church

call to end apartheid

Own Correspondent

CAPE TOWN — The Prime Minister, Mr P W Botha, has totally rejected an approach by coloured churchmen in the Peninsula stating that "the death of people, including innocent children, is too high a price to pay for the maintenance of apartheid."

The Suid-Afrika Getig Presbytery of the Ned Geref Sendingkerk told Mr Botha: "We call in the strongest terms on the Government to abandon this unholy policy."

The Presbytery also called on Mr Botha to "call a national convention of all acknowledged and elected leaders of the South African population to produce a new, more just and economic policy for our country."

It is learnt that copies of the Prime Minister's reply have been sent to

all congregations within the Presbytery.

The letter, states: "I must express my surprise that a body such as this Presbytery should publicise such one-sided decisions. It evidences a superficiality and a total lack of proper evaluation of the position in South Africa."

"One would expect that your Presbytery would mention the progress made by the coloured community in economic and other fields, and that a strong middle class has come into being in the coloured population as a result of opportunities created by this Government."

"I hope your Church does not encourage people to resistance, because then the State will have to assert itself, and I am the last person who wishes to see a clash develop between Church and State."

Bosmont meeting — eight found guilty

Staff Reporter

FOUR coloured priests, three students and a mother of 10 were sentenced yesterday to four months' jail, suspended for five years, for taking part in an illegal gathering at Bosmont, Johannesburg.

They were sentenced by a Krugersdorp regional magistrate after being convicted of contravening the Riotous Assemblies Act by attending and addressing a meeting of about 5 000 coloured students at Bosmont Park on April 22.

All had pleaded not guilty to the charge, and the alternative of attending the meeting.

The convicted are Hanif Valiy, final-year law student at the University of the Witwatersrand; Thomas Marsh, head student at Rand Teachers Training College; David Johnson, social work student at the University of the Witwatersrand; the Rev John Thorne, rector of the Congregational Church, Bosmont; the Rev Cecil Bogbie, rector of the Methodist Church, Coronationville, the Rev Louis Ilett, rector of the Anglican Church, Riverlea; the Rev Martin October, rector of the Moravian Church, Bosmont; and Vesta Smith, a secretary at the Legal Resources Centre, Johannesburg.

The magistrate, Mr W Aucamp, found they must have known the meeting was illegal, but had still attended and addressed the students and parents.

He said that in the circumstances, and because they were first offenders, he would not impose the prescribed sentence of one year's jail without the option of a fine.

Earlier in the trial the court watched a video film of the meeting which had been taken by Warrant-Officer John Knight, head of the photographic section at John Vorster Square. The showing was in camera, but Mr Kuny referred to extracts from it in his argument that the eight had not acted irresponsibly, but had, in fact, contributed largely to keeping the gathering peaceful.

Riot police in camouflage and uniformed policemen were on duty outside the court yesterday when the large crowd, which had attended the two-day hearing, left.

● Three of the sentenced priests paid admission-of-guilt fines in June for taking part in a march with several other white and coloured priests through the streets of Johannesburg.

14/8/80 *ARMS*

Call to abandon apartheid *287* rejected by PM *28*

Religion Reporter

THE Prime Minister, Mr P W Botha, has totally rejected an approach by coloured churchmen in the Peninsula who stated that 'the death of people, including innocent children, is too high a price to pay for the maintenance of apartheid.'

The Suid-Afrika Gestig presbytery of the Ned Geref Sendingkerk told Mr Botha: 'We call in the strongest terms on the Government to abandon this unholy policy.'

The presbytery also called on Mr Botha to 'call a national convention of all acknowledged and elected leaders of the South African population to produce a new, more just and economic policy for our country.'

It said, by way of motions adopted at a presbytery meeting: 'The presbytery is convinced that the deepest cause of the present situation must be sought in the sinful apartheid policy of the Government, which is a dishonour to God.'

'We reaffirm the decision of (the Sendingkerk) synod of 1978 that apartheid in all its forms is irreconcilable with the Gospel of Jesus Christ.'

The Argus learnt that copies of the Prime Minister's reply have been sent to all congregations with

in the presbytery, as were the original motions as submitted to the Prime Minister. But the presbytery itself today declined to acknowledge receipt of the Prime Minister's letter or to comment on it.

The letter, on the official stationery of the Prime Minister's office, states:

'With reference to your letter of June 11 on the decisions of the Suid-Afrika Gestig presbytery, I must express my surprise that a body such as this presbytery should publicise such one-sided decisions. It evidences a superficiality and a total lack of proper evaluation of the position in South Africa.'

MARXISM

'One would expect that your presbytery, proclaiming the Gospel of Jesus Christ, would first take note that Marxism is making an onslaught on Southern Africa and that under Marxism no church is tolerated.'

'Secondly, one would expect that your presbytery would mention the progress made by the coloured community in economic and other fields, and that a strong middle class has come into being in the coloured population as a result of opportunities created by this Government.'

'Thirdly, one would expect that your presbytery, which claims Christian values, would take note of the steps which the Government is undertaking to bring about constitutional change in South Africa.'

'Fourthly, one would expect that the presbytery, before running to the public media, would first acquaint itself with the true facts by way of discussions.'

'I hope your church does not encourage people to resistance, because then the State will have to assert itself, and I am the last person who wishes to see a clash develop between Church and State.'

The Prime Minister concluded: 'What does your presbytery think can be achieved by people who throw stones and destroy buildings? By people who stay away from work?'

'Is that meeting one's Christian obligations? Perhaps you would choose, in the spirit of the Bible, to decide again on your real attitudes to other South African population communities in this country.'

The presbytery commission, which will receive comment from church councils on the reply of Mr Botha, is expected to formulate a response for possible adoption, by the presbytery at a future meeting.

The Government's abandonment of aspects of the constitutional proposals, referred to by Mr Botha in his letter, is said to be one of the issues.

By Bishop Tutu

I HAVE already written about the recent meeting between the South African Council of Churches and the Prime Minister. I said then that it was one of the most unlikely things to have happened and that it could be regarded as a sign of hope. I mentioned then that we had asked Christians and others round the world to pray for all the participants in that encounter. Well, the meeting has happened and what of it? There are those who have said all along, 'Why talk to the Government? What will you tell them which they do not know already?'

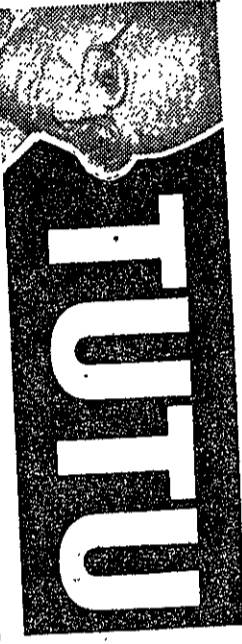
Muzorewa led. We were going into the meeting as Christians going to speak to fellow Christians. We were not undertaking political negotiation, but we hoped to help create the sort of atmosphere which would be conducive to political negotiation happening between those competent to carry it out. If people ask 'What concrete gains or achievement have you got to show for having met with the Government?' I believe we should be realistic. It would have been unfair for the world to expect that President Sadat and Premier Begin should wax ecstatic over each other after so many years of bloody war between them. I am not suggesting that the recent meeting between the Government,

We went as Christians, not politicians

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Care

Revised 23/8/80



and the Churches is in quite the same league as the Sadat-Begin Camp David encounter. But it is certainly of the same order. Remember that the last time the SACC met a South African Prime Minister was in 1971 and that degenerated into an unfortunate slaughtering match. People who have been shouting and talking at each other had now decided that they wanted to talk with one another.

The Churches involved in last Thursday's talks represent a constituency of nearly 15-million Christians 80 percent of whom are black and voiceless. So it was a significant event that past antagonists should agree to talk about their differences. It is not just the conventional language of communiques to say we were received cordially and very courteously. And we were genuinely surprised at the high-powered

delegation that the Prime Minister led. I had suggested to him that he should include certain Cabinet Ministers plus the Commissioner of Police and the Defence Chief in the talks. The only person he did not include was the Commissioner of Police — instead we had the head of the security police plus several more Cabinet and Deputy Ministers than I had requested.

Clearly the churches were being taken seriously. Then we were given ample time to present our case. Most journalists say they had reckoned on about half an hour or an hour at the most. We were there for nearly three hours. The replies to points we raised were not such as to make one exactly ecstatic.

But a beginning in dialogue had been made. The Prime Minister, without prompting from us, suggested that we might have a daylong meeting later in the year which is quite something when you think that only a few weeks ago he had launched a scathing attack on the SACC to which I had responded in forthright terms. We have moved somewhat. We want to make it quite clear that we did not mince our words about where we stood (they didn't either). We said that apartheid was totally unacceptable and would always be so because for us it was quite inconsistent with the Gospel of Jesus Christ. We said there would be no real peace in South Africa without real change involving political power-sharing.

The Prime Minister said he did not want confrontation but negotiation and would lead his people to a new dispensation — meaning a confederation. Sam Buti replied that this would be in order except that it is a decision being taken by one group on behalf of all. We all spoke courteously but firmly. Moses repeatedly to secure the release of the Israelites. The Prophets spoke repeatedly to the Kings and to the people and to learn to obey God. We too as Churches will go on speaking to the Government until the process of moment. The process of education system in South Africa.

change involving political power-sharing. We wanted this change to happen and so again violence and so again called for a national convention to be attended by the acknowledged leaders of our various communities including those in ex-prisons and those in exile whose attendance should be made possible. We said the Government should demonstrate its commitment to real change by taking only 4 steps: ● Commit themselves to a common citizenship for all South Africa; ● Abolish the pass laws as a phased process; ● Stop all forced population removals; and ● Institute a uniform education system in South Africa.

CHURCH AND STATE

5/1/81 — 18/11/52

'Hands off Naude' warning

Religion Reporter

A church leader today warned that churches would react with "abhorrence" if the banned minister, Dr. Beyers Naude, was prosecuted for preaching at a church service.

The Rt Rev Philip Russell, Anglican Bishop of Natal, was commenting on the possibility of Dr Naude being charged for breaking his banning order.

Mrs Ilse Naude confirmed today that police told her husband last month they were investigating a charge after a service in which he took part in Vrededorp last October.

"FORFEIT"

Bishop Russell said: "We say that this is a Christian country with a Christian constitution. Any country which for any reason whatsoever prosecuted a minister for proclaiming the Gospel would forfeit the right to be regarded as a Christian country."

He said churchmen would react with "abhorrence, distress and deep concern" if Dr and Mrs Naude were subjected to the "harassment" of a prosecution.

(28)

able talks last hope for a deal

hit to these rumours reports forecasts that faces growing polarisation and confrontation radicals and moder-

As chairman of the Alexander Liaison Committee, Dr Buti rejected out of hand the three controversial draft Bills proposed by Dr Piet Koorhof, Minister of Co-operation and Development, involving the position of urban blacks.

He said the proposed legislation "worsens instead of improves" the position of blacks.

And he attacked the multiracial regional committees appointed two years ago, and the urban community councils for their role in this legislation.

"From the onset, the black community has expressed its deep concern and serious doubt about the authority and ability of these regional committees to formulate policy.

"I stated publicly at that stage, both to Dr Koorhof and to the Cabinet Committee, that if a new deal was intended, the public — the people affected — should be kept informed about the recommendations which this committee would make on behalf of the community."

Because this had not been done, one could only assume there had been some kind of silent agreement or hidden understanding between Dr Koorhof, his Cabinet Committee, and the community councils, according to Dr Buti.

Turning to developments within the Dutch Reformed family of churches — Dr Buti is scribe of black Dutch Reformed Church in Africa — he strongly rebuked eight leading NGK theologians recently hailed by the pro-P. W. Botha Press for their "enlightened" stand.

He said their Reformation Day statement, which called for the scrapping of racist attitudes and practices, saying it went no further than a "vague and general" plea to the white NGK members and implied lit-

more than the acceptance of Mr Botha's "cheap new deal".

"This, once more, confirms that the liberation of the church can only come from those Christians who have made a clear choice in identifying themselves with the struggle of the oppressed," he said.

Reviewing events in 1980, and making projections for 1981, Dr Buti said that:

- Despite the Government's persistent talk of pending change, blacks last year faced

the harsh realities affecting their daily experience, including tougher authoritarian controls, continued student unrest and school boycotts;

- Insurgency and sabotage increased — indicating "the increasing frustration and growing urge towards militant resistance by the black community";
- Whites had no proper understanding of the growing conviction among blacks that no option was left to them other than that resorted to in the "other previously unliberated countries of Southern Africa";
- 1981 was going to be crucial, and "possibly decisive" on the issues of political rights and restrictions of urban blacks.

NGK affirms its rule on 'open' church

RDM 8/1/81

28

By ARNOLD GEYER

AMID increasing polarisation between black and white and Verlig and verkramp in the Dutch Reformed family of churches, the white Nederduitse Gereformeerde Kerk has stressed it rejects mixed worship as a rule.

This official reiteration of the NGK's controversial policy is bound to fuel present animosity between reformist theologians and hardliners in the white church, and to aggravate the tension between the white mother church and its three black daughter churches.

An editorial in the latest edition of the NGK's official mouthpiece, Die Kerkbode, by Dr Dirk Fourie, actuary of the church's General Synod, said although local church councils could decide to allow blacks at wedding and funeral services, integrated worship was contrary to a synodal ruling.

Meanwhile, the NGK has officially criticised Ds Sam Buti, scribe of the black Dutch Reformed Church in Africa, for his controversial New Year message.

Mr Buti warned that time for a relatively peaceful solution to South Africa's problems was fast running out and urged a round-table conference, includ-

ing banned, exiled and jailed black political leaders.

Ds Henno Cronje, the NGK's director of information, said Mr Buti was "obviously more concerned about Robben Island prisoners than about the interests of his own church members" and dismissed the New Year message as "one coming from a politician rather than a churchman".

"I do not know in what capacity Ds Buti was speaking, because he is no longer president of the SA Council of Churches, nor is he entitled to speak on behalf of his church," Mr Cronje said.

This criticism of Mr Buti follows attacks by NGK theologians and office-bearers on the message, particularly Mr Buti's charge that the NGK supports the "new cheap deals" of the Prime Minister, Mr P W Botha.

Reacting to these attacks, the Rev Elia Tema, acting chairman of the Broederkring — a ministers' fraternity of the three black Dutch Reformed churches — said the NGK had done more "disservice than service" to South Africa by supporting the "perverse and indefensible ideology of racism and apartheid".

"We pray with Ds Buti that

God helps us to avoid a possible holocaust and national suicide, which remain a threat as long as this regime stays in power," he said.

Slamming verligtes in the NGK and in the Government, he said: "They are always pleading for their policies to be given more time. More time has always proven nothing better can come from them."

The editorial in Die Kerkbode examined the controversial issue of mixed worship, and the authority of the General Synod and of local church councils in barring blacks from "white" services.

If concluded that the official delegates to the synod took binding decisions for all members, office-bearers and church councils.

Dr Fourie quoted a number of official synodal decisions, which included:

- The principle of maintaining separate churches for different language, cultural and racial groups;
- The rejection as a rule of mixed worship;
- The exclusion of blacks from weddings and funerals as being contrary to synodal decisions;
- The responsibility on local church councils for deciding if worshippers from different churches could meet.

The statement was made by Dr F. E. Brien Geldenhuys, former chief executive officer of the white Ned Gerief Kerk, who resigned last year following clashes with the church's executive committee involving apartheid.

3 churches

Dr Geldenhuys went on record as supporting the three sister churches — Ned Gerief Sendingkerk, Reformed Church and Ned Gerief Kerk in Afrika — in a joint statement with the white church in April that there could be 'no objections in principle' to changes to the Mixed Marriages Act and Immorality Act.

This joint statement was almost immediately repudiated by the white church.

Conflict

He told the Nationalist Sunday newspaper Report that the three younger churches of the Ned Gerief Kerk family could no longer go with the white church in its adherence to apartheid, which they saw as conflicting with Scripture.

Mr Manikkam said today he fully agreed with Dr Geldenhuys's stand. Dr Beyers Naude went through the same crisis of conscience, wishing to change the Ned Gerief Kerk. Now / Dr Geldenhuys, after trying to change the church from within, has

(Continued on Page 3, col 2)

WHITTENBERG 'GANNBERING DOWN THE GOVT'

Angus 12/1/81

(28)

Religion Reporter

THE South African Government is committed to ending discrimination, but only Christian support and action from the white Ned Gerief Kerk could achieve this, theologians of the Ned Gerief Kerk sister churches said today.

The Rev Edward Manikkam, chairman of the synodical commission of the Reformed Church, today said he agreed 'one hundred percent' with a statement that the white Ned Gerief Kerk had voted the Government into power, and it could remove it from power tomorrow.

NGK racked as pressure for change mounts

By ARNOLD GEYER

A BOMBHELL has hit the conflict-ridden powerful white Nederduitse Gerformeerde Kerk (NGK) — chief architect of apartheid.

It will have far-reaching implications not only for the more than three million members of the Dutch Reformed family of churches, but also for the Government and National Party.

One of the NGK's leading figures — a former moderator and chief executive officer — has admitted that a major crisis is plaguing the church.

In the first confirmation from within the hierarchy that the it is in turmoil, Dr F E O'Brien Goldenhuys, the church's director of ecumenical relations, said yesterday that the NGK had "betrayed" its black members, persistently remained silent on injustices in the country, and therefore had become unable to lead Christians.

By giving prominence to Dr Goldenhuys' outspoken statements, the Afrikaans Press has for the first time implicitly conceded to what black churchmen and white church dissidents have said for months.

Reports by the Rand Daily Mail on black-white and verlig-verkramp polarisation within the Dutch Reformed family of churches have constantly been denied, ignored or attacked by

official NGK spokesmen and the Afrikaans Press.

This confirmation of a fierce political battle within the church, which corresponds with the current infighting in the NP, has coincided with a stepped-up offensive against the NGK and the Government by the Broederkring — a minister's fraternity of the three black Dutch Reformed churches.

Leading black clerics in the fraternity, such as the acting chairman, the Rev Elia Tema, and Dominee Sam Buti, have rejected even "verligte" NGK theologians for "merely supporting the cheap new deals" of the Prime Minister, Mr P W Botha.

Broederkring members and spokesmen for the three black churches said yesterday that Dr Goldenhuys' statements marked a watershed in white church and political affairs, and amounted to a clear message: "This is the final proof that no fundamental change can come about from within the NGK, and that there is no room for genuine progressive Christians in the white church."

Dr Goldenhuys, who last year quit as the NGK's chief executive officer, yesterday conceded that current developments within the church would have far-reaching political effects.

"The NGK is still the most powerful single factor determining the future direction of the country, mainly because of its numerical strength and special position as the Afrikaner's largest church."

The NGK, he said, was "stronger" than the Government because its members kept the Government in power at polls.

The "Mail" learnt yesterday that, in response to the present attacks by the Broederkring on the NGK, such verligte theologians as Professor Johan Heyns were working to bring about unity within the church family.

Battle lines^{RDM} drawn^(3/1/8) in NGK crisis⁽²⁸⁾

By ARNOLD GEYER

THE leadership crisis within the white Nederduitse Gereformeerde Kerk (NGK), which erupted at the weekend, has shaken the church to its foundations.

The battle lines are now drawn on many fronts within the Dutch Reformed family of churches with its more than 3-million members. The main opposing factions are the radical black churchmen against the verligte pro-P W Botha camp, and the latter against the white Rightwingers.

Outspoken statements by a former moderator and chief executive officer, Dr Frans O'Brien Geldenhuys, admitting the church is in turmoil and has failed to bring about change, coupled with attacks by leading black DRC figures on the white church and the Government, have triggered off:

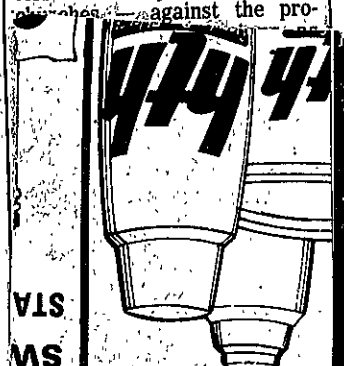
- Attempts by the conservative NGK hierarchy to silence Dr Geldenhuys and other dissidents, accusing them of "sowing division" and not being qualified to be spokesmen for the church.

- Statements by reformist theologians, underplaying the present crisis in a bid to maintain the few links still existing between the white church and the three black daughter churches, and to avoid further protest resignations by young Afrikaners.

- An offensive by Rightwing dominees on the reformists and Dr Geldenhuys, stressing the majority of NGK members supported the "more conservative" in the National Party.

- Efforts by the Afrikaans Press to put Dr Geldenhuys' criticisms of the church squarely within the verligte faction, thereby trying to win over the Rightwingers to the policy initiatives of the Prime Minister, Mr P W Botha.

- A more hardened stand by the black clerics, particularly the Broederkring — a ministers' fraternity of the black churches — against the pro-



ONE of the first things you notice about Dr Sam Buti is his almost constant smile. And you realise that it's this above all else that has eased his fight with authority.

This, and his ability to reduce even the most complex problems into everyday speech. To some, it may seem at times to reveal a simplistic outlook on South Africa — one wide open to criticism. But it is refreshing.

He is the head of both the Alexandra Liaison Committee and the Save Alexandra Party, scribe of the Ned Geret Kerk in Africa, and an executive member of the South African Council of Churches.

He's the man who spearheaded the campaign to save Alexandra — albeit a smelly, dirty Alexandra — from destruction, and he's hoping to clean it up. He would also like to rid South Africa of apartheid, using similar methods to those used in Alexandra. He's an idealist at heart, but experience has made him face the real facts.

Sam Buti's concept of community Government is not new, but it is certainly novel in this country.

"We're not involved in urban renewal, we're involved in what I call community renewal. The liaison committee must not be a one-way vehicle, but a two-way vehicle. We must know what people want, not tell them unilaterally what they want.

"The whole community must be involved in the decisions concerning that community. That is life and that's what we're trying to do.

"My philosophy is liberation through development; perhaps it sounds simplistic, but I see man as being liberated through development of his thought."

He extends this outlook to the whole country. "We don't see Alex as a community apart from any other community. While or Black in South Africa. It must be all South Africans who decide what happens in this country."

Then, with the inevitable ironical chuckle: "Even the Government can learn from these small things: people learn the richness of life from involvement, and that's real democracy."

He sees the present Government as governing unilaterally, imposing decisions from above in an undemocratic way.

His words are impressive, doesn't he lack specifics? His heart is there, seeking democracy, but is there more than that?

But see Alexandra's administration as an imperfect model for his South Africa, a place where all would have a say. But there are contradictions.

Alexandra is by no means independent from the Government, nor big business. There is an obvious need for money to finance his redevelopment plans and appeals have to be made to forces supporting the present system.

Behind the smile...

the handcuffs

chafe

He calls Piet Koornhof's "new deal" a roughening of the handcuffs of apartheid. He's also the man who saved Alexandra from the bulldozers and set it on the road to redevelopment. NIGEL WRENCH talks to Sam Buti, and finds the man behind the smile.

short-term goal, one which he hopes to extend to the whole country.

"How can a country be happy when 90% of the people in it are unhappy? If Alex people can be happy with living conditions that are still imperfect, but acceptable, then surely, somehow, South Africa could be happy."

So that's the Buti dream: a happy South Africa. Optimistic? Yes. Idealistic? Yes. Naive? His words often seem to lack cognisance of the complexities of apartheid, yet despite the simplicity, he has few illusions about the Government's intentions.

"I've never heard of an oppressor allowing change by life. The oppressor must be pressed, change often comes about through death.

"The mere fact that we have roadblocks on roads leading into Black areas, and soldiers on our borders, all these are signs of death."

Once again there are few

Express 18/1/81 28

real specifics, but the point is made: he does not harbour much hope of a realistic, peaceful solution for South Africa.

Nevertheless his ideal is a conference — similar to the one held at Lancaster House — with all leaders and potential leaders, exiled or goaded, thrashing out their differences.

But his views have hardened — there has been no real change set in motion by the Government.

"Koornhof's so-called new deal does not cushion the hand-cuffs of apartheid. He's made them rougher than ever before.

"How can a man who's supposed to have consulted with the people who have to suffer under the laws, come up with a plan that makes things even worse?"

He is referring to the draft bill concerning influx control. And he's also scathing of the plan to open hotels and bars to all races.

But see Blacks governing South Africa in the not too distant future ("Julie boere gaan kward word," he chuckles at the thought). But, as his Alexandra philosophy indicates, he wants the whole country to run the whole country's affairs.

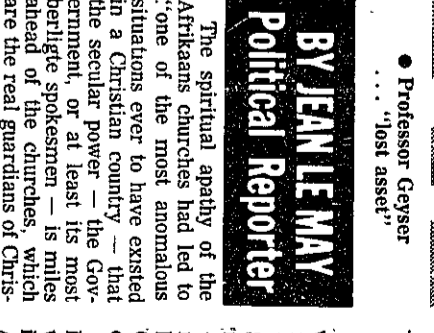


Dr Sam Buti... the measures proposed by Dr Piet Koornhof in his new influx control Bills do nothing for the Black people of South Africa — they only tighten the handcuffs of apartheid.

Express this week. In an exclusive interview the controversial theologian — a leader in the attack by Afrikaans churchmen on apartheid which led to the Collesioe declaration two decades ago — hit at the churches for having become "too popular and too politically powerful."

They became the agents of the Verwoerdian doctrine, in slavish obedience to the Broederbond, and in doing so lost a main asset — the sense of prophetic conscience," he said.

The duty of the churches was to proclaim justice, but they had not done so and were fast moving into isolation.



Professor Geyser... "lost asset"

Professor Geyser, now Professor of Divinity Studies at the University of the Witwatersrand, has had a stormy career. He was one of the leaders of the protest against apartheid which led to the famous Collesioe declaration at the last World Council of Churches congress in Johannesburg in 1960.

His own church is affiliated to the Ned Geret Kerk, but Buti sees nothing positive in the recent spills and apparent but-moat within it.

"The NGK is an instrument that supports the present system. Most of the Cabinet, and the Prime Minister, belong to that church.

ecclesiastica... polecats of the world — Prof

has won over verligte elements such as Dr Piet Koornhof, once secretary to the Bond

"The real crisis is that the Prime Minister and his men, for all their verligheid, are powerless against the churches.

Asked whether he saw any hope of change, Professor Geyser said:

"I see signs all around that the younger generation in all three Afrikaans churches is pressing for change. Spiritually, I think this will not come until it strikes home that we are all members of the House of God."

Professor Geyser, now Professor of Divinity Studies at the University of the Witwatersrand, has had a stormy career.

He was one of the leaders of the protest against apartheid which led to the famous Collesioe declaration at the last World Council of Churches congress in Johannesburg in 1960.

Two years later he was put on trial for heresy by the Herenigde Kerk. A church council found him guilty and he was untripped but the Transvaal Supreme Court reversed the finding and he was reinstated

— at a cost to the church of more than R120 000. In 1963, he helped found the now banned Christian Institute, becoming chairman the next year.

In 1965 he and Dr Beyers Naudé brought a libel action in which they demanded R80 000 in damages from Professor A D Pont and Dr J G M Dreyer for allegedly malicious articles published in the HK Journal.

The Transvaal Supreme Court awarded them R10 000 each.

In 1968 he resigned from the Herenigde Kerk. He had not formally joined any other church, he told the Sunday Express this week, but frequently attended services at St George's (Anglican) Church in Parktown, Johannesburg.

THE Afrikaans churches are becoming the ecclesiastical polecat of the world, Professor

To be in with, he is a

BY JEAN LE MAY Political Reporter

The spiritual apathy of the Afrikaans churches had led to one of the most anomalous situations ever to have existed in a Christian country — that the secular power — the Government, or at least its most berlige spokesmen — is miles ahead of the churches, which are the real guardians of Christian principles, in pressing for reform and attempting to rectify injustices.

"I don't know whether the Government has the power to oppose the Broederbond," the professor went on.

"The conservative elements of the Broederbond are strong in leadership of all three Afrikaans churches but, on the other hand, the Prime Minister

Bishops to discuss current problems

Resettlement, migratory labour and the boycott of schools by black pupils will be discussed when the Southern African Catholic Bishops Conference holds its annual congress in Pretoria next week.

The bishops will hold a plenary session at the St John Vianney Major Seminary from January 27.

The session will be opened by the President of the conference, the Most Rev J P Fitzgerald, followed by a message by the Apostolic Delegate, the Most Rev Edward Cassidy.

The opening ceremony will be open to the public. Bishops from South Africa, Botswana, Lesotho and Swaziland will attend. Observers and delegates are expected from Kenya, Zimbabwe and Zambia.

Cardinal Otunga, chairman of the Nairobi-based episcopal organisation Aameca, representing East African clergy, has been invited to the conference.

"The bishops will discuss such pertinent topics as resettlement, open schools, migratory labour, the schools boycotts, the military, war and peace," a spokesman for the conference said.

A highlight of the conference will be the election of office bearers.

28
229

Priests freed — 9 still held

29/1/81

KIMBERLEY — Canon Augustine Maropong and Fr Arthur Mabiya — the two Anglican priests who were detained with 12 other people here by security police earlier this month — have been released.

This brings the total of those released by Wednesday afternoon to five.

A spokesman for the police directorate of information in Pretoria confirmed the release of the two priests.

The priests were held with the other detainees under the General Law Amendment Act which empowers the police to detain people for up to 14 days. The others released were Mr N. Mathloko, Mr A. Mabogola and Mr M. Ngqoyiyang.

Throughout the period of detention of the 14 Kimberley people, the Bishop of Kimberley and Kuruman the Right Rev Graham Chadwick, conducted a three hour period of fasting and praying daily at St Cyprians Cathedral. Black crosses were planted in the lawn in front of the cathedral each day.

A spokesman said that the cathedral staff would continue to plant the crosses in the lawn until the remaining nine detainees were charged or released.

The Archbishop of Cape Town, the Most Rev Bill Burnett will visit Kimberley on Thursday to lead a service of thanksgiving and prayer. — SAPA.

Cape Provincial Institute
of Architects' Prize
For the best student in :-
Sixth Year

P F Dunkley

Helen Gardner Travel Prize
For a student who has
satisfactorily completed
1st, 2nd and 3rd major courses.

P A Rappoport

Molly Gohl Memorial Prize
For the best woman student
in third year.

Miss C Tredgold

David Haddon Prize
For the best student of
Architecture (or Quantity
Surveying) in the subject
of Professional Practice.

D H Pryce Lewis

General J B M Hertzog Prize
For the best final year student.

S A Read

RDH 2/2/91
Tutu warns Mwasasa of more bans

By MONTSHIWA MOROKE
 BISHOP Desmond Tutu, general secretary of the SA Council of Churches warned at the weekend that more detentions and burnings were to be expected in South Africa.

Bishop Tutu was addressing the first annual congress of the Southern Transvaal regional branch of the Media Workers' Association of SA (Mwasasa) at the Dube YWCA, Soweto.

He said it was becoming increasingly hazardous to be a journalist in South Africa — and even more so to be a black journalist trying to "write the truth as seen by the community."

"In less than two months five of your colleagues in Mwasasa have been clubbed," he told delegates. "Why? Simply and solely because it has become an occupational hazard to be a journalist in South Africa."

"I'm optimistic that we are going to attain freedom in South Africa in five years but the cost is going to be horrendous. The struggle is going to be costly."

"Many are still going to be detained, banned, harassed."

He said black journalists had two choices. You have to decide whether you are going to sell out and survive or risk this new occupational hazard you are now, clearly, in the front line."

He said it was clear the Government regarded black people as the enemy when it spoke of the total onslaught. Even when we say that we are striving for and committed to peaceful change we are regarded as the enemy. Even when our people are engaged in peaceful demonstrations, they are still regarded as the enemy.

"We have seen that white people are

not prepared to fight the whole hog with us. Dr Van Zyl Stubbart said he was opposed to majority rule in South Africa. Mind you, he is the best that white people can offer."

Bishop Tutu expressed support for black organisations, including Mwasasa that were trying to "remove our shackles, and not only to ease the chains from our hands."

It blacks wanted to "remove their chains", they should also be prepared to face the consequences — detentions, burnings, and other forms of oppression.

Whites in South Africa must make use of the present time to make friends with blacks, before it was too late. He said.

Bishop Tutu said he believed that South Africa would have a black Prime Minister in five to 10 years.

Mr Goba Ndlovu, chairman of the

Southern Transvaal branch of Mwasasa, told the congress the Government was out to "strangle" black trade unions. Sapa reports.

He said the burnings of newspapers and Mwasasa members were part of an effort to strangle the "deteriorated, unavoidable and emergent black trade unions."

Mr Ndlovu was delivering the opening address.

Mwasasa had taken its place as an independent union and brought together a rare array of intellect and articulate scholars, he said. It was an articulate organisation. It called for "maximum effort" from the working masses.

An executive member of the Black Priests' Solidarity Group, the Rev Buti Triagale, appealed to black workers to unite and help bring about political changes in South Africa.

Corporation Medals

For the 1st
 of the 2nd

Second

Miss

Third

Miss I

Fourth

P M Sc

T J Co

D P We

J H Re

B F Mc

Professor

Awarded on
 examination
 student in
 Civil Engi

J H Rens

Sammy Sack

Awarded to
 best class
 Drawing.

L Menegaldo

CHEMICAL

A E & C I F

For the first
 obtaining the
 mark.

G L Cragg

PEOPLE ARE VERY WHITE IN
ROSEBANK — VERY WHITE



Black priest's sermon makes society Whites walk out

S. Express 28
8/2/81

WORSHIPPERS at the Rosebank Catholic Church walked out of Sunday's Mass in protest at the sermon preached by a Black priest.

Father Kolisang, the first Black priest appointed to the Rosebank Catholic community, caused an uproar among his congregation by his sermon on World Peace Sunday.

Several people left the church midway through his sermon, and more expressed their disapproval afterwards. The diffident, 44-year-old Father was reprimanded by the head of the parish, Monseigneur Anthony Kelly, after a week the content of his sermon was prompted by the South African Defence Force strike on African National Congress personnel in Maputo, which was announced the day before he preached.

"There can be no peace on the borders until there is peace within the country," he told the all-White Rosebank congregation.

"I told them the truth as I know it, as it is and they didn't like it," he said afterwards.

"I understand that it is an emotive issue for Whites who have sons on the border. But many South Africans are dying, not only their children. The ANC men who died and the South West African Peoples' Organisation freedom fighters are also our countrymen."

The congregation, which Father Kolisang is finding difficulty in relating to — "People are very White in Rosebank,

very White and very rich" — heard the priest say: "It is pointless worrying about the situation in other countries. We should be concentrating our efforts on South Africa.

"The trouble is not at the border with Swapo or with the ANC, the trouble is here within the country.

"We should be asking ourselves why we have wars on our borders. The 'Boys on the Border' will never win. No matter how powerful their Army is, no matter how big their Air Force.

"The freedom fighters are simply fighting for us, they want to be a real part of the country, not second-class people, not homeless people. Your Boys on the Border are fighting against South African citizens."

It was more or less at this point that some outraged Rosebank Catholics quit their weekly worship.

Monseigneur Kelly believes some of those who found Father Kolisang's message unpalatable have left the congregation for good.

"It was counterproductive. I don't think the sermon achieved the purpose Father Kolisang had in mind. He just hardened people's attitudes," he said.

"Although he was trying to convert people to seeing things as they really are in South Africa, what he did was to try and make the majority of people in the congregation feel re-

sponsible for what is going on at the border. It didn't succeed. Not everyone there needed to hear that, not everyone there is responsible for what goes on at the border."

But Father Kolisang, a man who says that politics and the Church are inseparable in South Africa, said: "It is their problem if they can't see what is going on and my responsibility to enlighten them. I was told by people afterwards I shouldn't use the Church to preach politics. But it was World Peace Sunday. If you talk about peace in South Africa, you cannot avoid politics."

Father Kolisang is not a charismatic platform preacher. Not an intellectual, nor — in the past or the present — a headline grabber. He went into the church when he was 17 and says he has never been politically active either overtly or covertly. He is a deeply committed Christian. "South Africa is a Godless country — apartheid is the instrument of the Devil," he said.

He repeated his controversial sermon for me in the presbytery offices which are at the back of the serene gardens behind the lofty red-brick church.

Father Kolisang asked the congregation: "Are we praying for peace for your comfort, so that your investments may be protected, so that the status quo can be maintained. Is that the kind of peace we are praying for?"

"Or are we praying that all people in the country should share its riches and have equal rights with each other. Are we living up to what the Gospel says?"

He challenged the congregation, some of whom felt his sermon was "dead right" to consider whether they were only Christians while they were in a church. "You might be praying for peace now, but

• Father Kolisang . . . he asked a White congregation 'Are we praying for peace for your comfort, so that your investments may be protected? Is that the kind of peace we are praying for?'

when you leave this church many of you are still practising injustice. The Church and its teachings has little bearing on your daily lives."

Father Kolisang said he intended to make the Rosebank congregation aware that when they left the church on Sunday, a day of rest, many of them would return home where their domestic workers would be tending to their needs, instead of having the weekend to themselves.

"In Rosebank, there are seldom Blacks in the congregations. Domestic servants come to church when they have time off, on Sunday afternoons," he said.

He explained his attitude towards violence as carried out by the ANC and Swapo: "Freedom is the right of every man, and it is a duty that one undertakes with regard to others. Swapo and the ANC will never be terrorists to me.

"They are freedom fighters.

They have been forced into violence by apartheid. They had no alternative. They are undertaking (to gain) freedom for their people because it is denied them.

"The Catholic Church in South Africa is not clear about its attitude towards violence. My belief is that violence is sometimes justified as a last resort.

"After all organisations such as the ANC have not been struggling over the years for outrageous things. They just want normal ordinary rights that are denied our people at every level."

Father Kolisang said he was sure most White priests would find his beliefs at variance with their own.

"But Black priests think differently, because our people are suffering.

"We should not be preaching comfortable words. The Church must be a confessing one and express its principles and beliefs.

"I am not sure the Church in South Africa is genuine in its

efforts."

Father Kolisang is aware of the disapproval of his senior at the Rosebank Presbytery: "I did decide when he told me he thought I had been aggressive in my sermon, that he would prefer it if I did not preach in the evening, so I didn't.

"What I said on Sunday in Rosebank would have met with approval in Soweto.

"I am finding the adjustment to this community (in Rosebank) difficult. I am uneasy. They are people cut off from the truth of the situation. I am just astonished by the whole thing."

Monseigneur Kelly said he had no jurisdiction over what priests who served under him preached in church: "It is up to them entirely."

But, unlike Father Kolisang, he cannot condone violence at any level: "As Pope Paul said in his message on World Peace Sunday, 'True freedom is also absent in political terrorism or blind acts of violence'."

RDM 11/2/81
Hurley ²⁸
misquoted
over call
for 'bases'

Own Correspondent

DURBAN. — The Archbishop of Durban, Dr Denis Hurley, was misquoted in a report from Salisbury yesterday which claimed that he had called for more outside revolutionary bases against apartheid in South Africa.

Archbishop Hurley had said there was a need for a more revolutionary (ideological) basis against South Africa outside the country.

Archbishop Hurley was interviewed at Salisbury en route to Tanzania for a conference of the Catholic International Commission of Co-operation for Socio-economic Development.

The report was broadcast by the SABC on its radio and television newscasts. In the early TV newscast, the Minister of Internal Affairs, Mr Chris Heunis, said that if Dr Hurley had been correctly reported, then the statement was viewed by the Government in a 'very serious light'.

Last night Mr Brian Streak, the news editor of the Salisbury newspaper, The Herald, said his reporter had misunderstood Dr Hurley when interviewing him.

No Catholics have quit

sim 2/2/81 98

No Catholic parishes have reported resignations from the church after reports which led to confusion about statements by the Archbishop of Durban, the Most Reverend Dennis Hurley, in Salisbury this week.

He was incorrectly quoted as having called for more outside revolutionary "bases" against apartheid.

The misquoted statement caused a furor, and a Johannesburg Afrikaans newspaper yesterday alleged in a front page story that many Catholics had threatened to leave the church.

It has since been stated that Archbishop Hurley, who is also president of the Southern African Catholic Bishops' Conference, in fact spoke of a "revolutionary basis."

The Vicar-General of the Diocese of Johannesburg, Monsignor Reginald Orsmond, today said he knew of no resignations or any threats to resign.

The head of the Rosebank mission, Monsignor Anthony Kelly, said he knew of no resignations.

Father Peter Doherty, in charge of the Alexandra parish, said he had not received any resignations nor heard anything

about anybody wanting to resign.

"If people do not want to come to church, then they stay at home. But so far our attendance has not changed," he said.

A parish priest at Belgravia also said there were no resignations from his congregation.

The parish priest of the La Rochelle mission said there was "no problem at all" in his parish.

Archbishop Hurley made the remarks during a Press conference in Salisbury on his way to Tanzania, where he will attend a church conference.

CHEMICAL

Corporation Medals
For the best student in each of the 2nd, 3rd and final years.

Second Year (Bronze Medal)
Miss G C Littlewort

Third Year (Silver Medal)
Miss N C Davidson

Fourth Year (Gold Medal)
P M Salmon
T J Cumming
D P Weeks
J H Rens
B F McClelland

Professor George Menzies Prize
Awarded on results of final examinations to the best male student in Land Surveying or Civil Engineering.
J H Rens

Sammy Sacks Memorial Prize
Awarded to the student with the best classwork in Engineering Drawing.
L Menegaldo

RDM 19/2/81

Face up to radical change, Church told

By ARNOLD GEYER

IN ORDER to become relevant in the 80s, South African churches will have to undergo a radical change in fighting economic exploitation actively and visibly at all levels in society, a leading theologian says.

This tough warning comes from Dr Bonganjalo Goba, who was the principal of the Albert Luthuli College at the Federal Theological Seminary at Edendale, near Maritzburg, until the end of last year.

He recently joined the theology teaching staff at the University of South Africa.

His remarks were contained in a lengthy statement on the future of the Church in the 80s, printed in several publications, including South African Outlook, an independent journal dealing with ecumenical and racial affairs.

Dr Goba said a "theology of the oppressed" must be formulated, arising from the black community as it became part of the struggle for freedom and

reflecting blacks' cultural and political experience of oppression.

For this, the Church had to arm itself with a critical analysis of the country's economic and political structures and then become actively involved in the process of social change.

Although the churches were still regarded as part of the status quo — and therefore irrelevant — a "black Christian communal liberation praxis" could not take place outside the Church, which therefore had itself to face the critical challenge of liberation, Dr Goba said.

White ecclesiastical structures dominated all but the black independent churches, a situation which reflected the basic political patterns and oppressive structures of South African society, giving rise to constant conflicts of interests between white and black Christians.

Dr Goba said theology should be more willing to use other

disciplines, such as sociology, economics and political science, and then "boldly tackle the question of power and power resources".

From a black perspective, change was understood as the complete transformation of the existing socio-political structure and the active creation of a just society for all.

The 80s needed a "theology of radical servanthood" which could resolve concrete problems and was committed to the service of the oppressed community, by working out tangible alternatives to economic exploitation, poverty and poor education.

"Among other things, there is a need to integrate a whole range of black concerns — from liberation to an authentically African interpretation of the Gospel; from a colonial ethos to racial conflict; from exposing contradictions within our society to contributing to the creation of a just and participatory social order," Dr Goba said.

CHEMICAL

Professor George Menzies Prize
 Awarded on results of final
 examinations to the best male
 student in Land Surveying or
 Civil Engineering.

P M Salmon
 T J Cumming
 D P Weeks
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FACULTY OF ENGINEERING

Churchmen speak out

By MAUREEN GRIFFIN

THE war on South Africa's borders is caused by apartheid, and not by any external threat.

This is the opinion of most church leaders interviewed by the SUNDAY TRIBUNE at a time when resistance to the dictates of what they regard as an unjust society has been dramatically emphasised by

- The South African Council of Churches' refusal to meet the Chaplain General of the Defence Force to discuss the border war, whether it is just, and conscientious objection to it and.

- The decision by eight Durban churches to ask their congregations to pray for South Africa's future during a military parade through the city on Republic Day.

In interviews with the Sunday Tribune this week, church leaders advised whites to give serious thought to the intense resentment experienced by blacks in the face of continual denial of social, economic and political rights.

Affirming their churches' traditional support of Christian conscientious objection, they expressed concern over escalating violence on South Africa's borders and blamed apartheid for the fighting.

"Can the majority of white people ever become aware?" asked Catholic Archbishop Denis Hurley, predicting that the intensity of black resentment made continuing violence inevitable.

Anglican Bishop Desmond Tutu, general secretary of the SACC, said South Africa was fighting a civil war: "The crisis isn't at our borders. It is inside the country. People have gone across

Apartheid blamed for border war

S. Tribune 22/2/81

28

the borders because of the internal situation. Correct the internal situation and there will be no trouble on the borders."

Mr Chris Aitken, general secretary of the Presbyterian Church, said his church was questioning the "automatic assumption of many people" that South Africa is engaged in a just war.

"Our Assembly passed a resolution in October last year.

Dr John de Gruchy, professor and head of the University of Cape Town's Department of Religious Studies, and chairman of the United Congregational Church of Southern Africa said: "We believe the escalation of violence is making the possibility of a peaceful solution more and more difficult.

"We would say that whatever the forces are at work now in the situation, the escalation of violence is rooted in apartheid."

Bishop Tutu told students at the University of Natal this week the border war was being waged to entrench oppression and exploitation in what he described as the most vicious system the world has seen since Nazism.

Later, he told the Sunday Tribune he had refused an invitation to the SACC from the Chaplain General of the

Defence Force, Major General Koos van Zyl, to take part in talks centred on the border war and conscientious objection.

"The time is not right for us to meet with the Chaplain General. I believe in negotiation, but after the SADF's raid on the ANC in Maputo, and after allegations of atrocities in Angola, followed by the calling of an election in which we have no part, I thought it would be counter-productive for us to meet at the present time.

"We have not cancelled the talks; we have only postponed them. We hope a more auspicious time will come."

In a telephone interview from Cape Town this week, Major General van Zyl said his main aim in calling the meeting was to get a group of 12 Christian clergymen and theologians around a table "to discuss the sensitive issues of whether the war and our society are just or unjust and the questions of conscientious objection and alternative forms of national service."

"We want to know what theologians think about these sensitive matters, and how we should interpret what the Bible says about them. We want to take these things out of the political arena and into the theological field.



ARCHBISHOP Hurley: The intensity of black resentment makes continuing violence inevitable



BISHOP Tutu: People have gone across the border because of the internal situation

For the best student in each of the 2nd, 3rd and final years.

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Second Year (Bronze Medal)

Miss G C Littlewort

Third Year (Silver Medal)

Churches in Durban area

reject SAIC

By ARNOLD GEYER

ALL the major mixed churches in the Greater Durban Area have rejected the South African Indian Council (SAIC) because it was set up by the Government to give credibility to apartheid and the homelands policy.

The last executive meeting of Diakonia, which represents eight Christian churches in the area, resolved that any co-operation with the SAIC amounted to "collaboration" with a system depriving millions of South Africans of their basic citizenship rights.

"Diakonia rejects this organisation which was set up by a Nationalist Government to give separate development some respectability", according to the executive's resolution contained in a report released this week.

The South African Council of Churches (SACC) has long since rejected the council as part of the apartheid system.

And the three black Dutch Reformed churches, and notably the Reformed (Indian) Church in Lenasia, have repeatedly slammed the SAIC and similar bodies for "merely helping to oppress the black

majority's aspirations and rights".

The church discussion of the SAIC in Durban was sparked off by the acceptance of an SAIC nomination by the Rev Joseph Prakasim, a Merewent Presbyterian minister, as well as by the ensuing "confusion in the Indian community".

A spokesman for the executive said yesterday there were many who thought Mr Prakasim's action suggested that the Church generally approved of the SAIC and that it was therefore imperative to stress the Church's "total dissociation" from the council.

During the debate on the council, executive members said the SAIC had "accomplished absolutely nothing positive" since its inception 17 years ago, despite repeated promises made by its members to the Indian community.

They added that it was not surprising that very few community members had been "duped" into believing that the council gave the Indian community a "semblance of democratic rights".

It was tragic, therefore, for a Christian minister to join the SAIC ranks.

Churches warn of confrontation over Bills

242/151AR
28

Religion Reporter

Churches might defy the law if the Government fails to radically redraft the three controversial Bills governing the lives of urban black people, says a leading churchman.

There would be a "very serious confrontation" between churches and the Government if the "horrific" Bills were not changed, the Reverend Peter Storey, acting president of the SA Council of Churches, told a Press conference yesterday.

If the revised Bills contained "even a residue" of aspects of the original versions — which removed the last traces of black people's rights in "white" areas — there would be very strong reaction, Mr Storey said.

"The churches might be led to invoke their decisions relating to obedience to the laws of the country."

After a meeting of the SACC national executive, Mr Storey said



REV PETER STOREY...
serious confrontation.

Government proposals for the fingerprinting of South Africans evoked similar reactions from churches.

Bishop Desmond Tutu, SACC general secretary, said he felt less hopeful about the ability of the Prime Minister, Mr P W Botha, to achieve reform.

Black leaders who believed there was a chance



BISHOP DESMOND TUTU
... less hopeful.

of a negotiated settlement in South Africa had felt that Mr Botha — who had made "very courageous" statements — should be given a chance.

Bishop Tutu said he had thought Mr Botha to be a reforming pragmatist.

But Mr Botha's election platform was much more rightwing than expected

and he seemed to be caught in the same position as Mr John Vorster had been.

Mr Storey linked the "elimination" of black people's rights with a call by the SACC executive for churches to treat this May as a time of penitence instead of celebrating the 20th anniversary of Republic.

The executive said in a statement: "For three-quarters of the inhabitants of South Africa as constituted in 1910 there is nothing to celebrate. Rather the reverse.

"The aim of this (homelands) policy is to turn all black South Africans into foreigners in the land of their birth and to confine them, politically and physically, to impoverished and overcrowded ethnic ghettos.

"Only those whose labour is needed by South Africa will be admitted or allowed to remain, with such concessions deemed expedient."

Churches

might

defy law

— Storey

Argus Correspondent

JOHANNESBURG.—Churches might defy the law if the Government failed to redraft radically the three controversial Bills governing the lives of urban black people, a leading churchman has warned.

There would be a 'very serious confrontation' between churches and the Government if the 'horrific' Bills were not changed, the Rev Peter Storey, acting president of the SA Council of Churches, said at a Press conference.

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The churches might be led to invoke their deci-

ter, Mr P W Botha, to achieve reform.

Black leaders who believed there was a chance of a negotiated settlement in South Africa had felt that Mr Botha, who had made 'very courageous' statements, should be given a chance.

He had thought Mr Botha to be a reforming pragmatist. But Mr Botha's election platform was much more right-wing than expected and he seemed to be caught in the same position as Mr John Vorster.

RUGBY TOURS

The Irish rugby tour and the Springbok tour of New Zealand also came under fire from churchmen.

The SACC executive said it was concerned at the enthusiasm with which some overseas sporting bodies have accepted that apartheid in sport has been abolished.

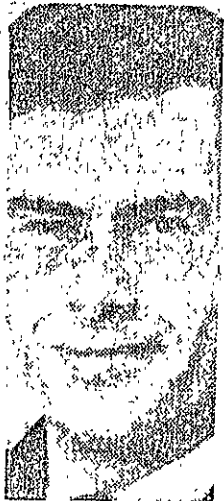
We are particularly disturbed that overseas sporting bodies participate in sporting events while apartheid in sport is not eradicated at all levels, the executive said.

Although the statement did not specify the two rugby tours, Mr Storey said it was a response to them.

Our experience is that all sport in South Africa is not non-racial and we deny statements to the contrary, the executive said.

In another statement the executive called on investors to enter investment, loan or trade agreements with South Africa only if their action would promote full human rights for all inhabitants of a united South Africa.

Increased foreign investments are an essential part of Prime Minister Botha's national strategy, the executive said.



The Rev Peter Storey

sions relating to obedience to the laws of the country.

SID: Speaking after a meeting of the SACC national executive, Mr Storey said Government proposals for the fingerprinting of all South Africans evoked similar reactions from churches.

Bishop Desmond Tutu, SACC general secretary, said he felt less hopeful than in the past about the ability of the Prime Minis-

CHEMICAL

Prospects for Church and State talks improve

26/2/81
SIA
23

Religion Reporter

Prospects for a new round of talks between the Prime Minister, Mr P. W. Botha, and member churches of the South African Council of Churches, appear to have improved.

Late last year, the future of discussions between the Government and its main church opponents was thrown into uncertainty after Mr Botha had told the churches that a new meeting depended "to a large extent" on when church leaders visited the operational area in SWA/Namibia in response to a Government invitation.

REJECTED

But at a Press conference yesterday, the acting president of the S.A.C.C., the Rev. Peter Storey, said as far as churchmen could see the issue was not seen by Mr Botha's office as being an obstacle to another meeting.

Most church leaders rejected the Government invitation which was made by Mr Botha at the unprecedented "Church State summit" between church leaders and key members of Mr Botha's Cabinet last August.

Mr Storey and Bishop Desmond Tutu, SACC general secretary, indicated yesterday that correspondence being exchanged with the Prime Minister focused on the issue of an agenda for a second meeting.

Mr Botha had told churchmen that if they were unwilling to visit the border the question of military service and conscientious objection could not be put on the agenda.

Bishop Tutu said "not more than four" churches had told Mr Botha they would make the visit.

The SACC itself was among the organisations which had refused the invitation.

DIALOGUE

Last year the council decided to allow individual member churches to decide whether or not to accept the invitation.

Bishop Tutu said those which had agreed to go had done so with "no great enthusiasm". A church leader had told Mr Botha that the visit was being treated as a condition for further talks and that this "should not hamper between Christians".

The bishop reaffirmed his commitment to the dialogue in the face of criticism by several churchmen.

FRIDAY, FEBRUARY 27, 1981

CHURCH AND STATE

THE TONE and content of resolutions passed at a meeting of the national executive of the South African Council of Churches suggest that the uneasy truce between Church and State is likely to be shortlived, and that the SACC is girding itself for a dangerously militant descent into the alluring but spiritually hazardous arena of secular dispute.

We are not, of course, saying that the Church should remain splendidly aloof from temporal affairs, but some of the decisions taken this week will be widely seen as being not only provocative but also singularly ill timed within weeks of a general election that is certain to influence the future of human relations in this country profoundly.

It would seem, however, that the Christian virtues of patience and perseverance, sorely tried though they be under the injustices and indignities of apartheid, have been all but abandoned by the SACC's general secretary, Bishop Desmond Tutu, who asks whether there is still any point in resuming discussions with the Prime Minister, Mr P W Botha.

The SACC executive resolved, among other things, to boycott Republic Day festivals, reject visits by overseas sports teams, and demand that foreign investments in the country should be made only if they promote full human rights in a united South Africa.

These are matters on which individual Christians are entitled to have views, one way or the other. But for the SACC to take an official stand on issues which are clearly political rather than moral must

surely cause dissension among its flock and weaken the spiritual authority of the member churches

Of much graver concern, however, is the SACC's fresh flirtation with what it euphemistically calls 'positive non-co-operation' -- in plain language, the defiance of 'unjust' laws. Those who advocate such action in a volatile and largely immature society like South Africa must realise that they take upon themselves an awesome responsibility for any subsequent violence and bloodshed

The State, like any other, is bound to maintain its authority and will do so by whatever means is necessary.

The thorny question of which laws, if any, are sufficiently unjust to warrant a campaign of civil disobedience is to be 'prayerfully determined', according to the churches. Whether this is to be done individually or collectively is not clear. But once the moral sanctions against disobedience to the law are lowered, there is no limit to what anarchy may be perpetrated in the name of conscience, prayerful or otherwise, as is painfully apparent in Northern Ireland.

Many in South Africa suffer daily under unjust and hurtful laws, and we have sympathy for the dilemma of the Church in a polarising society. But we do not believe that the harshness of oppression is sufficient to justify a potentially bloody confrontation with authority, especially at a time of manifest change and deep soul-searching among the country's rulers, who are also within the Christian fold.

HOW CAN ECONOMICS IMPROVE PLANNING FOR HEALTH ?

ACKNOWLEDGEMENTS

This paper owes much to discussions held over the last two years with two groups of medical and economics students, on problems of providing health care in Southern Africa. I am indebted to all who took part. It has also been informed by the work of the Edinburgh Medical Group on the allocation of resources in health care, in particular that of Michael Porter. A publication is shortly to appear from the group.

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* Suggested for the hasty reader

Methodists against more Press restrictions

28/2/81
28/2/81
SIAR

The Methodist Church of Southern Africa would be deeply concerned if there were moves to further restrict the South African media the Steyn Commission of Inquiry into the Mass Media was told yesterday.

A memorandum submitted by Mr T Coggin, information officer, and the Reverend A Massey, general secretary of the Christian Citizenship Department of the church, stated:

"We recognise that we live in a tense and polarised society in which differences are deep.

"It is no good introducing legislation to restrict or prohibit the expositions of these differences.

"Very often the argument may be forwarded that publication of certain news is not in the public interest — an argument one might be tempted to support in our weakness as human beings."

They added: "While there may be some merit in the delaying of the

release of news which is deemed not to be in the public interest there can be no lasting Christian argument to deny the release of news altogether.

"As a Christian church we believe communication is the key to peace.

"We believe this to be even more the case in our own country with its well-known divisions and war situation."

They said many of the restrictions imposed on the Press should be lifted.

"We find it unacceptable that an institution such as the Press should have close on 100 statutes which affect its activities in some way or another."

Mr Coggin added: "Perhaps the Newspaper Press Union in consultation — where possible — with organised journalists, should institute a formal training programme for all cadet journalists, culminating in a diploma or similar form of recognition which is recognised by one or more educational institutions in the land."

- 1) To improve overall standards of public health, and in particular to reduce incidence of water-borne diseases and diseases of insanitation amongst children and the inhabitants of the rural areas.
- 2) To maintain present levels of curative services, improving their standards and distribution where possible.
- 3) To create a situation within which a substantial moderation in the rate of population growth can be achieved within a

S/MC 2/13/81

Church calls for boycott of festival

Religion Reporter

The national newspaper of the Methodist Church yesterday called on clergymen to boycott this year's celebrations of the 20th anniversary of the Republic.

In a leading article, the newspaper Dimension said church leaders and ministers must realise that the Republic Festival was a divisive event and should steer well clear of it.

"Our leadership should make it clear that there is no way the Methodist Church can give

carte blanche support to a festival which commemorates 20 years of the erosion of the rule of law and freedom of speech and religion," the newspaper said.

"The church has raised loud voices of protest, as Republican governments have separated people of colour.

"It has seen the demise of thriving congregations as Republican governments have forced people to move from their homes of generations — all to fulfil a bigoted ideology," Dimension said.

must be developed k. In order to priority areas for tified. These are: ral areas. on of basic instl- development plan at programmes have nres in action. Rural Health Centre used as a training o the rural areas, a clinic to do NCH/FP alth nursing, and have two nurses.

because of shortage of personnel. Families living in rural areas depends greatly on the availability of health units within a reasonable walking distance (5-10 km.) and their knowledge and practice of how to live a healthy life. In order to achieve all this the Ministry of Health started to train the lowest cadre of workers, because it has not been possible to build more clinics. The workers are known as motivators or Rural Health Visitors. The Rural Health Visitors (RHVs) are trained to deliver the services to every homestead in rural areas. Each RHV is allocated 40 homesteads in her area.

The process of selecting trainees is one of community participation.

As stated in the FAO/WHO workshop report that "Integrated rural development is seen as a process of balanced social and economic development in a given community." Its components may include, among others, development of family health, education, agriculture, industry and co-operative enterprises, social welfare, socio cultural and other aspects of community life. Hence training of the RHVs is interdisciplinary and the trained product is a co-ordinator at grass root level.

Objectives of training:

- 1) To produce a cadre of workers who will educate the community on importance of latrines and protected water supply in the prevention of communicable diseases.
 - 2) The RHVs will educate the community and motivate it to attend ante-natal clinics and the importance of child welfare services.
 - 3) The RHVs will educate the families as to the importance of family planning (spacing) as a means for maintenance of good health for both mother and child.
 - 4) They will be able to educate the community on good nutrition for the prevention of nutritional diseases by having kitchen gardens and fish ponds.
 - 5) To educate families on improving their houses for prevention of communicable infections by having dust pits and by control of house pests.
 - 6) To educate the families on the importance of participation in community activities for improvement of health and economical structure of the community.
 - 7) To give immediate care (first aid) to the families in cases of emergencies.
 - 8) To create a cadre of personnel from amongst members of the communities that will be responsible for disease surveillance and will refer to nearest clinic any serious illness.
 - 9) To provide rural communities with personnel that will supervise home treatment or chronic illness where applicable.
 - 10) To provide rural communities with a co-ordinator (RHV) between ministries involved in rural development.
- Five groups have already been trained and the 6th will start the course in October-November 1978. It is estimated that by the year 1981 800-1000 Rural Health Visitors will have been trained for the whole country.
- The training lasts for two months and the requirements are literacy

Clerics asked to boycott Republic festival

CT 5/3/81

~~327~~

28

Staff Reporter

METHODIST clergymen have been called on to "steer clear" of celebrations of the 20th anniversary of the Republic because of its "divisive" nature.

The call -- in an editorial of Dimension, the official newspaper of the Methodist Church of Southern Africa -- has come against a background of opposition to the festivities.

Several organizations, including teachers' bodies, the Labour Party, the Kwazulu cabinet and the National Union of South African Students (Nusas), have decided to boycott the celebrations.

And in a statement yesterday, the Anglican bishops said the church "cannot identify itself with the Republic festival for the simple reason that the majority of its church members cannot affirm the form of society in which they find themselves."

Large-scale festivities have been planned throughout the country to celebrate the anni-

versary of the birth of the Republic on May 31 1961.

The programme for Cape Town -- announced last month by the Administrator Mr Gene Louw -- will run from May 1 to 16 with the opening ceremony on the Grand Parade on May 1. It includes a Capab concert, sport events, choral presentations, student programmes, exhibitions and the indoor events of the South African games.

The climax will be at the Cape Showgrounds, Goodwood, with float parades, a flying demonstration and the release of pigeons. The Prime Minister, Mr P W Botha, will deliver his festive message there.

The Dimension editorial said there was "no way the Methodist Church of Southern Africa can give *carte blanche* support to a festival which commemorates 20 years of the erosion of the rule of law and freedom of speech and religion."

It quoted novelist Dr Alan Paton, who said he "could not pos-

sibly celebrate a republic which allows detention without charge, trial or access, just like all the most disreputable republics in the world".

Among the teachers' organizations which have declared their opposition to the festival are the Teachers' Association of South Africa (ATasa) and the Joint Council of Teachers Associations (Joctasa).

In a strongly-worded resolution at their annual conference earlier this year, Joctasa -- which represents nearly 80 000 black teachers -- said the festival was "fundamentally alien to disenfranchised, disinherited and oppressed people."

The Labour Party conference in December last year called for a boycott, saying "As black people, we have nothing to celebrate."

Nusas has also called for non-participation in the festivities, because "the majority of South Africans had no say in the formation of the Republic and South Africa is still a racist society."

Church offices will stay open

28
SOME TAW
3/8

and Estimates of the Expenditure to be defrayed from Revenue during the year ending 31st March, 1974, Province of Natal.

A DELEGATION of 36 bishops of various indigenous churches throughout Southern Africa, yesterday walked out of the offices of the Department of Co-operation and Development in triumph.

The bishops, some of whom came all the way from Transkei, had confronted the Department over the closure of its central offices which handled church matters.

The offices, situated in Pretoria, had closed on February 19, and delegated its services to various commissioners in all areas of the Republic and homelands.

The offices deal with registration of new churches and keep records and constitutions of these churches. The delegation represented Zionist, Apostolic and Ethiopian churches under the banner of Christ

By NORMAN NGALE

The Rock Indigenous Churches Association (CRICA) and the Life Aid Independent Churches Association (LIACA).

A member of the delegation told the Department's official that this move was aimed at an obliteration of churches run by blacks.

After an hour's heated protest, by several bishops on the move, Mr S G Lombard of the Department, rescinded the decision to close the office and asked that the association delegate about six

representatives who will liaise between the department and the churches.

Mr Lombard had earlier said that his office was short staffed and that it could not cope with catering for the needs of about 20 to 30 priests, who visited the offices weekly.

The Rev Frank Ntshutsha, president of CRICA, said the fear of bishops about the delegation of church matters to local commissioners was that it would be opened to abuse and that clergy under these bishops could now break ties and start their own churches.

A delegate from the Transkei, complained that commissioners in his

homeland were notorious for accepting bribes and that the new system would encourage corruption.

The churchmen put on a vigorous fight on the move and compelled the official to rescind the decision.

The bishops who have several priests under them individually had also expressed fears that the move would result in more unconstituted churches springing up.

Mr Lombard said though there were more than 4 000 different churches in Southern Africa, it was not the intention of his Department to prevent new churches being established.

(27)

hospital, and the level of bed utilization in both was similar to the national average. In order to examine the effects of the differing quality of service in the Black hospital, its costs were recalculated under two different sets of assumptions. In terms of the first assumptions patient costs of food and medicines are assumed to be equal to those in the white hospital, and the number of patient days is reduced to allow the same ratio of patients to doctors as the white hospital. The second set of costs is derived by assuming that the same percentage of beds was occupied in the Black hospital as in the white hospital and total patient days were reduced to achieve this. Other costs were treated as they had been under the first set of assumptions. The results of these adjustments is to increase costs per patient day by 78 per cent and 62 per cent. Both sets of assumptions try to examine the effect on costs in the Black hospital of offering services of the same quality as in the white hospital. Although the results are necessarily crude, it appears that the quality of service accounts for between 57 per cent and 45 per cent of the differences in these hospital's costs. The remaining differences are largely attributable to wage differentials between Black and White staff in the two hospitals. It is clear that there is a considerable variation in the quality of service provided to Blacks and Whites in the two hospitals chosen for this example, and the pattern is likely to be a general one, since this pattern of hospital costs per patient day is found in most provincial hospitals. The regional distribution of hospital beds indicates a pronounced urban bias for Blacks, and a smaller bias for Whites (31). In 1970 the number

(28)

(31) This pattern is prevalent in developing economies. See M. Lipson, Why Poor People Stay Poor.

Church backs boycott call

C. Heald 7/3/81

28

THE NATIONAL newspaper of the Methodist Church has called on clergymen to boycott this year's celebrations of the 20th anniversary of the Republic.

However, other churches have not yet made up their minds about the Festival.

In a leading article, the Methodist newspaper Dimension said church leaders and ministers should realise that the Republic Festival was a

divisive event and steer well clear of it.

'Our leadership should make it clear . . . that there is no way the Methodist Church can give carte blanche support to a festival which commemorates 20 years of the erosion of the rule of law and freedom of speech and religion,' the newspaper said.

The church had taken strong stands against government actions, including

some which hindered the church's freedom to act and to proclaim the Gospel.

There was little for peace-loving Christians to celebrate in what was 'essentially a festival of sectarianism', it added.

The Reverend Dawid Botha, moderator of the NG Sending Kerk, said the Festival had not yet been discussed by his church, but 'I don't think we will take a stand on it,

because it is a State matter and we believe in the division between the church and the State.'

'My personal view is that everyone should be free to make up their own minds on whether they want to take part or not,' he said.

The Reverend Bill Burnett, Archbishop of the Anglican Church, and Cardinal Les McCann, Archbishop of the Catholic Church, were not available for comment.

Catholics quibble over Irish tour

Religion Reporter

An archbishop of the Roman Catholic Church has disputed a statement that the church is opposed to the Irish rugby tour of South Africa.

Archbishop George Daniel of Pretoria said today that the church had not taken a clear stand on the issue.

He was responding to the interpretation given in Ireland to a statement in which Archbishop Denis Hurley of Durban, president of the Southern African Catholic Bishops' Conference, said he was appalled by the proposed tour.

Dr Hurley said in a message to Trocaire, the Catholic agency for world development: "Be quite clear about it — both the white South Africans and the oppressed majority of the people of South Africa clearly interpret the tour as an acceptance of the policy of apartheid."

Mr Brian McKeown, director of Trocaire, said that Archbishop Hurley's stand showed that the "Catholic Church in South Africa is clearly indicating that no team of Irishmen should endorse apartheid by playing racist teams."

Archbishop Daniel said today that Dr Hurley might be right in his assessment of the tour "but the Catholic Church has not made a clear statement on this issue."

"It is hard to see how Mr McKeown could draw the conclusion he has done."

The Right Reverend Timothy Bavin, Anglican Bishop of Johannesburg, said today that, although he was theologically opposed to boycotts, past sporting boycotts had achieved results.

Joyce Mokhesi freed after seven days

SOWETAN 10/3/81 *324* *95*

By SAM MABE
MISS JOYCE MOKHESI, one of the six people who were detained by Security Police in the Vaal area a week ago, has been released after spending seven days in detention without trial.

Miss Mokhesi, who is secretary of the Southern African Council of Catholic Laity (SACCL), was detained on Friday, February 27 while she was making a phone call from a telephone booth at the Sharpeville Post Office.

She told the SOWETAN yesterday that after being held by the Security

Police, she was taken to her home in Sharpeville where her house was ransacked for about three hours. She said nothing was taken away after the search and she was kept at Meyerton Police Station until her release last Friday.

The other five who were detained at almost the same time as Miss Mokhesi, include two cousins, Mr Pule Dibe and Mr Thabo Dibe; two members of the Congress of South African Students (Cosas), Mr Simon Tseko Nkodi and Mr Thomas Hasi, and a former policeman, Mr Thomas Mashaba. All are still in detention.

TABLE 2.

TOTAL POPULATION (COLOURED AND AFRICAN), NUMBERS 'NOT ECONOMICALLY ACTIVE', NUMBERS 'NOT ECONOMICALLY ACTIVE', NUMBERS IN THE 0 - 14 AND ≥ 65 AGE GROUP, BY REGION, TWO ECONOMIC REGIONS, 1970.

	Total (a)	Not econ. active (b)	% n.e.a. (c)	Total a'	Aged 0-14 & ≥ 65 (d)	% (c)	Shortfall (a)-a'	Aged 0-14 ≥ 65 f=e. (a-a') (g)	Total aged 0-14 & ≥ 65 (g)	N.e.a. less those aged 0-14 & ≥ 65 (b) - (g)
<u>Econ. region 11.</u>										
Coloured men:	35 817	19 720	55,06	35 450	18 500	52,19	367	192	18 692	1 028
women:	35 817	28 762	80,30	35 290						
African men:	4 838	1 598								
women:	3 212									
<u>Econ. region 13.</u>										
Coloured men:										
women:										
African men:										
women:										

NM 11/3/81 28



FATHER Mngoma

First non-German bishop in 100 years

Mercury Reporter
 POPE John Paul II has appointed the first non-German Bishop of Mariannhill for 100 years. He is Father Paul Mngoma, parish priest of Umlazi.

An announcement from the Secretariat of the Catholic Bishops' Conference in Pretoria yesterday said: Fr. Mngoma, 40, would succeed Bishop Martin Elmar Schmidt who died on June 18 last year.

Born at Ixopo in 1941, Fr. Mngoma studied at St. Mary's School, Ixopo, and then completed his studies for the priesthood at St. Peter's Seminary, Hammanskraal.

He was ordained on July 4, 1971.

Bishop-elect Mngoma will take charge of a diocese which encompasses almost all of southern Natal and has a population of 250 000 Catholics.

Fr. Mngoma was appointed to the parish of Umlazi after his ordination and has represented the clergy of Mariannhill on the Southern African Council of Priests.

He has also served as president for many years of the St Peter's Old Boys Association.

Sources: a) & b): Population Census 1970; Occupations, Report No. 02-05-04'
 a' & d: Population Census, 6 May 1970; Sample Tabulations: Ages, Coloureds and Asians, Report No. 02-01-02,
 Population Census, 6 May 1970; Sample Tabulations: Bantu: Age, Occupation, Industry, School, standard, Birthplace, Report No. 02-02-02.

SA Methodists join Transkei church

KWANOBUHLE — Over 40 per cent of the members of the Methodist Church of South Africa in Uitenhage, Kwanobuhle and Kabah have broken away from their church to join the United (Transkei) Methodist Church, following a three-year controversy within the church.

The leader of the interim committee of the breakaway section, Mr J.

P. Knockpaal, said yesterday the 20 men who had been suspended from the church had since been joined by sympathisers and followers.

The 20 were suspended after being accused of disrupting church services, threatening church members attending unconstitutional meetings and assaulting church members. — DDR.

Economics of Health in South Africa Volume II : Hunger, Work and Health. Francis and Gill Westcott (eds.). Ravan Press, Johannesburg and David Phillip, Cape Town, 1980. (R4,00)

Economics of Health in South Africa Volume I : Perspectives on the Health System. Gill Westcott and Francis Wilson (eds.). Ravan Press, Johannesburg and David Phillip, Cape Town, 1979. (R4,00)

Farm Labour in South Africa. Francis Wilson, Alide Kooij and Delia Hendrie (eds.). David Phillip, Cape Town, 1977. (R9,00)

BOOKS

26	L.C.G. DouwesDekker	The Process of Collective Bargaining and its implications for Industrial Relations Policies. (R0,75)
27	Marc Best	The Scarcity of Domestic Energy: A Study in Three Villages (R1,00)
28	Jonathan Myers	Asbestos and Asbestos-Related Disease in South Africa (R1,00)
29	Dudley Horner/ Alide Kooij	Conflict on South African Mines: 1972-1979 (R0,75)
30	George Ellis	The 'Quality of Life' Concept: An overall framework for assessment schemes (R2,00)
31	Don Pinnock	Telona : Some reflections on the work of a private labour recruiter (R4,00)



Bishop 'does not look for the Govt's approval'

The Star Bureau

LONDON — Bishop Desmond Tutu has a "decreased enthusiasm" for another meeting between the South African Council of Churches (SACC) and the Government.

This was largely because "the Government has not shown itself ready to move from its intransigence," he told interviewer Michael Meech on the BBC Radio religious programme, "Sunday".

"We have to decide if we still want to pursue the idea," he said. "I am no longer keen. And if they have taken my passport, I am even less keen."

The Bishop, General Secretary of the SACC, had heard Mr P W Botha had said his passport would be taken away when he returned to South Africa.

SERVICE

The Bishop denied it had been "tactless and partisan" to share in a service to commemorate the people killed by South African forces in Maputo.

Asked if it was not self-evident that the Government would interpret the service as an "act of truculence" on his part and that of the church, he said: "I do not look for the Government's approval."

The threat to confiscate Bishop Tutu's passport has shocked church circles in London.

Canon Trevor Beeson, Canon of Westminster Abbey, where Bishop Tutu preached yesterday, said: "I find this very disturbing. I know Bishop Tutu and don't believe he constitutes a threat to South Africa. He is a man of peace and an outstanding Christian leader."

Bishop Desmond Tutu . . . "conspiracy to keep South African blacks in bondage."

Tutu warns the West

The Star Bureau
LONDON — The West has been warned that if its leaders are seen "hobnobbing" with white South Africa, blacks there will turn to the communists for weapons to fight for liberation.

Preaching at Westminster Abbey yesterday, Bishop Desmond Tutu, general secretary of the South African Council of Churches, accused "certain Western countries and big businesses" of a conspiracy to keep South African blacks in bondage.

"Black people will despair if they see leaders such as the US President hobnobbing with their oppressors and they will turn to the communists for weapons to fight for freedom," he said.

Painting a dismal picture of the life of black workers in South Africa, Bishop Tutu told a large congregation

in the Abbey that the lives of those workers were being deliberately destroyed by Government policy.

Describing the homelands as "ghettos of poverty and misery," he said people were moved there and dumped "like bundles of rubbish."

After the service, Bishop Tutu said that blacks were disappointed that the Prime Minister, Mr P W Botha, had not asked for a mandate for his reforms in the coming general election.

"Mr Botha had a large majority in Parliament. He will probably get another big one after this election, but he has said he will not do anything that would split the National Party.

"Any meaningful reform for us would split that party," said Bishop Tutu.

STAR 2/6/85

Also A. Hopleston believes that all forms of emphysema are in some way related to dust exposure. (1583)

In a recent investigation between 1971 and 1974 carried out by the South African Medical Research Council on chronic obstructive airways disease amongst African miners 66 out of the original 2 503 examined (in 1974 1 435 men were re-examined) had died of chronic bronchitis. However what was more 'disturbing' was the fact that the clinical investigations during this period did not identify chronic bronchitis in young African miners - the figures are not given - whose cause of death was accidental but where post mortem pathological evidence indicated previously undiagnosed chronic bronchitis. (159)

Runcie in bid to stop Tutu from going home

STAR
24/81

The Star Bureau

will be withdrawn if he returns, and he does have several other major trips overseas planned.

They added: "We felt it important to tell Bishop Tutu what had happened in South Africa while he had been away. Yes, we did think this urgent enough for us to fly out today even though we may return to Johannesburg with the Bishop tonight."

REVELATIONS

"The Bishop must be told of the threat to withdraw his passport as well as new revelations about the Christian League of Southern Africa and pre-general election meetings."

Mr Stevenson admitted it might be difficult to stop the Bishop from returning. "He is a stubborn man once he has made up his mind. We will tell him what has happened and is happening, show him Press cuttings and other documents, and leave it to him to make a final decision."

There is no one else in the council who could have as much influence with overseas leaders as Bishop Tutu, who has seen many top Government officials, both in America and in England, on his present trip.

See Page 25: 'mirring UK bids Bishop farewell.'

23. In assessing all these variables, epidemiological studies must also assess the nature of a worker's previous occupations and the length of time engaged in them. (167)

Experiments have been undertaken to find out whether the effects of tobacco smoking, especially cigarettes, modify the deposition or clearance of dust particles. (168) Research has not yet conclusively shown whether chronic obstructive airways disease will cause an increase in the number of particles trapped in the larger airways, and hinder their clearance by tobacco or smoke-impaired cilia of the larger air passages. (169) Many authorities believe that tobacco smoking by miners entails more than the usual hazards. Apart from the risk of causing cancer, it can damage the capacity of cilia to filter out silica dust likely to infection and

LONDON — The Archbishop of Canterbury, Dr Robert Runcie, is involved today in what appears to be an urgent bid to persuade Bishop Desmond Tutu, general secretary of the South African Council of Churches, not to return to South Africa immediately.

Two SACC officials arrived in London early today to add weight to the lobby of people not wanting the Bishop to go home yet, especially as his passport is likely to be withdrawn as soon as he arrives in Johannesburg.

This would prevent Bishop Tutu from completing several more planned major overseas trips for the SACC later this year. Dr Runcie will meet Bishop Tutu at the Church of England headquarters, Lambeth Palace, later today, and the Archbishop is expected to call a Press conference afterwards.

FLIGHT

Mr Matthew Stevenson, acting general secretary of the SACC, and Mr D J Vaughan, another senior official, arrived in London on an early flight today.

On arrival, they would not confirm they wanted Bishop Tutu to stay in London, but they did say: "We are almost sure Bishop Tutu's passport

histological examination (prevalence, epidemiological data (172) It was only after 1945 finite pathological diagnosis diagnoses could only be although radiology was a helpful

than exposure to lesser dust concentrations over prolonged periods of time. (164) Individual patterns of breathing may be of significance. (165) Certain strenuous jobs cause workers to breathe through their mouths thereby bypassing nasal filtration mechanisms, and this may affect the rate and concentration of the dust deposited. Recent experiments have also indicated that the nose is a far more effective filter than was previously thought, and epidemiological studies in this field are also being conducted. (166)

prove difficult in the presence of changed pulmonary patterns especially in the case of progressive massive fibrosis. In borderline cases other forms of pneumoconiosis may mimic silicosis. Much depends on the skill and experience of the radiologist. Sometimes early pulmonary structural changes may escape notice: while on other occasions radiological evidence may not be confirmed by pathology. Where occupational history has played an important part in establishment a diagnosis, val-

CAN TRADITIONAL DIVINERS AND HERBALISTS, AND MODERN HEALERS, CONTRIBUTE TO COMMUNITY HEALTH?

Traditional diviners and herbalists, and modern prophets and healers continue to practise widely in South Africa, both in country and in town (Whisson, West, Holdstock).

The diviners' main function is the discovery of the cause of misfortune and they claim to be granted power by their dead ancestors. The herbalists use a variety of plants for medicines and learn most of their secrets from those already skilled, but they also experiment. The prophets and healers are a modern category, they believe their power comes from God alone, others from the ancestors. They shade off into traditional healers and are concerned both with the cause of disease and treatment. Many are associated with Independent churches but not all are so connected. The diviners are women and were so traditionally. They are mostly women. The diviners are amagqirisa (Zulu); the herbalists amaxwele (Xhosa) amapropheti. The same individual may practice as a diviner and a herbalist, treating with medicine as the general term corresponding to

What contribution do all these make, or to community health?

The extreme view of conservative whites is that they are a menace both to health and social relations. They often identify diviner and witch, that is, a criminal, an identification fostered by ignorance and the similarity of the Xhosa words igqirisa, diviner and witch. Imputation of witchcraft is an offence, and the diviner who names a suspect in Roman Dutch law, though a respected officer of justice in traditional African law. Treatment by herbalists is judged by most western trained doctors to be hit or miss, with inadequate knowledge or control of dosage, even when the herbalist is using plants with recognized medicinal properties.

An opposite view, held by some whites, is that some blacks have an occult knowledge of medicines, as well as a developed extrasensory perception, and I know of white farmers who have gone, very quietly, not only to diviners to discover lost property, but also to Xhosa doctors for treatment for themselves

I think that they are aware of it. SEVERAL leading South African churchmen yesterday expressed outrage that a Government which described itself as Christian could use one Christian organisation to undermine other Christian churches. One of them, Bishop Manas Buthelezi, questioned whether there were any more undiscovered Christian Leagues around, and charged the Government with doing a disservice to the spread of the Gospel. Another, Archbishop Dennis Hurley of Durban, said the principle of the Government covertly financing a church body was an "awful display of hypocrisy". The churchmen have been angered by the disclosure that the Government had secretly given the Rightwing Christian League R340 000 for a campaign to break the influence of the SA Council of Churches, which has been on a collision course with the Government for some time. The SACC earlier this week warned that the secret funding of the Christian League could have "dire effects" on future Church-State relations. Yesterday, Roman Catholic Archbishop Hurley said of the funding: "It is something we did suspect. We are very sorry really that a body adopting the name of Christian has got into opposition to other Christians in that way." The Roman Catholic Church is not a member of the SACC, but has observer status. The Anglican Bishop of Johannesburg, Bishop Timothy Bavin, said that after the first Information Department disclo-

By AMEEN AKHALWAYA Political Reporter

Churchmen outraged by Info funding

...sures, nothing the Government did surprised him. But he added: "I think it is outrageous and shocking that they should resort to this kind of tactic, particularly for people claiming themselves to be Christian." The Rev Austen Massey, general secretary of the Christian citizenship department of the Methodist Church - a member of the SACC - said his church would condemn the Government's secret funding outright. "We would wonder how a Christian government could do such a thing to another Christian organisation, to undermine the Church when this Government speaks of itself as Christian." Bishop Buthelezi said: "It is very disturbing to learn of the Government's involvement in

church affairs, simply because members of the church are at the same time taxpayers. "It means their money is being spent against them." Bishop Buthelezi, who is Bishop of the central diocese of the Evangelical Lutheran Church, said the Church relied mainly on trust, but the Government was doing great damage to it in the eyes of those who were not fully committed to the Church, and who were suspicious about Church agents. Leading Afrikaans church spokesmen declined to comment. Dominee Kobus Potgieter, acting moderator of the general synod of the NGK, summed up the general opinion by saying: "I know too little about it, except what I have read in the newspapers. I do not want to comment on it."

28
28/1
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Respect for the knowledge of traditional doctors, such as that shown by the work of the Institute of Medical Research, is not wholly new. In 1857, the first Superintendent of the Grey Hospital in King William's Town, Dr Fitzgerald, invited into the hospital and took round the wards those whom he referred to as "colleagues", that is local diviners and herbalists. He

Church talks with Govt could be called off

Religion Reporter

Bishop Desmond Tutu returns to South Africa today as pressure from churches builds up for talks to be called off between the Government and the country's major anti-apartheid churches.

Representatives of the leaders of most of South Africa's biggest churches and the national executive of the SA Council of Churches hold a special emergency meeting tomorrow at which the future of the dialogue which had just started will be called seriously into question.

Two issues threaten to wreck the talks:

- The new revelations about Government funding of the Christian League of Southern Africa to conduct an anti-SACC campaign.

- The threat to withdraw Bishop Tutu's passport during his overseas visits to leading churchmen and Government leaders.

When the talks began last August they offered potential for a major breakthrough in church-state relations after more than 30 years of hostility between traditionally English-speaking churches and the Nationalist Government.

Already the Tsonga Presbyterian Church, one of the SACC's member churches, has announced that it will take no more part in Church-State talks.

"HOLLOW ACT"

The church moderator, the Right Rev J Francois Bill, accused the Prime Minister, Mr P W Botha, of expressing sentiments during the first round of talks which "are now seen to be a sham and a hollow act of deceit."

The Rev Peter Story, acting president of the SACC, today would not speculate on the outcome of tomorrow's meeting. But he said:

"We will have to give very careful consideration tomorrow to the Information Department/Christian League revelations, and to the threat made to Bishop Tutu, both of which are clearly threats to the church.

"They must have a bearing on the whole question of future talks with the Prime Minister.

"The churches are deeply shocked by these developments. And we have already warned that they could have dire implications for Church-State relations."

(13)

4) TABLES OF HOUSEHOLD EXPENDITURE

Food: Amount of money spent on milk, meat and eggs per month (Table Twenty Nine)

Response	Percentage of Total	Percentage of Malnutrition	Percentage of non-malnutrition
R11	22%	54%	46%
R1-R5	46%	65%	35%
R6-R10	20%	20%	80%
Unknown	2%	100%	100%

(14)

Per capita expenditure per month (Table Thirty Three)

Response	Percentage of Total	Percentage of Malnutrition	Percentage of non-maln.
R0-R3	64%	60%	40%
R4-R7	30%	34%	66%
R8+	2%	100%	100%
Unknown	4%	100%	100%

Bearing in mind that the rural areas are increasingly becoming consumers rather than producers - the pattern of expenditure was considered to be a possible factor

Total monthly expenditure on food, cleansing materials, fuel and other liabilities (Table Thirty Two)

R1-R15	18%	73%	22%
R16-R30	40%	55%	45%
R31-R45	32%	43%	57%
R46-R60	8%	0%	100%
Unknown	2%		

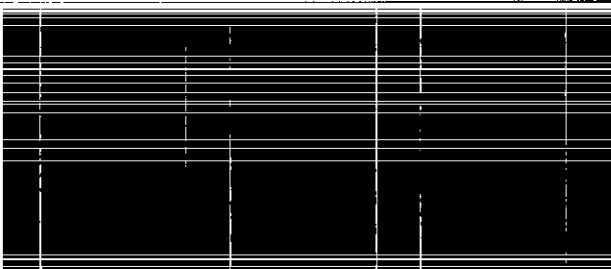
re on food

37%
57%
20%
86%

Bryant (5) noted during his early travels in Kwazulu that the Zulu diet included: meat from periodic feasts, quantities of amasi, and a wide range of vegetables including sorghum, millet, pumpkins, gourds, melons, yams, various tubers akin to the common potato, various nuts and plants. enous beans and a wide variety of green herbs and plants. The diet Bryant describes is a very different proposition nutritionally to the various forms of porridge which forms the almost total diet of so many rural households living under present circumstances.

Poster points out the difficulties of the transition from a subsistent economy to a money economy in terms of diet: "Subsistence people are not aware that they have a balanced diet, or even that there is such a thing. They do not understand that they are making daily decisions that have an important bearing on their health.

When, however, such people are in situations in which a



Tutu returns today to face PW's threat

SECRETARY general of the SACC, Bishop Desmond Tutu, said yesterday that if the Prime Minister, Mr P W Botha, seized his passport this action could be seen by the international community as a blow against peaceful change in South Africa.

The Bishop was flying back to South Africa last night, uneasy but still determined to face the threat.

"If my passport is taken it could be seen by the international community as a blow against the chances of peaceful change in South Africa," he said.

"Internally the young radicals might say that this is what happens when you seek change through moderation."

Bishop Tutu ended his

five-week overseas trip yesterday with a meeting with the Pope, and secured the support of the leader of the world's 740-million Roman Catholics for his stand.

"The Pope gave his assurance that the Roman Catholic Church was ranged against racism," he said.

Bishop Tutu said he had been "extremely gratified" by the response he had received from church and government leaders on his trip, which took him to the United States and several Western European countries.

"It has been a mission for justice and peace in my beloved country, and I think my message is understood by the international community," he said.

"Now I am going back to South Africa to continue to work for a more de-

mocratic and just society."

Bishop Tutu said he was returning home "feeling uneasy" about the passport threat, but added that if it was confiscated he would not change his attitude.

"No-one can stop change and the liberation of our people," he said.

Bishop Tutu's wife, Leah, who accompanied him on his trip said she was scared by the passport threat. But she added: "Even if they cut his tongue off it won't stop him from speaking."

Bishop Tutu said he had been particularly gratified to be given an audience by the Pope. Aides of the Pope said before the meeting he was "concerned and dismayed" by the passport threat against the Bishop.

Bishop Tutu joined a huge crowd of more than 20 000 in St Peter's

Square for the Pope's weekly public audience.

"We later had a short private meeting at which I told him of my mission for justice and peace in South Africa, where 80 percent of the population are the victims of the most vicious system since Nazism," he said.

"I told him I was enlisting international support to promote peaceful change in South Africa."

Mr Botha's threat to withdraw the Bishop's passport was made in response to some of the Bishop's statements during his overseas trip.

The Bishop, who has been nominated for the 1981 Nobel Peace Prize, had his passport withdrawn last year after a visit to Denmark where he advocated economic sanctions against South Africa. The Government returned it earlier this year. — Sapa.

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28

PRIESTS AND NUNS DENIED PENSIONS BECAUSE GOVERNMENT BELIEVES MONEY MAY BE GIVEN TO THE CHURCH

ST. Tribune
12/4/51
(28)

SCORES of priests and nuns in South Africa are denied pensions because the Government believes they will hand the money to their church or religious orders.

Churchmen told the Sunday Tribune this week that since many of the priests and nuns concerned have taken the vow of poverty, the Government assumes the money will not be used by the priests and nuns themselves.

According to the churchmen the State's policy of caring also stops short when it comes to priests and nuns because the Government believes they should be provided for in their old age by their church or religious order.

It has been pointed out that a person who receives more than R116 a month is not eligible for a pension. The accommodation and food which nuns and priests receive has been estimated by the Government to be worth more than R116.

But this argument does not convince church

Tribune Reporter

leaders or Mr Colin Eglin, national chairman of the Progressive Federal Party, who is taking the issue to the Government at Ministerial level.

One of the many priests affected by the Government's pension policy is Father Angus MacKinnon, 70, of Durban.

He has been a priest for 45 years and also served as an army chaplain on the battlefields of Europe and Africa during World War Two.

Father MacKinnon made it clear this week that neither the State nor society owed him anything. What upset him, he said, was the case put forward by the Government for the refusal of pensions to priests and nuns.

"It's no business of the Government what a person does with his money once he is paid a pension. That's a personal matter.

"As far as I am concerned, a principle is involved. Anyway, it is silly to expect people to live without money."

He said although he had not applied for a pension,

some of his friends had done so on his behalf and found that he did not qualify.

He also pointed out that he still worked part-time as an army chaplain and paid tax on the pay he received.

"I feel anybody who reaches a certain age should be paid a pension. In the United States and many European countries priests are paid pensions."

Mr Eglin told the Sunday Tribune that he had submitted a memorandum to the Government on this issue and would be seeing Dr Lapa Munnik, the Minister of Health, Welfare and Pensions, again to discuss the matter.

"Even drunks and hoboes are paid pensions at the age of 65 in this country and I don't see why priests and nuns shouldn't be paid pensions. I am, however, hopeful that the Government will change its attitude in this matter," Mr Eglin said.

It has been pointed out that priests and nuns provided a valuable service to education in this country by running schools and serving as teachers.

Tutu backs show boycott

By SAM MABE
BISHOP Desmond Tutu, secretary-general of the South African Council of Churches, has come out in support of Azapo's call for the boycott of the O'Jays show at Orlando Stadium on Saturday.

In an interview with **SO-WETAN** yesterday, the Bishop asked: "Who are the O'Jays, what do they want here?"

The American singing trio is to perform at Maseru Stadium in Lesotho tomorrow, at Orlando Stadium on Saturday and at the Super Stadium in Atteridgeville, Pretoria, on Monday.

As part of their move to the cultural and sporting isolation of South Africa, Azapo, who successfully disrupted Ray Charles' show last year, have called for a total boycott of all foreign artists performing in South Africa.

Bishop Tutu said yesterday that when he arrives in America where he is due to address a crowd of about 2000 people at the Washington Hilton in May, he will warn Americans not to come to South Africa while blacks are struggling for their liberation.

"And even if the Government takes my passport, they'll still have my speech

because they said I must send a tape. They said they do not intend getting an alternative speaker and if I cannot be there physically, I'll be there in a tape.

"And one of the things I'm going to say to them is that if blacks in the USA and those in South Africa are going to be partners in the liberation struggle, then one of the things black Americans must do is not to come here while we are still struggling for our freedom.

"They must boycott this country until our status reaches that of Zimbabweans, Mozambicans and the others," Bishop Tutu said.

Meanwhile, a spokesman for Azapo, Mr Jefferson Lengane, has warned they will disrupt the O'Jays' shows wherever they will be performing in South Africa.

"Azapo notes with anger that our supposed black brothers, the O'Jays, will be performing at Orlando Stadium. They speak of preaching the message of brotherhood and humanity.

"Where is this humanity when they ignore our call not to play in South Africa, when they ignore the detention of our leaders to pave the way for their



STAMP 16/1/81 Bishop Desmond Tutu

invasion of our struggle. We believe the message they are bringing has yet to reach them," Mr Lengane said.

Reacting to the statement in an afternoon newspaper where the O'Jays show promoter, Mr Victor Mazibuko was quoted as saying Azapo was victimising him because he was black, Mr Lengane said the colour of his new skin was unimportant.

"Our reasons for boycott-

ing shows by foreign artists have been made clear and Mr Mazibuko should not think we are not aware that he is being used as a front. We know that this show is being promoted by two white men."

Mr Cyril Kobus, secretary of the NPSL denied an allegation that the O'Jays had been given preferential treatment as in the past local performers have been refused permission to use the stadium.

16/4/81

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Anger over Tembisa church

By SELLO RABOTHATA

BLACK LEADERS and priests have reacted angrily to the circulars sent to Tembisa churches by the East Rand Administration Board telling them not to allow residents to use church buildings for political meetings.

Inkatha has expressed shock and sadness over the move. "The insensitive manner in which Erab is enforcing the rent increases in Tembisa is completely unsatisfactory," said a resolution passed by the movement.

The circulars from the township manager, dated April 7, stated that, "by granting permission for the church building and the site to be used for other purposes, eg political meetings and gatherings of a non-religious nature, and for which a fee is charged or collected, you are exposing your church to the cancellation of the church site".

Priests in Tembisa told the SOWETAN that they do not understand what "political" meetings mean.

One priest said: "Residents want to make use of the church buildings during the week as they did recently for the rent meetings, and they formed a delegation to speak for them.

"These people must have a say in civic affairs and already it is illegal for them to meet in open-air gatherings. Every time people meet in the church they either have prayer services or speak about civic matters. It is difficult to say when a meeting is political or not."

In its resolutions, Inkatha pointed out that:

- The 99-year lease system was not yet effectively operating in Tembisa;
- The bucket sewage system was still in operation;
- Electricity installation was not yet complete; and
- Streets were untarred and stormwater drainage inadequate.

Mr Leonard Mosala, a member of the Soweto Committee of Ten, said: "We regard this as provocative interference in the normal activities of the society. There is nothing that could be more provocative. This only shows that we are in a police state."

Mr Lucas Mothiba, chairman of the Tembisa Community Council, said: "I would not agree with the East Rand Board on this



Mr Leonard Mosala
... "Police state."

matter as I think this should be left to the churches themselves to decide. I don't even think I know politics, as I am a civic leader. This should be left to the church's discretion."

Another priest said Erab did not even have the decency to call them to a meeting and discuss the question. He said the board could have at least told them through the local community council.

Two churches in Tembisa were mysteriously set alight after meetings were held to discuss the rent issue a few weeks back.

FM 17/4/81

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The theology of liberation

Bishop Desmond Tutu, General-Secretary of the SA Council of Churches, returned home last week after visiting Britain and the US, where he put the case of black South Africans as he sees it, and called for pressure to be applied to induce Pretoria to change its policies. He faces threats by the Prime Minister that his passport will once more be withdrawn. Tutu explained his stance to the *J.M.*

FM: Explain the utility that sanctions against SA might have?

Tutu: I have not spoken about sanctions as such, but look at the changes that have occurred in sport, for instance, where apartheid has been made to stand on its head. That came about not because white people were kind and generous, but because of pressure. The principle would be the same: that either the carrot or the stick is used. A lot of carrot has been used to persuade SA to change; there is all the reason now to try the other method of persuasion — a bit of stick, that is all. So you wouldn't advocate mandatory sanctions against this country?

I could not, at the moment, with the law being what it is. If we were able to get the whites who are in power to sit round the conference table with our leaders who are now on Robben Island, and those in exile, without considerable pressure from outside, I would be the first to say hallelujah. For goodness sake, we are looking for a viable and, I stress, peaceful, method for bringing SA to the conference table before it is too late.

Many argue that blacks would suffer most as a result of sanctions?

Our people are suffering at the present time and as far as they can make out this has been going on ever since Jan van Riebeeck came to SA; since all the oppressive legislation we've endured since then. When we have an economic boom, you'd think that the

benefits would accrue to blacks to the same extent as it does to the whites.

But we are told the blacks do not have skills, and so the skills have got to be imported and blacks therefore do not benefit as much as they could have. During a recession, the first people to be kicked out because they are unskilled, again, are the blacks. Most of the investment we have had in this country goes into capital-intensive projects which in no substantial way improves the lot of blacks. What it does is to buttress and reinforce apartheid. I haven't seen, since say 1948, any real liberalisation as a result of economic prosperity. If anything, the laws have become harsher. Those who say that economic prosperity necessarily leads to an erosion of apartheid will have to produce the evidence. I haven't seen it. Was your mission abroad not rather pointless in view of the stated policy of Britain and the US not to act economically against SA?

If it was pointless I am surprised that it should have caused such a furore. Why are those in the government and many in the white community afraid of me? I don't even have the vote. In my own country, I am nothing. If it is pointless, all they need to do is treat me with contempt and leave me alone. But here they are threatening to remove my passport and worse, like putting out spurious pamphlets vilifying me.

What would flow from a government decision to withdraw your passport and do you foresee that you might be banned at some stage?

I predict that if they take my passport away, one day, sooner than they think, they will beg me to take it back. And they will come to people like ourselves and beg us to intervene, because things will be in such a state that they will not be able to control it.

As for banning, any black person with some degree of public life who

attempts to articulate the aspirations and hurts of blacks must consider this a possibility.

What are the chances of the emergence of a peaceful, negotiated solution to SA's problems?

This is what I am working for, with people like Dr Mottlana and others of our authentic leadership. But, I must say, the chances are receding. The government is becoming more and more intransigent. We had hopes that Mr Botha was going to turn over a new leaf, but the way he spoke in the no-confidence debate and his handling of this election, clearly show that he is determined to keep political power in the hands of whites. SA has only two options. Blacks are going to be free and we are going to have a democratic country, but the options are whether that comes through negotiation or bloodshed. And while I work, and will continue to do so till my dying day, for that change to come through dialogue, I must say, it's beginning to look more and more unlikely.

You have predicted a black Prime Minister in SA in five to 10 years. Is that time enough to be realised through negotiation?

That is the goal; how we reach it is a different matter. It is a fairly generous timetable for various reasons. Namibia is going to be sorted out sooner rather than later, and once that is done the only minority regime will be SA. It is unlikely that the world will not want to concentrate on the last item on the agenda for liberation.

There are a number of young whites in Afrikaans universities who are beginning to doubt whether the present socio-political dispensation is defensible and many are refusing to go into the army.

Would you describe yourself as a liberation theologian?

Yes. Aren't you encroaching on Caesar's

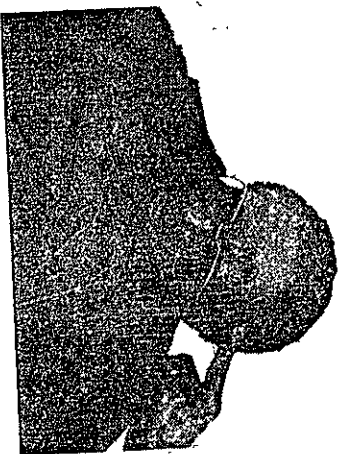
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face to face

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territory?

Nonsense. When Jesus said that, He didn't mean there was a domain which belonged to Caesar and not to God, the Jew everything belongs to God, the whole of life. Otherwise you are saying that God is not the ruler over all, that there is a sector of human life in which His writ does not run.

Do you have any political ambitions?

I have said time and again that I am a bishop — even if some people think I am a politician trying very hard to be a bishop. What I am doing, I do from my perspective as a Christian, and that is what drives me. And when freedom comes to this country I hope to be able to retain the position where I can always say: "Thus said the Lord." And you will not find me in a political position.

Worldwide condemnation and death threat

STBR

Tutu passport anger

The seizure of Bishop Desmond Tutu's passport by the Government has unleashed a storm of local and international protest — including a public condemnation of the move by the Reagan Administration.

And yesterday an anonymous telephone caller threatened the life of Bishop Tutu, general secretary of the SA Council of Churches.

In an interview last night Bishop Tutu said a man telephoned him at home yesterday and threatened him. A second threatening call was taken by his wife who refused to disclose details of the conversation.

The timing of the withdrawal of his passport — on the eve of Good Friday, a highlight of the Christian calendar — was sharply criticised by church leaders and politicians. The bishop said he spent most of yesterday in church attending a Good Friday service.

The Star Bureau reports from Washington that the United States Government has publicly condemned the seizing of Bishop Tutu's passport as "not helpful".

The bishop had talks with senior members of the Reagan Administration when he was in Washington last month.

Privately, US officials say they are more than piqued by the timing of the action.

Although the formal letter demanding that the passport be handed over was dated April 9, it was served on Bishop Tutu on

Reagan's top Africa specialist, Dr Chester Crocker, ended an official visit.

The wording of the formal US statement was more restrained than it might have been under the Carter Administration, saying the seizure "constituted a serious violation of public communication."

However, the mere fact of public condemnation is seen here as significant.

The Reagan Administration believes in expressing displeasure on a confidential Government-to-Government basis — and is rarely moved to make such pronouncements in public.

Tape recordings

Bishop Tutu told British radio listeners early today that he is determined not to be gagged by the Government. He said he would send tape-recorded addresses if not allowed to attend meetings abroad.

He told London's Capital Radio the confiscation of his passport came as no surprise.

He added: "I have said nothing overseas that I have not said here and if I have told any lies, I ask him (the Prime Minister) to show me those lies."

Among the protests against the passport seizure made yesterday were those of the Archbishop of Canterbury, the Most Rev Robert Runcie; the British Council of Churches; the Anglican Church head in Canada, Archbishop Ted Scott; the (American) National Council of Churches and the presiding Bishop of the American Episcopal Church, the Rt Rev John Allyn.

Local protesters included the Rev Sam Buri, former SACC president and Soweto leaders Mr Douglas Lolwane and Mr Veli Kraai.

Archbishop Runcie said he was "distressed."
"Desmond Tutu is working for peace and is speaking now to avoid violence later."

Tutu 'inherited the mantle of Huddleston'

26/4/67
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The Star Bureau

LONDON — Bishop Desmond Tutu's main achievement has been to retain the confidence of South Africa's white-dominated Christian churches while at the same time articulating the feelings of the black population.

Archbishop hits out at SA Press

From The Guardian

LONDON — The Archbishop of Canterbury has criticised the South African Press for portraying Bishop Desmond Tutu as a "bloody revolutionary".

In his Easter message, preached from Canterbury Cathedral yesterday Dr Robert Runcie warned that the Press sometimes projected news in such exaggerated language "that the voice of moderation cannot be heard."

"The Anglican Bishop, Desmond Tutu, recently spoke at a meeting in England over which I presided," said Dr Runcie. "He sounded to me like a man with constructive suggestions, at the eleventh hour, for peaceful change in his country."

"It was amazing to find the same speech reported in the South African Press as if he were simply a bloody revolutionary."

Dr Runcie warned that the reading public was in danger of poisoning itself with bad news.

"The solemn, the cynical, the know-all will always be at odds with Easter," he said.

"There is nothing inevitable about church divisions. There is nothing inevitable about racial conflict — we have resources with which to challenge the gloomy fatalists. That is the deepest truth of Easter."

This is the view of journalist Richard Dowden in a profile of the general secretary of the South African Council of Churches which appears in The Times today. Writing in the newspaper's irregular "man in the news" column, Dowden notes that the irony of withdrawing the bishop's passport on the eve of Easter, one of the most important festivals on the Christian calendar, was probably lost on Prime Minister Mr P W Botha.

The bishop, writes Dowden, "uses his position to speak widely and publicly on major national issues. He speaks prophetically with simple reasonableness."

"He has inherited the mantle of other Christian leaders of South Africa who criticised the Government, men such as Bishop Trevor Huddleston, Bishop Ambrose Reeves, Cosmas Desmond and the Rev Beyers Naude," says Dowden.

EXPELLED

"But unlike them he is black, so the church no longer has to seek to identify with the black population to speak on its behalf. The church is now part of the black population."

"Again, unlike most of his predecessors, he is South African and can be expelled from the country."

Dowden concludes his profile with one of the bishop's "usual robust" remarks: "Why should the (the Government) be afraid of me? I don't even have a vote in my country and they spend millions on propaganda."

"Why would they be frightened of one little black man who goes about saying a few things, if what he is saying is untrue?"

21/4/48 Sun (28)

Anti-Tutu campaign

Pamphlets attacking the secretary general of the South African Council of Churches, Bishop Desmond Tutu, were circulated in Soweto early today.

The pamphlets, purported to be the work of the Young Christian Workers, accused the bishop of "never teaching love." They allege that he is "too busy playing the Mu-

zorewa style politician."

A spokesman for the Southern African Catholic Bishops' Conference in Pretoria, today denied that the pamphlets were issued by the Young Christian Workers.

The bishop's passport was withdrawn last week, following threats by the Prime Minister Mr Botha that it would be seized on his return.

I will not be gagged, says Tutu

1078
A/C

SOWETIAN, Tuesday, April 21, 1981 Page 5

By SELLO RABOTHATA

THE seizure of Bishop Desmond Tutu's passport by the Government has unleashed a storm of local and international protest - including a public condemnation of the move by the Reagan Administration.

Bishop Tutu's passport was seized on Thursday night, exactly a week after his return from overseas where he called for economic sanctions against South Africa.

The Bishop told British radio listeners on Saturday morning that he is determined not to be gagged,

and would send tape-recorded messages if he is not allowed to attend meetings abroad.

He also told London's Capital Radio that the confiscation of his passport came as no surprise in view of the threat by the Prime Minister, Mr P W Botha, that his passport would be seized on his return.

And yesterday, the Bishop reiterated his stand that "I have said nothing overseas that I have not said here and if I have told any lies, I ask him (the Prime Minister) to show me those lies."

On his arrival home, Bishop Tutu had told a Press

conference that the seizure of his passport by the Government would not be the worst thing to happen to him.

He said the worst thing that could happen to him was to become a State witness in a political trial, or to wake up one morning and start saying that "apartheid is not so bad."

He said among the people who phoned him to show sympathy and solidarity was a young white man who told him that he was ashamed at the way the Government had treated the Bishop.

See Page 6

Viewpoint

Bishop leaves polit to the politicians

SOWETAN: Bishop, you said you have no political ambitions. But do you not see yourself reaching a situation where you may be pressurised by the people who support you and believe in what you stand for.

Bishop Tutu: We have got political leaders in this country. We have an outstanding man in Dr Motlana and I can't see how people will want to draft me when I have said it quite clearly that I am a priest and my main concern is spiritual.

I don't ever wish to be involved in political stakes, I really do not see myself as a rival like Motlana-cum-Mandela-cum-Tambo. I'll be glad to bless them.

SOWETAN: But that's not what is going to determine the people's choice. If people are impressed by what they read about you, they may in their own judgment decide you are their man.

Bishop Tutu: You have to tell the people that I am naive when it comes to political things and that I would not know the first thing to do about running a country.

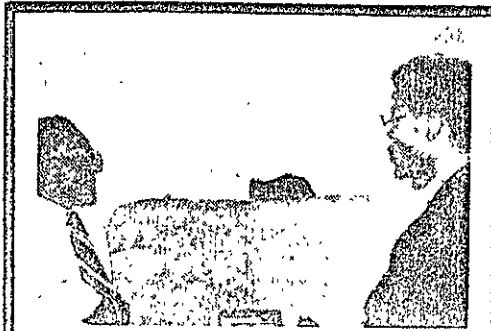
SOWETAN: It is always said that blacks would be the first people to suffer and they would be the hardest hit if economic pressure is brought to bear on South Africa. What do you say to that?

Bishop Tutu: I find it very surprising that today they must suddenly become so worried about black suffering. Whereas if we look at what is happening in this country, blacks are suffering now. The economy of SA is booming, blacks are suffering.

Whites have never had it so good and there are very few blacks who seem to benefit when the economy is on the upswing. I cannot believe that when there's a great deal more investment, somehow blacks will suddenly benefit from the profits that accrue through this foreign investment.

Why is it that at a time when SA has an economic boom, it should be that precise time when the Government bans newspapers, bans black journalists? Why is there so much black unemployment at the time when the economy is very strong.

I will tell you. When there is a boom and there is a lot of expansion, they say blacks don't have skills. When there is a recession, they import the skills from overseas and they kick our people out. So, both ways we lose.



SOWETAN'S Sam Mabe (right), spoke to Bishop Tutu on a number of issues affecting South Africans after the bishop's visit abroad. Here is the first part of the interview.

Have you seen the pass laws becoming better? Take any aspect of black life, you might say there is a marginal improvement in the material investment in Bantu Education. They are building more schools, there are more loos for blacks, but does the quality of Black Education improve?

It is still the same poison given now maybe in better surroundings. Take everything man, has influx control laws got any less harsh? No! There are empty flats in Hillbrow, people are still being evicted from others. Those flats are going to stand empty because people who want them are of the wrong colour for that area.

SOWETAN: The Nats are fond of talking about a total onslaught against SA, and by this they are usually referring to the Soviets. Do you believe that South Africa is threatened. Are we living in danger.

Bishop Tutu: No, of course not. The greatest threat to South Africa is not an external one. The greatest threat is the injustice in this country, which will lead to an explosion.

In 1975, the then Prime Minister said SA must pray because the Soviets were going to raid Angola and that there would be trouble. I held a service at the Cathedral and it was full of whites. I told them that we blacks are not concerned about a potential threat out there.

What we worry about is not what may happen, we are worried about something

that is happening to victims of a vicious system spending so much money because the rest of the SA, not even the communists because

They are vulnerable population is disaffected. Malan said the SA is 1 percent military and 1

If they were to sort of the world would welcome arms and war betide us want to attack us be treated as human beings willing to defend our country

I think that most of what to defend what is moment. This whole the ploy which the Government they can use because the Americans, especially have an obsession will come to their rescue.

But I don't think against communism because it is political, social and

SOWETA: How do you in SA in the light of the especially among the young believe in a peaceful settlement Africa.

Bishop Tutu: I have looking at how things chances of a peaceful be very slim and the intransigence on the part the effect of increasing the side of the blacks.

And as I have said who are still saying chance that things may peaceful means, our country go for the loop and we those in power that we who are still ready to

I've got to say how hold on to my ministry peaceful means until human being that we everything, and then go

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Unholy alliance formed against me, says Tutu

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The general secretary of the South African Council of Churches, Bishop Desmond Tutu, has accused Cabinet Ministers and various church organisations of forming an "unholy alliance" against him.

Addressing a Press conference in Johannesburg, he said he had again been attacked in pamphlets distributed in Soweto over the past few days.

"This is a well-orchestrated campaign to vilify and denigrate both the SACC and myself.

"A magistrate has been part of it, Cabinet Ministers, including the Prime

Minister himself, have had a hand in it. Also, the Christian League, the Catholic Defence League and the Gospel Defence League.

"There are (also) the scurrilous pamphlets which are distributed, significantly, by night, because their authors do not even have the courage of their convictions.

"Apartheid is a vicious and evil system which can use only vicious and evil methods.

"It cannot stand up to scrutiny. It does not know what to do with the truth," Bishop Tutu said.

Earlier he criticised the SABC-TV interview on Sunday night with "known collaborators with the system," instead of inviting him to participate.

"Let me say once more to all those referred to in this statement — there is absolutely nothing, just nothing, you can do to me which will stop me from the work that I believe God has called me to do.

"More importantly, there is nothing you can do which will stop us becoming free — all of us in South Africa, black and white.

"I challenge them, anyone of them or all of them, to debate with me that apartheid is the most vicious system since nazism," the bishop said.

Referring to the seizure of his passport, Bishop Tutu said there would be a few alterations to the programmes of some overseas organisations that had invited him.

He was scheduled during May and June to address the Coalition of Black Labour Unions and the Trans Africa dinner, both in Washington, Aspen Berlin in Berlin, and to visit several other places, including receiving the Onassis Prize in Greece.

He was also scheduled to go to Nairobi to attend the All Africa Conference National Assembly in August and visit New Zealand and Australia in November. — Sapa.

22-4-81/5/101

Court-martial for Anglican official?

28

Religion Reporter

An Anglican Church official who has refused to do military service on religious grounds faces a court-martial at Voortrekkerhoogte next month.

Mr Charles Yeats (25), financial secretary for the Anglican Church in SWA/Namibia, failed to report for military training last July and was arrested in February this year. He now faces a Defence Act charge on May 11.

Mr Yeats, a former head boy of Hilton College, Natal, and now an accountant, asked the Defence Force to be allowed to do civilian national service before being called up last year.

In statements prepared last year, he said that he was a conscientious objector to all war. International meetings of Anglican bishops had revealed a "growing uneasiness about Christian participation" in war, he added.

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Bishop urges voters to spoil papers

Religion Reporter.
The Bishop of Johannesburg, the Rt Rev Timothy Bavin, has urged Anglican voters to spoil their ballot papers if parties or candidates "fall far and obviously short of what God demands for justice."
Writing in the latest issue of his diocesan newspaper, Bishop Bavin called on Anglicans to pray for candidates, organisers and "all who have the privilege of voting."
He expressed the wish that Christians would vote as Christians first and as South Africans second.
"This would mean, I suggest, that in the light of Galatians, Chapter 3,

no party which believes in discriminating between Jew and Greek, slave and free, male and female or black and white, should receive support from Christians."
If other parties or candidates fell short of God's demand for justice, or if there was no choice, it was better to spoil a ballot paper as an indication of dissatisfaction than appear to be apathetic by not voting.
The Methodist Church's newspaper, Dimension, has urged church members to "seriously consider" voting for the Progressive Federal Party, although it said the party was far from ideal.

44

YCW reject Tutu smear

28
Soweto
2/4/61

By SAM MABE

THE Young Christian Workers (YCW) yesterday dissociated itself from pamphlets distributed under its banner in Soweto attacking Bishop Desmond Tutu, secretary-general of the SA Council of Churches.

Mr Bafana Seripe, organiser of the Westvaal Region of YCW said the YCW has been in touch with Bishop Fitzgerald, of the diocese of Johannesburg, to assure him that YCW had nothing to do with the production and distribution of the pamphlet.

The pamphlet, which accused Bishop Tutu of "inciting children and instigating disobedience," was signed "YCW-Group 9".

"First of all, we know nothing about 'YCW-Group 9' and, secondly, we dissociate ourselves from the pamphlet and deny any authorship of it," Mr Seripe said.

This was the third pamphlet to have been distributed in Soweto attacking Bishop Tutu since he returned from his controversial overseas tour which resulted in his passport being withdrawn by the Government "last week.

One was produced by a bogus organisation, the United Trade Union Council and the other by an unknown body called the Blackjacks. Bishop Tutu has shrugged off the contents of the pamphlets as cowardly attempts to denigrate him.

28/11/81 (28)
Church is slated for 'aid to ANC'

Religion Reporter

The official journal of the Ned. Geref Kerk has made a strong attack on its Dutch sister church for "promising support" to exiled African National Congress leader Mr. Oliver Tambo.

In its latest issue, Die Kerkbode said there were "big questions" about the Christian faith of people or churches who helped an organisation such as the ANC, which was trying to overthrow a system of government by violence.

The journal reported a Dutch church news service as saying that Mr. Tambo, acting president of the ANC, had recently met members of the executive of the Reformed Churches of the Netherlands.

It quoted the Dutch news service as saying that church leaders assured Mr. Tambo that a church body would be asked seriously to consider giving financial support to the ANC.

Die Kerkbode commented: "Here we have a black leader who has never made a secret of the fact that he is a committed communist, meeting with church leaders."

"What is even stranger is that the church leaders promised support to him, well knowing that violence cannot be excluded."

The journal said the Dutch must have known the ANC was not "the innocent political organisation it purports to be" and referred to ANC "deeds of terror".

In July 1979, Mr. Tambo was referred to as "a committed Christian" by Bishop Desmond Tutu, general secretary of the SA Council of Churches.

Feast to discuss lodger permits work problems

By NORMAN NGALE

WORKERS' and residential problems of Brits township residents will be the focal point during the celebrations of the Saint Joseph the Worker at the local Catholic parish on Sunday.

Archbishop G Daniel of Pretoria will preside over the worker's celebration of the feast of St Joseph the Worker to be held at the St Joseph Parish in Brits.

Among organisations invited to take part are the Federation of South African Trade Unions (Fosatu), the Local Development Project Committee and the Brits branch of the Young Christian Workers (YCW).

The celebrations will start at 7.30 am with a procession to welcome the archbishop and holy mass will start an hour later.

The recently formed local branch of the YCW will be introduced to the congregation.

A Fosatu representative will be expected to speak about trade unionism and problems faced by black workers while the lodger's

permit problem will also be discussed.

Mr Freddy Metau, spokesman for the YCW, said was the burning issue in the area was the lodger's permit which the local offices of the Central Transvaal Administration Board is demanding from all youths who have quit school.

He said all youths, regardless of age, who had left school and wished to get an endorsement on their reference books enabling them to get a job were being made to pay a R3 lodger's fee.

He said at his home, he, his two sisters and a brother individually paid the fee, in addition to the house rental of R11,50.

The rental was shared among them as their parents were both pensioners.

Church 'cannot stay out of politics'

Own Correspondent
DURBAN — The Church must be prepared to answer questions, and this might mean making political statements.

This is the view of Bishop Philip Russell, newly elected head of South Africa's Anglican Church.

"We do not pander to any political party, but we must protest injustice in

the strongest possible terms," he said.

The greatest challenge facing the Church was to promote communication among South Africans — across all barriers.

"There are no barriers in Christ, but there are divisions between people.

In the Church we must overcome these divisions

and show the world," Bishop Russell said.

TUTU: WE HAVE TO FIGHT

9/15/81
SOWETO
28

By WILLIE BOKALA

BISHOP Desmond Tutu, general secretary of the South African Council of Churches, yesterday committed a Soweto congregation to the country's liberation struggle.

Speaking at his induction as rector of the St Augustine's Anglican Church in Orlando West, the bishop said the church had to fight the state of oppression in the country.

He said among members of his congregation were those who were unemployed and could not pay their rents. He asked the congregation to help them with food, rent and other household necessities.

The outspoken Bishop Tutu, who had his passport taken by the state last month for speaking overseas against South Africa's system of apartheid, was inducted by the Anglican Arch-Deacon of the Johannesburg West Circuit, Father David Nkwe, who also read messages of goodwill sent for the bishop.

Among them was a message from the Right Rev Timothy Bavin, the Anglican Bishop of Johannesburg.

Bishop Tutu's induction comes just two days after being beaten by Bishop Philip Russell of Natal for the post of Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa.

He lost out on the post when the elective assembly could not make a choice between him and another favourite, Bishop Nuttall of Pretoria. The assembly voted to leave the choice over to the synod of bishops, who decided on 61-year-old Bishop Russell. • See Page 4

Catholics shun festival

By MONK NKOMO

MOST people see no reason for the Republic Day celebrations since they are deprived and oppressed in the land of their birth, according to the

Southern African Catholic Bishops' Conference.

In a statement issued in Pretoria the bishops said:

"We use the opportunity to remind our people that we

must pray fervently and earnestly at all times, but particularly in these days, for our country so that peace, love and justice may be realised for all the people who constitute the South African community. We must be sensitive to the legitimate needs and aspirations of each and every one of the people of the Republic."

The statement added that the Catholic Church in South Africa would not participate in this month's official celebration of the 20th anniversary of the establishment of the republic.

"We believe that the vast majority of the people see no cause for celebration since they are deprived and oppressed in the land of their birth and have no meaningful say in the government of the country and in the decisions that affect them so closely and intimately in their human dignity.

"We believe that as their spiritual leaders, we must associate ourselves with them," said the bishops. "We reiterate our appeals for a dispensation in which discrimination has been eliminated.

"Reflecting on our dutiful love of our country and all its people, we pray for the realisation of the Christian vision in which love, compassion,

forbearance, reconciliation and justice are the motivating force in the common life to which the providence of God has brought us in this the commonwealth of South Africa."

Anti-Republic Day meetings comply with a call by the South African Council of Churches for prayer meetings to be held to coincide with the Republic Day festivities this month.

RC Church boycotts Republic celebration

Religion Reporter

The Roman Catholic Church has become the latest major South African denomination to announce it will boycott this month's celebrations of the 20th anniversary of the Republic.

The decision not to participate has been announced by the administrative board of the Southern African Catholic Bishops' Conference after a meeting in Pretoria.

The bishops decided on their stand supporting sports boycotts of South Africa at the same meeting. The stand was announced as pressure to stop the Irish rugby tour of South Africa was brought to bear in Ireland.

The administrative board said in a statement that it believed bishops, as spiritual leaders, should associate themselves with the majority of South Africa's people, who "see no cause for celebration."

Most people were "deprived and oppressed in the land of their birth and have no meaningful say in the government of the country and in the decisions that affect them so closely and intimately in their human dignity," the board said.

"We use the opportunity to remind our people that they must pray fervently and earnestly at all times, but particularly in these days, for our country so that peace, love and justice may be realised," it added.

The bishops said sports boycotts were an effective means of applying pressure for change and had resulted in "the few changes for the better" in recent years.

Church leaders hit at anti-Tutu pamphlets

RELIGIOUS leaders yesterday condemned pamphleteers who distributed thousands of leaflets in Soweto attacking Bishop Tutu's activities "against South Africa".

The leaflets were purportedly issued by a Bishop Joe Joshua of an organisation calling itself the National Association for the Advancement of the Coloured People of South Africa.

The "Naaep" said in its pamphlet it supported the bishop for:

- Being a man of God;
- Teaching us the word of God;
- Being kind to the poor, sick and old, and
- Teaching "children the ways of our Lord".

But it said it would not support him for:

- Sending his children overseas for school;
- Telling the world "we would suffer gladly for our principles";
- Telling the world to boycott South Africa, thereby causing people to lose jobs, which resulted in poverty, hunger and disillusionment, and
- For preaching rebellion, revolt and mutiny causing death, bloodshed and agony.

"We urge him to 'like a true bishop and not religion with politics,' the pamphlet read.

In his speech after his induction as Rector of Saint Augustine's Anglican Church in Orlando West, at the weekend, Bishop Tutu said the church must be committed to fight the state of oppression in this country.

Banned priest to lead Catholic bishops

29
SOWETAN
6/15/78

FATHER Smangaliso Mkhathshwa, who is banned, has become the first black to be appointed general secretary of the South African Catholic Bishops' Conference (SACBC).

Father Mkhathshwa was served with a five-year banning order in June 1977, following his arrest and detention without trial in August 1976 until the end of that year, according to a statement issued by Archbishop Denis Hurley in Pretoria yesterday.

He is restricted to the magisterial district of Soshanguve near Pretoria and house arrested between 6pm and 6am daily. When 16 community organisations were banned in October 1977, he was one of numerous persons detained without trial at Modderbee detention centre until March 1978.

He grew up in Barberton, where he was ordained priest in 1965. Between 1971 and 1973 he studied at the University of Louvain in Belgium, where he gained a BA in philosophy and a masters in theology.

Father Mkhathshwa has been secretary of the Commission for Ecumenism, general secretary of the Inter-territorial Meetings of Bishops of Southern Africa, secretary of the Commission for Justice and Peace as well as an executive member of the World Federation for Biblical Apostolate.

He has also made an important contribution to the expansion of the depart-

By MONK NKOMO

ment of development and the commission for social communications.

"Experience at the secretariate during this time has indicated that though the banning order of Father Mkhathshwa is a severe restriction on his freedom of movement, he is able to cope with essential duties in a highly efficient manner," said Archbishop Hurley.

The statement added that while Archbishop Fitzgerald was president of the SACBC, he protested strongly against the detention without trial of Father Mkhathshwa and had made persistent and repeated efforts to have the banning order lifted.

Archbishop Hurley told SOWETAN yesterday that the banning of Father Mkhathshwa was "unjust and iniquitous".

"To have justice there must be a proper charge, a proper case, a proper hearing and a proper sentence imposed by a trained judicial officer," he said.

"I am delighted to have a man of his calibre to serve the church," he added.

The statement also said: "Efforts to have the banning order lifted have



Father Smangaliso Mkhathshwa, banned leader of Catholic Bishops Group.

resulted in some slight modifications. For instance, Father Mkhathshwa will no longer be required to sign the 'parole book' every week. And he has now been officially allowed to reside in the presbytery of his

church in Soshanguve. Further endeavours will have to be made to achieve complete success."

Sister Brigid Flanagan has been appointed associate general secretary of the SACBC.

7/5/81 51MM (28)

Church appoints banned priest

Religion Reporter
Roman Catholic Church leaders have appointed a former detainee now restricted by Government banning order to the Church's top national executive post.

The administrative board of the Southern African Catholic Bishops' Conference has announced that Father Smangaliso Mkhathshwa has been appointed the first black

general secretary of the conference.

He replaces Father Dominic Scholten.

The new appointment has been made in accordance with the Church's policy of speeding up the promotion of black Catholics to responsible Church jobs.

Archbishop Denis Hurley of Durban, president of the conference, said that although Father

Mkhathshwa's banning order was a severe restriction on his freedom of movement, he was able to cope efficiently with essential duties.

Father Mkhathshwa, who holds a Master's degree in dogmatic theology from the University of Louvain, was detained without trial for more than four months in 1976.

He was banned for five years in June 1977.



FATHER MKHATSHWA

Take a more militant stand - call to SACC

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JULWETAN

FORCED population removals in South Africa are emerging as a major rallying point for church resistance to Government policy at the national conference of the SA Council of Churches.

Delegates at the annual conference in Johannesburg have proposed that the SACC organise "pilgrimages of truth" to resettlement camps to show South Africans how people were suffering in rural areas.

One report which came before the conference on Tuesday compared the "relocation" of people with the persecution of Jews in the time of the German Third Reich. It stated that there were "important differences" between the situations but said there were nevertheless lessons to be learnt from the German experience.

The description of removals as "resettlements" came in for attack from delegates on the grounds that it concealed the "obscenity" of what was happening. They described the policy as one of "uprooting people from their homes and dumping them elsewhere".

In the context of a call for the ex-communication of people who believed in and practised apartheid, SACC general secretary Bishop Desmond Tutu yesterday said he was committed to using all his resources to dismantle the removals policy.

"For me it has become an obsession. I wish many white Christians would visit just one resettlement camp and tell me whether they believe that is what should be done in their name," Bishop Tutu said.

He spoke out strongly when he described "the obscenity of children who are just skin and bones who have been made to starve in a land of record crop surpluses, or children who have to drink water to fill their stomachs because they have been unable to borrow food, as happens in some of the resettlement camps."

Dr Wolfram Kistner of the SACC's Division of Justice and Reconciliation said in a report comparing Nazi Germany and South Africa:

"The National Socialists undertook systematic effort to bring about what they called "the Final Solution of the Jewish Problem by exterminating them by the most scientific methods they had.

"In the Republic of South Africa there is no deliberate attempt or intention to destroy people, though the effect may in the long run be the mass destruction of people.

"There is however a deliberate intention to get rid of the responsibility for black people and to evade the need to share responsibility and resources with them, because they are considered to be a threat to the privileges, the lifestyle and the power of a minority group that controls the country."

Despite the differences there were lessons to be learned, he said.

"Since the time of the Third Reich there have been a number of examples in different countries of people being prepared to accept the mass destruction of other people, if they feel that their own privileges are threatened.

Churches fight removals

By WILLIE BOHLEN
THE ONLY way the white church can win the confidence of the young black people is by embarking or taking a very militant stand against the oppressing system of the country, the National Conference of the South African Council of Churches was told yesterday.

Mr Popo Molefe, former chairman of the Southern Transvaal branch of the Azanian People's Organisation (Azapo) was addressing the conference on its third day at the Lutheran Church Centre in Johannesburg.

The church he said,

23
2
JOWE... 7/5/81
should address itself to the plight of the poor, the suffering masses, and embark on campaigns that would be seen by the young generation as a fight for the voiceless against their oppressors.

The church has to campaign and teach the congregations against the coming Republic Day celebration and take a stand such as they took against the white election held recently.

And if the church does this, they will be moving a step to killing the ill-feeling inherent among the young people who are living the church because they see it as part of the oppressive system of the country. And they would be moving a step closer to a working

relationship and instilling confidence among the youth.

Answering questions before delegates from all over the country and overseas, Mr Molefe agreed the church was in a difficult position and could not take a militant stand like calling for a revolution, but the church could lead campaigns against oppression in the country. This would be enough to show they stand with the oppressed, he said.

And unlike the situation in Mozambique where the church is allegedly persecuted, he did not see that happening in a new South Africa, a true democratic South Africa after liberation.

He recommended that

the church initiate a working relationship by forming an ad hoc committee with black political, religious and cultural organisations such as the Media Workers Association of SA, Azapo, Congress of SA Students, Mdabi, Teachers Action Committee, Committee of Ten and others.

The purpose would be to consult in order to formulate and adopt similar stances on national issues like commemorations, boycotts and others.

The church should show the difference between what is evil as represented by oppression, and what is good as represented by freedom, justice and human dignity, Mr Molefe said.

Call for militant but non-violent churches

7/15/81
S.M.
28

By John Allen
Religion Reporter

Churches were called on yesterday to give militant support — short of condoning violence — to black people striving for radical change.

Mr Popo Molefe, a black worker and former official of the Azanian People's Organisation, told the national conference of the SA Council of Churches that, unless the church "addresses itself positively

to the anguish of its black followers," blacks would cut their ties with it.

He said the church had to become a "bastion of action."

Young blacks saw the church as being on the same level as the ruling establishment, he added. Churches should call for non-violent strategies but "within this limit take a militant line."

Mr Molefe urged clergymen to allow their

churches to be used for meetings on issues such as rent increases in black areas. Several churchmen have recently prevented politically-orientated meetings from being held in church buildings.

Supporting the call to open churches to non-religious gatherings, SACC general secretary Bishop Desmond Tutu said there were few halls for meetings in black areas.

"We ought to announce

these meetings in church and bless them because if they are not held publicly and openly there could be horrendous consequences," he said.

Anglican Church delegate Mrs Jenny Naser questioned the opening of churches to other meetings, saying that churches would not be prepared to allow the Wit Kommando to gather in their buildings.

Argus 7/5/81
108

Be 'bastions of action' churches told

Argus Correspondent

JOHANNESBURG.— South African churches were yesterday called on to give militant support — short of condoning violence — to black people striving for radical change.

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church unless it 'addresses itself positively to the anguish of its black followers.'

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Some churchmen have recently prevented politically orientated meetings being held in church buildings.

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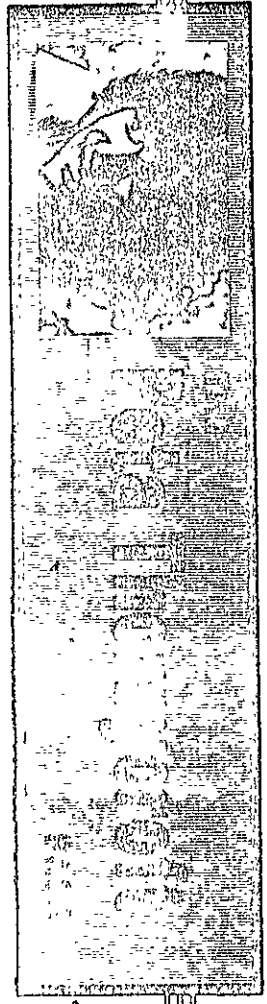
'We ought to announce these meetings in church

and bless them, because if they are not held publicly and openly it will have horrendous consequences.'

Anglican delegate Mrs Jenny Nesor questioned the opening of churches to other meetings, saying that churches would not be prepared to allow the Wit Kommando to gather in their buildings.

Bishop Tutu said: 'God is not neutral. Churches have to decide on whether they are on the side of God, with the poor.'

He obeys the laws of God



FATHER Smaagalisso Mkhatswa has an articulate opinion on most major issues, but the only way members of the public will ever find out what he thinks is by talking to him, one at a time.

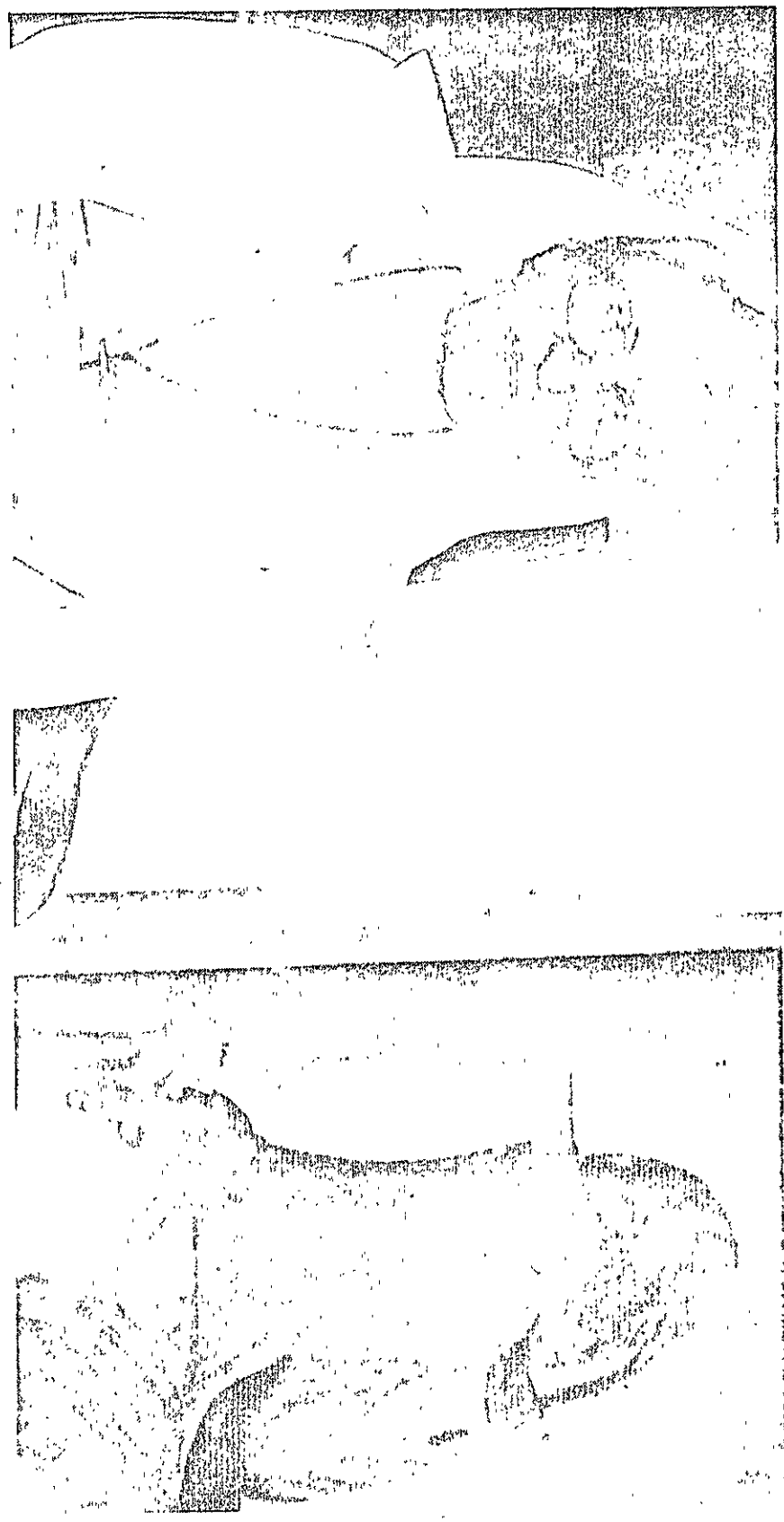
That's a riddle, but then, Father Mkhatswa, appointed this week the first Black general secretary of the Catholic Bishops' Conference, is barred. He can't talk to this newspaper. He can't, even as an important person within South Africa's Catholic Church, have his views published.

But fortunately his associate general secretary, Sister Bridgid Flanagan, and he are on good intellectual and theological terms, Sister Flanagan says. In terms of his banning order, visitors cannot even sit with Father Mkhatswa when the good Sister is around — there is a crowd in terms of his restrictions.

The law required that Sister Bridgid and I sat in the parlor of the Bishops' Conference headquarters and he in a nearby office.

Father Mkhatswa, an ebullient man, the only Catholic priest at present banned in South Africa, is also under house arrest, an awesome restriction of freedom.

Frequently the interview was light-hearted. The association between Father Mkhatswa and Sister Flanagan is close, by virtue of the job they share and the faith they



Sister Bridgid Flanagan... assists the banned Father Smaagalisso Mkhatswa.

Only in SA could

Express 10/5/81

Whites have hammer

Perhaps they don't agree on everything, but if they don't, the law forbids me from reporting it.

In her soft Irish brogue, Sister Brigid said: "Banned or not I can assure you he still manages to work. I have seen him. He's a parish priest and a parish priest would never bow to the laws of the land before the laws of God. None of us would."

"He must be with his people. He's a pastor. It's the Government's problem, not his."

Being a parish priest, according to Sister Brigid, means the priest must be with his people on Sundays, preaching at his church to a congregation who expect to hear him say from the pulpit. . . .

I asked Father Mkhatswa if this preaching was breaking the law and he said: . . .

He spoke of his commitment to the church and said: . . .

"My commitment is to my church, my faith," said the Sister with the whacky sense of

humour.

During the interview — as I darted in and out of rooms — I also asked if he would break the restrictions of his house arrest order (which means he is confined to his home from 6pm to 6am every day) and from Saturday mid-day to Monday morning) should a parishioner need the last rites during out-of-bounds time, and he said: . . .

But the Sister said "Well, what would you do if you were a parish priest?"

I asked about his two lengthy sessions of detention without trial, the confiscation of his passport and other Security Force experiences and he said: . . .

Sister Brigid said, "Who knows why people are banned? They came for him the last time before dawn."

The smiling Sister, who often lapsed from good natured humour to deep thought, said she

understood from colleagues these arrests took place at 6am. How is he going to run this demanding job with the need to make public statements, organise seminars, the many of which will be out of the magisterial district of Pretoria which means he won't be able to attend them, and attend night meetings in connection with the Bishop's Conference, when he is restricted to his home at night?"

He said: . . .

But Sister said "Oh don't worry about that, we'll get around everything. I'll make any public statements that become necessary and we know the bishops will continue to press for the lifting of all the restrictions on him."

A month ago he was given permission to contact parish council meetings in Secunda, according to Archbishop Dennis Hurley.

Not that he ever stopped,

Sister Brigid said. But she told me he had been caught recently at one of those meetings and charged with breaking his banning order, but the charges were dropped.

He also does not have to sign a parole book at a police station once a week and he was also given permission to move to the presbytery attached to his church after he received Wil Kommando type letters, which were reported to the SAP in Pretoria.

Archbishop Hurley said he was refused permission to attend the recent funeral of Elish of Zwane of Swaziland, a close relative, a longstanding friend, and a fellow student.

Today is the 25th jubilee of Bishop Reiterer of Witbank, where the banned priest was ordained. Normally Father Mkhatswa would have been there, but according to Archbishop Hurley, he will be absent, because it is out of the

magisterial district of Pretoria. "We will miss him. I shall be there for his celebration."

I asked Father Mkhatswa whether he had applied for permission to attend this ceremony. He said: . . .

Just this week the British Broadcasting Corporation telephoned the headquarters of the Bishop's Conference asking him for an interview in connection with his appointment and the recent Bishop's Conference rugby boycott call.

"It would have been against the law for him to speak to them, so we referred the BBC to Archbishop Hurley," Sister Brigid said.

And talking about rugby brings a gleam to the eye of the fragile looking Sister, who entered the church in Southern Ireland at 19. "How can my people even consider coming here, for goodness sake. The Irish were an oppressed people, and so they should understand the suffering of millions of people in this country. And it is against the wishes of the Catholic Church there, and the government."

One tenth of South Africa's Christians are Catholics and the majority of them are Black. Father Mkhatswa's

appointment is in line with the church's endeavour to have a more representative executive in line with its policy on multiculturalism.

I asked whether in their views South Africa was a Christian country, all things taken into consideration.

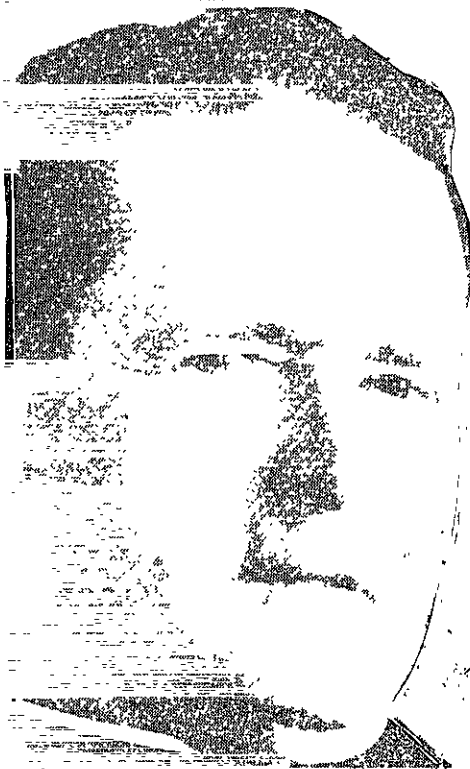
She said: "There are some good Christians here and we are supposed to have freedom of speech and movement. We are told this is a Christian country." But she sighed when she said that.

But she immediately afterwards listed the present conditions under which her "boss" lives — unable to move from his house at night — a man who may not be with more than one person, forbidden from travelling out of the magisterial district of Pretoria, unable to write anything for publication, including parish newsletters, he may not go to a court of law or any school, or move to any Black area except the one in which he lives.

But he has an important job now, which because of his special circumstances will demand ingenuity. However, he has the charming Sister to share the load. It's a load complicated by banning orders

Why my church is boycotting the Republic Festival

By ARCHBISHOP HURLEY



S. Times 10/5/81

(28)

THE attitude of the church is simple and clear: the Catholic Church is taking no part in the Republic Festival. Consequently, Catholic institutions are refraining from participation.

If indeed the whole national community were rejoicing in this festival the church would be happy to participate by demonstrating its love for all the people of South Africa and by offering prayers of thanksgiving, blessing and petition.

But the great majority of people in South Africa see no reason for participation in the festival. In fact, as far as the majority is concerned, to participate in the festival means showing approval of what takes place in the Republic of South Africa in terms of its policies and laws, and this they could never do.

When the great majority of the people of South Africa reflect on the policy and laws of the country, here are some of the images that arise in their minds:

Millions of people uprooted from their homes and transferred to other places where they are often crowded together without land, without food, often without water, without work, without the community life that once surrounded and supported them, without the sort of home in which children can be brought up in obedience and respect.

The terrifying anxiety about finding a job somewhere, somehow, usually far from home, wife, children, parents.

Those who find jobs are the lucky ones, even though for great numbers it often means living in a hostel with thousands of other men or women, cooking for oneself after a hard day's work, seldom seeing one's wife or husband and children, struggling desperately

ARCHBISHOP Denis Hurley, of the Roman Catholic Archdiocese of Durban, has explained in a pastoral letter why the church is one of the organisations not participating in the current Republic Festival. The letter, reproduced here, is in response to many requests for a clear indication of the church's attitude. Priests have been asked to read the letter at all masses today.

to send a few rands home from an inadequate wage succumbing to the temptations of sex, drink and gambling, getting involved in fighting, injury and violent death.

Great misery

The appalling misery of life in rural areas where mothers and children and old people and, often enough, unemployed young people, struggle to survive on unproductive land with the help of the little sums of money sent by breadwinners from their distant places of work, where drought means utter destitution and starvation.

Life in crowded urban townships with scarcely room to move between box-like houses where large families are compressed into two or three rooms, where electricity is often lacking and the air is filled with smoke and the pot-holed streets with rubble, where men and women workers leave home often before sunrise and return after dark, and children out of school grow up on the streets where violence and sudden death are all too common.

The constant humiliation of being discriminated against in the matter of freedom and human rights, in fact, of being deprived

entirely of certain rights, like the right of sharing in the political life of the country — a discrimination emphasised by special townships often far removed from city centres, inconvenient in regard to transport and sadly lacking in the amenities considered essential.

Such images, and many more like them, including the images of arrest, detention and banning, crowd into the minds of the majority of South Africans when they think of the Republic. No wonder they have nothing to celebrate.

The Republic cannot be blamed for all the evils that affect the people. But its policies and laws and lack of concern are responsible for a lot of that evil.

Injustices

Injustice is not exclusive to South Africa. It is common in all human societies. But injustice in South Africa has its own special nature and intensity and it is our concern and our responsibility.

By all means let us pray on the occasion of the Republic Festival, pray for a peaceful future for South Africa. Sunday, May 31, would be an appropriate day for such prayers with a

reference in the homily — special mention in the intercessory prayers.

Care must be taken to ensure that such prayers do not have the appearance of participation in the festival.

It has been suggested by Diakonia, the Durban ecumenical agency, that people be invited to gather for prayer in their churches on Monday, June 1, when the military parade is held in Durban, to ask God to guide us all to a peaceful solution of our problems and to give witness to the fact that we hope to be supported not by guns and tanks, 'not by power, nor by might, but by my spirit', that is, the spirit of God.

I recommend this suggestion of Diakonia to you. In some cases it may be possible for neighbouring congregations of different denominations to gather in one church for such a time of prayer.

If we are to have a peaceful future we need much prayer and the work for justice that prayer should inspire. May the Republic Festival be an occasion for us to realise this in a deeper, fuller and more practical way, inspired by our love for God and for all the people of the beautiful and richly endowed country that He has given us.

Archbishop explains Festival ban

28 ST/MK
11/5/81

Own Correspondent
DURBAN — A pastoral letter from Archbishop Denis Hurley, the Catholic Archbishop of Durban, making it clear that the Catholic Church is taking no part in the Republic Festival, was read at all masses in the archdiocese yesterday.

It is understood that the pastoral letter was delivered without comment by parish priests. It also led to individual parishioners walking out.

In the letter, Archbishop Hurley said that to some people this decision of church authority to refrain from participation might sound hurtful.

PRAYERS

"If indeed the whole national community were rejoicing in this Festival, the Church would be happy to participate by publicly demonstrating its love for all the people of South Africa and by offering prayers of thanksgiving, blessing, and petition.

"But the great majority of people in South Africa see no reason for participation in the Festival.

"In fact, as far as the majority is concerned, to participate in the Festival means showing approval of what takes place in the Republic of South Africa in terms of its policies and laws, and this they could never do," the Archbishop said.

He says that when the majority of South Africans reflect on the policy and laws of the country,



Archbishop Hurley — some of his parishioners walked out of church.

the images that arise in their minds are of people uprooted from their homes, the "appalling misery" of life in rural areas and "the constant humiliation of being discriminated against in the matter of freedom and human rights."

IMAGES

"Such images and many more like them, including the images of arrest, detention and banning, crowd into the minds of the majority of South Africans when they think of the Republic — no wonder they have nothing to celebrate."

The Archbishop commends the suggestion by Diakonia, the Durban ecumenical agency, that people gather for prayer in their churches on Monday, June 1, when the military parade is held in Durban.

Bishop of Natal takes a stand against Republic festivities

28
S. W. & T. M. W.
12/15/61

DURBAN — The Bishop of Natal, the Rt Rev Philip Russell, will be among the hundreds of Christians who will attend church services in Durban on Monday, June 1, to coincide with the Republic festival military parade.

A call for the churches to hold services has been made by Diakonia, which represents most major English churches.

Bishop Russell said at the weekend he would be attending a service in Christ Church in Overport.

"We will be praying for peace in Christ," he said.

"We will really be proclaiming that we place our trust not in might and military weaponry, but in God."

Mr Paddy Kearney, director of Diakonia, said a number of churches had already said they would hold services and he expected others would be making arrangements during the

coming weeks.

Dr Donald Veysie, Natal coastal chairman of the Methodist Church, has written to the churches under him commending the call to hold services.

Dr Veysie is the past chairman of Diakonia and with Bishop Russell and the Catholic Archbishop of Durban, the most Rev Denis Hurley, is among a number of church leaders who are patrons of the organisation.

Mr George Moila, spokesman for the Anti-Republic celebration Committee in Kagiso, said his committee had prepared a pamphlet to educate the people about the history of how our country was declared a white Republic on May 31, 1961.

The committee held a service at the weekend at the Roman Catholic Church in Kagiso.

Objectors:

Clerics' plea on service

Argus Correspondent

DURBAN. — Nine South African church leaders today urged the Government to provide alternative non-military forms of national service.

Their statement noted 'with great concern' that Charles Yeats, 25, has been convicted at Voortrekkerhoogte of refusing military service in the Defence Force.

It said: 'By means of a letter addressed to the registering officer, South African Defence Force, Charles made known that he is a conscientious objector. It is his belief, based on Christian pacifist grounds, that he cannot serve as a combatant in any war.'

'He regards the present war in which South Africa is engaged as one which could be halted by negotiations involving representative leaders of all race groups.'

WILLING

'As a result he views participation in the SADF, even in a non-combatant capacity, as helping to prolong the military conflict. Nevertheless, he indicated clearly to the registering officer that he is willing to do a non-military form of national service.'

'Through the pastoral ministry of the church and through other sources it is well known to us that there are many young men facing the same dilemma as Charles Yeats, that is, whether to undertake military service in conflict with their conscience, or to suffer the harsh penalty of refusal.'

CONVICTION

'Decisions differ according to personal attitude and temperament. Some submit to military service with a heavy heart, some leave the country, and others, like Charles Yeats, steel themselves to face the penalty of refusal inside South Africa.'

'We have recently been profoundly moved by the strength of Peter Moll and Richard Steele's conviction which resulted in their spending a year in detention barracks with numerous spells in solitary confinement.'

'We urge the Government to understand that in the present circumstances of our country, conscientious objection can be based on genuine religious and moral con-

The Rev Francois Bill, moderator of the Tsonga Presbyterian Church;

The Most Rev Bill Burnett, Archbishop of Cape Town;

The Rev John de Gruchy, chairman, United Congregational Church of Southern Africa;

The Most Rev Denis Hurley, Archbishop of Durban;

The Rev Howard Kirby, president, Methodist Conference of Southern Africa;

The Rev Stanley Mogoba, secretary-designate, Methodist Church of Southern Africa;

The Rt Rev Phillip Russell, Bishop of Natal and Archbishop-elect of Cape Town;

The Rt Rev Brian J Woods, moderator of the general assembly of the Presbyterian Church of Southern Africa.

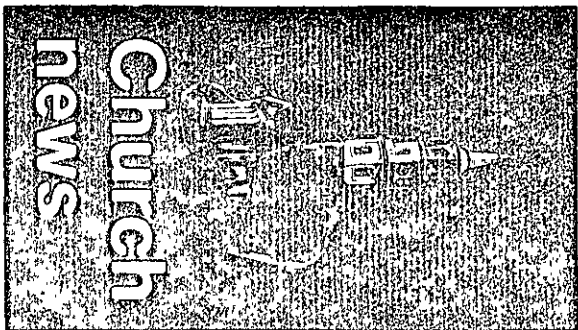
victions.

ALTERNATIVES

'We urge the Government at the earliest possible opportunity to regularise the position of conscientious objectors through the provision of alternative non-military forms of national service and in the meantime to exercise in regard to Charles Yeats and all other conscientious objectors the humanity that should be characteristic of a Christian society.'

The statement is signed by:

Mr Chris Aitken, general secretary, Presbyterian Church of Southern Africa.



Closed churches attacked

SOWETAN Reporters

CHURCHES which refuse to provide venues for political meetings have been accused of "not identifying with the poor and oppressed people."

The accusation follows recent incidents where meetings had to be cancelled because the gates of the church was locked.

Organisers of the Heroes Day commemoration services in Kagiso recently accused certain churches in the

area of "working against the interests of the people". A Roman Catholic minister in the area was reported to have refused to offer his church for the service and locked up the building.

Another incident occurred a few weeks ago when an anti-Republic Day meeting called by the Congress of South African Students was cancelled because the gates of the Seventh Adventist Church in White City were found locked. No explanation was given for the locking of the gates.

A Roman Catholic minister, Father Pat Kodisang said: "The church is the people and I don't understand why churches should refuse them to hold their meetings. These meetings are held to discuss matters concerning the people themselves."

The Reverend Frank Chikane, of the Apostolic Faith Mission in Kagiso, said the church in the older days tended to lag behind in issues concerning the people. The church should "identify itself with the poor and oppressed masses."

Rev Chikane added.

"After the same incident occurred in this area two months ago, a resolution was passed that these churches should explain whether they identified themselves with justice or injustice and what type of gospel they preached which allowed Security Police to manipulate the church. The resolution also attacked these churches of working against the aspirations of the people and stifling any progress to liberate the oppressed masses."

In Pieterstburg, a Lutheran

Church minister refused to offer his church for a meeting called by the Azanian People's Organisation because he said the organisation "was against the teachings of the Bible".

The pastor, Rev Phorotheo Mamogobo, who is also a religion inspector in Lebowa, recently locked the Zone One church hall, where Azapo was to hold a meeting with the residents.

The meeting had to be postponed as the church was the only venue convenient. Azapo has asked Bishop S E Serote of the Northern Diocese to iron out matters with Rev Mamogobo.

Azapo spokesman told SOWETAN yesterday that the bishop has "completely

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the views of Rev Mamogobo

The Bishop and an Azapo delegation are to meet again on Sunday. Rev Mamogobo, had said Azapo's previous use of the hall was a 'privilege that has been withdrawn,' as the church could be put in an embarrassing situation.

Only last week the SACC discussed the reluctance of some churches to offer their halls for meetings and condemned this as support for the Government's oppression.

The Lutheran Church is a member of the SACC and Bishop Serote supported the condemnation of priests who refused to allow the use of halls.

An Azapo official said yesterday: "The Lutheran church must indicate its stand clearly on this issue, whether they support the forces of liberation represented by Azapo or the forces of oppression as represented by the Bantustans and outsiders.

Catholic move to boycott Republic Day

JOHANNESBURG. — The Roman Catholic Church has joined the boycott of Republic Day celebrations.

The General Secretariat of the South African Catholic Bishops' Conference said yesterday in a statement. "We believe that the vast majority of the people see no cause for celebration since they are deprived and oppressed in the land of their birth, and have no meaningful say in the government of the country.

"We believe that as their spiritual leaders, we must associate ourselves with them."

The secretariat repeated its appeal for a dispensation in which discrimination was eliminated.

In another statement the secretariat said the government's withdrawal of the passport of Bishop Desmond Tutu, general secretary of the South African Council of Churches, was a confession of weakness.

"It is a confession of weakness implying that because Bishop Tutu cannot be answered, his influence must be restricted," the statement read.

The secretariat called on the government to return his passport.

"The withdrawal of his passport is neither just nor democratic. It offends against the right of free movement and the right of political dissent," the statement said.

It added that Bishop Tutu was dedicated to a solution to South Africa's problems that would avoid bloodshed, and that he was convinced that only vigorous economic measures would break down white opposition to a desirable political evolution.

The withdrawal of his passport did not further debate on how this evolution "that every reasonable person must admit is necessary if the great majority of people are to participate realistically in the South African commonwealth" should be promoted, the secretariat said.

There was a full-throated roar of approval in the Kwazulu Legislative Assembly in Ulundi yesterday when the chief whip, Mr S Z Conco, said that no Zulus were to take part in any Republic Festival events in Natal.

SYM 13/5/81 (28)
Minister attacks Hurley's
Republic Festival stance (28)

BETHAL — The Minister of National Education, Dr Gerrit Viljoen, yesterday criticised the boycott-mentality of certain groups against the Republic Festival, saying he regretted their shortsightedness and pettiness.

Addressing a Republic Festival gathering in Bethal, he said he had noted with displeasure the contents of a letter sent by Catholic Archbishop Denis Hurley to all his priests, in which congregations were asked not to participate in the Republic Festival.

"I have seldom read such a one-sided, twisted, exaggerated, prejudiced and mischievous version of all the alleged evils in our country, which are being attributed to Government and which form the motivation for

the archbishop's call to his church members not to participate in the festival.

"This venomous call, made under the banner of Christianity, makes him guilty of a distortion of basic Christian fairness."

One could only hope church-members involved would be able to persuade their leaders to return to taking level-headed and balanced actions.

He also issued a warning to those institutions which owed their facilities and services to subsidies from public funds.

"It is really unacceptable when semi-public institutions like our universities allow sectional pressure from negative elements within their midst to move them to refuse to make their facilities available for sport, art or any other activities of the Republic Festival or the South African Games."

Archbishop Hurley has



demanded he ever called for a boycott of the Republic Festival.

He said last night the Catholic Church was abstaining from taking part in the Festival because it believed more than 80 percent of South Africa's people found nothing to celebrate in the Republic and what it stood for.

Criticism by Dr Viljoen had resulted from incorrect reporting, he said. — Sapa.

Bishop Tutu sets out the choice facing PW

This background is important if we are to understand the nature of medicare facilities available to the people, and the attitude of the people towards

BLACK family life was being destroyed and children made to starve by a deliberate Government policy, the General Secretary of the South African Council of Churches, Bishop Desmond Tutu, said in Cape Town on Friday.

"The recent election, he said, had liberated the Prime Minister. Mr P W Botha, of the "albatross of Afrikaner unity" and Mr Botha now faced an opportunity to go down in history as a great man should he be prepared to dismantle apartheid.

Bishop Tutu was speaking at a Cape Town Press Club luncheon and said the only people permitted nowadays to interrupt him when busy with others were the Press who had a religious duty like the church of Christ, to be the voice of the voiceless and speak out against the abuse

of power and stand up for the victims of oppression.

The Prime Minister had three choices, he said.

Mr Botha could keep looking over his right shoulder as he apparently preferred to do during the election in order to woo back the misguided from the HNP, or he could do as little as possible to "let us be like a car with its engine idling."

Under this option the Prime Minister could let the status quo, "the most vicious policy since nazism," continue.

"I have said and I will continue to say that we have a situation where black family life is destroyed, not by accident but by deliberate government policy.

"Children have to drink water to fill their stomachs when they cannot borrow food in economically unviable resettlement camps.

"God's children are being made to starve not by accident but by deliberate

Government policy.

"I want to say again, I will dedicate whatever resources I have to dismantling this inhuman policy," Bishop Tutu said.

A third option before the Prime Minister was true peace and security and happiness for everyone because it was the way to a more just society.

"If the Prime Minister wants to dismantle apartheid I would like to assure him I would be the first and most enthusiastic volunteer," Bishop Tutu promised.

Just four dramatic actions were required from the Government and he would be the first to shout to blacks to "give them a chance":

- A commitment to a common citizenship for all South Africans in an undivided South Africa;
- The abolition of the Pass Laws;
- An immediate stop to forced population removals, and
- Establishment of a

uniform educational system.

"These are not radical demands," he said. "These would be starters. Now why am I vilified when all I want is a genuinely free and democratic South Africa by reasonably peaceful means?"

In reply to a question on disinvestment, Bishop Tutu said a government whose policy was to make blacks suffer deliberately was practising the height of hypocrisy to say that disinvestment would "make the blacks suffer".

Asked whether he would condemn the taking of a human life for political aims, Bishop Tutu replied: "Yes". But, he added: "certain circumstances would require the commandment to be circumvented. One of these circumstances could be the reaction of a man who was confronted by a terrorist and asked which way his wife had run". — Sapa.

Preliminary draft: Not to be quoted without the permission of the author.

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MEDICARE IN A "COLOURED" TOWNSHIP - THE PATIENT'S VIEW

Introduction

Ocean View came into being in 1968 to accommodate the 10,000 coloured people living in the area south of a line between Kalk Bay and Chapman's Peak on the Cape Peninsula. At that time the coloured people lived in three distinctly different sorts of community. The largest concentration, at least half the total coloured population, lived in or very near Simon's Town. They were English speaking for the most part, the men worked in the naval dockyard or fished, the women were largely engaged in domestic work and the town, despite its cleavages on the basis of class, colour and religion, perceived itself as an integrated and friendly whole. A little distance from the town were two substantial and a few tiny settlements of coloured people living in poorer, if less crowded accommodation, rather closer to nature. Simon's Town and Fish Hoek provided employment for most of the men, but people also helped themselves by growing vegetables, keeping small stock and exploiting the natural resources of the veld for firewood, wild flowers and herbs. These communities were also predominantly English speaking and affiliated to the "English" churches (Anglican, Methodist and Roman Catholic) or to Islam. On the western side of the peninsula, mainly in the broad valley between Fish Hoek and Noordhoek, there had been an Afrikaans speaking rural community with a small complement of coloured workers. After 1945, both by natural growth and from migration from impoverished and overcrowded areas elsewhere, the population grew into two large shanty areas, occupying farms at Bassenbe and Sunnydale. Most of the men and women worked in Fish Hoek, although some worked on the diminishing number of active farms and in the growing agribusinesses (battery chicken and milk farms). Most were Afrikaans speaking, affiliated to Afrikaans churches (N.G.S.K. or Apostolic) and very poor.

Simon's Town was served by some well established private doctors, by its own hospital and by the district surgeon who was resident in the town. In the rosy glow of hindsight, lit by still burning resentment that they were forced to leave their homes a decade ago, the former residents of Simon's Town recall their hospital as being a good one, well served by kindly and efficient professional staff. Their memories of their doctors are similar - "Dr. Alpt always had time to talk and explain - more of a friend than a doctor. He would greet you in the street".

Noordhoek was less well served. It had a clinic served by a dedicated public health nurse, a mid-wife who was kept very busy and doctors who would come from Fish Hoek and Simon's Town to treat its sick. But the journey to a doctor was not easy, nor was a hospital close at hand until the new False Bay Hospital was built at Fish Hoek and the Simon's Town Hospital closed. Whatever advantages of economy, privacy and space the former residents of the peri-urban shanties recall, and they recall many, most found the medical facilities inadequate or difficult of access despite their high regard for those who provided them.

2/.....

Two more advice bureaux

By LEN MASEKO

TWO more advice bureaux have been established by the Whiterstrand Council of Churches to assist people in need in the East Rand and Soweto.

The bureaux are at the Katlehong Church of St Peter's complaints of high water and

Chains and the Orlando Holy Cross Church. The first one was established in Beaker Street, Johannesburg a few months ago.

These bureaux help people with problems such as rent eviction, pensions, unemployment, lost reference books, and shows them how to read them. She also helps people to understand the administration boards' new computerised accounts system.

Mrs Sarah Tshabalala, who advises people on rent payments issues at the Katlehong office, explains to the public the meaning of their accounts and shows them how to read them. She also helps people to understand the administration boards' new computerised accounts system.

Woman heads council

A WOMAN has been appointed general-secretary of the Council of Swaziland Churches — the first woman to hold this top administrative position in a council of churches in southern Africa.

She is Mrs Nokuthula Eunice Sowazi (49), a staff nurse in charge of a clinic in Manzini. She assumes this office in October this year.

Meanwhile Bishop Peter Hatendi has been elected as the new leader of the Anglican Church in Mashonaland, Zimbabwe.

THANKS

THE Papola family would like to thank all the people who gave them support during the bereavement of Patrick Solly last week.

Mr Papola (32), the younger brother of SOWETAN staffer Ms Lydia Papola, died two weeks ago after a car accident. He is survived by his wife and two children.

28 Sister 225781

- (3) Calculate the average annual output and the output and price index for the period 1970-1979.
- (4) Construct a schedule showing for each of the outputs in the gross value of the crop and gross value. Plot this schedule curve. (It will be a curve of the type shown in the diagram scheduled above was the demand curve for the crop.)
- (5) From the demand curve find the price on the market in order to sell a given amount of the crop. From these amounts make a schedule showing the price that would have to buy or sell.
- (6) Draw up a schedule showing the price that the government have to sell the crop at in order to stabilize the price of the crop. Have to buy over the ten years period to stabilize the price of the crop.

Prayer meeting in Katlehong

By MZIKAYISE EDOM

RESIDENTS in Katlehong, Germiston, will hold a civic prayer meeting on Sunday.

The meeting, to be held at the D H Williams hall at 8.30 am, has been called by the local community council.

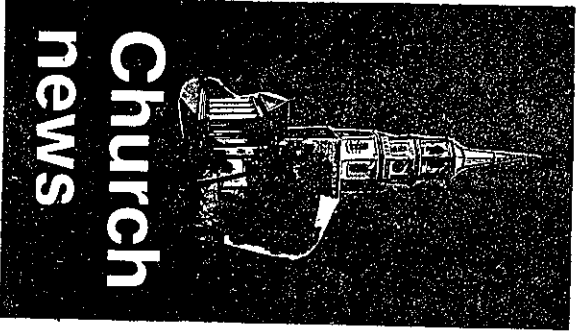
Mr Mpiyakhe Kumalo, chairman of the council, said that since 1979 the council has been organising the civic Sunday prayer meetings, which are always held every last Sunday in May.

"This year's prayer meeting

ing has been organised a week earlier so as not to be confused with the Republic festival to be held at the end of the month," he said.

Speakers will include the Rev F M Seongwane of the Moravian church; Mr Kumalo, who will give a short message; the Rev J Manaba of the St Jacobs Apostolic Church, who will deliver the main sermon and Bishop P P Nkosi of the New Christian Apostolic Church in Zion.

Mr Kumalo said he was appealing to all residents to attend the prayer meeting.



Church — State clash on education looms

STAR 22/5/81

28

By Carolyn Dempster
Education Reporter

The Church-State tussle over the integrated school issue has subsided into an uneasy truce. But, with the Catholic Church's renewed commitment to meet the needs of more than a million black Catholic pupils, the question is how long will the truce last?

The importance of the Catholic Church and the related religious orders in the development of South Africa's education system has been evident since the 17th century.

For almost three centuries, until the Bantu Education Act of 1953, the churches in South Africa have shouldered the financial and manpower burden of black, coloured and Indian education.

Simultaneously, the Catholic Church was providing a private school education for the children of white settlers in the country.

"The idea of integrating the schools did not arise at that stage because the needs of the two population groups were completely different," says Brother Neil, principal of the Convent of the Sacred Heart, Johannesburg.

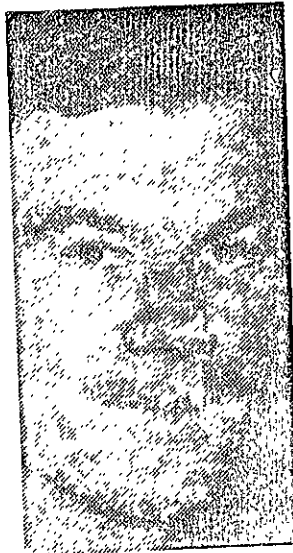
When Bantu Education came into effect the Government withdrew all subsidies to private church schools and hundreds "just collapsed."

The Johannesburg diocese had 30 Catholic black schools before 1950. Now only 11 remain and these are run on a "shoe-string" according to Brother Neil.

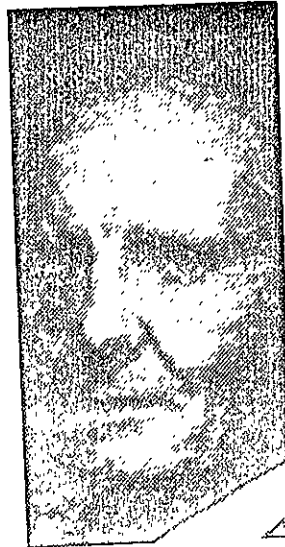
The change in the system also precipitated a new evaluation of the purpose served by the Catholic Church.

In 1972 a report by Sister Augusta Neal showed that 70 percent of Catholic schools were distributed among 30 percent of the privileged members of the Church. Only 300 of the 2 400 teaching sis-

As black schoolchildren demand a higher standard of education the "integrated schools" row between Church and State has subsided into an uneasy truce. This is threatened by the Catholic Church's renewed commitment to meet the educational needs of a million black children.



Peter Nixon . . . sees hope in council report.



Sybrand van Niekerk . . . threatened to close schools.

ters — and none of the brothers — were teaching in black schools.

"We are hypocrites if we condemn apartheid in society and condone it in our own institutions," was one of the guiding statements that came out of the Catholic Bishops Conference in 1972. In 1976 the Bishops Conference encouraged a policy of "open schools" and, a year later, the policy was implemented in several schools.

The Church did not act in total defiance of the State but continued intense negotiations which were successful in every province except the Transvaal.

Administrator Sybrand van Niekerk threatened the closure of schools admitting blacks "illegally" but would approve only four of the 219 applica-

tions submitted in 1979.

The Cabinet neatly sidestepped the issue at the time by leaving it up to provincial authorities to decide which applications should be considered "exceptional cases" and which should not.

The row continued to simmer but the Church held steadfast. The clerics based their motivation on purely evangelical grounds, saying that the educational facilities in the black urban areas were fully exploited and "since the church is one, we cannot discriminate against 'non-whites' seeking an education in our 'white' schools."

The concern for social justice has also led to the re-distribution of religious staff and the consolidation of existing facilities.

This was the main

reason for the amalgamation of Yeoville Convent and Marist Brothers College in Observatory — now the Convent of the Sacred Heart.

According to Brother Neil, head of the 900-pupil convent, the Church has as its immediate objectives the redistribution of resources, the consolidation of present stretched facilities and a move towards a unified school system.

Of 90 000 pupils at Catholic schools only 30 000 are black — but 80 percent of the Catholic Church's membership is black.

Since 1972 the schools distribution has evened out to the extent that there are now 107 "black" schools, 129 "open" schools and 100 "coloured" schools. But, under the present system, the Church cannot extend itself to meet the ever-growing need for more facilities, more schools, and the better education demanded by black schoolchildren unless the schools are "opened" completely and State subsidies are re-introduced.

According to Mr Peter Nixon, Transvaal Provincial Council Opposition spokesman on education, hope lies in one of the Human Sciences Research Council's 12 educational principles — "The system of educational provision should provide for the establishment and State subsidisation of private education."

But, before the recommendations of the HSRC investigation are made public in July, there is nothing to back up the Church except the Church itself.

In addition, there is no legislation governing the admission of blacks to "white" schools and vice-versa. So the area of subdued conflict will continue to be nebulous until it is finally resolved by either State or Church or both.

Churchmen condemn women's deportation

Alms 25/5/81 (206) (214) (28)

CHURCH leaders today condemned as immoral and unchristian the separation of women and children from their families by deporting them to Transkei.

The chairman of the Western Province Council of Churches, the Rev Louis Banks, said here it was 'utterly immoral and unchristian to separate people who have been joined together as man and wife. It cannot be justified in any terms.'

He was reacting to the deportation of 55 people, mostly women, to Transkei and the Ciskei at the weekend.

The women were loaded into railway buses with their children after being found guilty of being in the Peninsula for more than 72 hours without permission.

They were former residents of the Langa Main Barracks where they lived with their families.

Archbishop

Mr Banks said another dimension to the removals was the prospect of starvation and the high infant mortality rate in the so-called homelands.

'At least there was hope and life for them in the Cape. I can't put this strongly enough. In theological terms those authorities responsible will experience God's judgment.'

The Archbishop of Cape Town, the Most Rev Bill Burnett, said the deportation of the women was again the inhuman and monstrous results of a morally and theologically indefensible political philosophy.

'But for their racial classification, the women and children who have been bundled back to "African homelands" would have been welcome to stay in Cape Town where their husbands' labour is in demand.'

Quakers

On behalf of the Quakers of South Africa, Mr G Ellis said the Government had voluntarily taken responsibility for control over the lives of all blacks of the country and this implied a responsibility for their welfare.

'We cannot see that this responsibility is being met in this case.'

'The people being moved

out of Cape Town have found a means of livelihood here which is being taken away from them.

'We believe no alternative provision for adequate living is being made where they are being sent to,' he said.

The acting Western Cape chairman of the Progressive Federal Party, Mr Roger Hulley, said: 'I am shocked and distressed by the Government's callous action.'

'The only crime these people have committed is to have attempted to live normal, decent lives with their families.'

Angus 16/5/81 (306) (310) (28)

Church call to Koornhof on families and freedom

THE Presbyterian Church of Southern Africa has appealed to the Minister of Co-operation and Development, Dr Piet Koornhof, to reverse the policy that leads to families being broken up and interferes in the right and freedom of people to look for work.

In an official statement on behalf of the church,

the Rev Brian Woods expressed concern at the way in which the department had acted against people who had recently settled at Crossroads.

The motivation given for this action — that the new residents are competing against the older residents of Crossroads by offering their labour for

lower wages — is not supported by any evidence. It also suggests that the poorer and more desperate for work people are, the less they have to work.

The church also deplored the way in which wives of the men concerned were 'deceived into going to the Langa Administration Board offices and then with their children bussed off to the homelands where poverty is endemic and one-third of all children are malnourished.'

'These very women lost a total of 21 children there previously,' the statement concluded.

Church leaders including the Archbishop of Cape Town, the Most Rev Bill Burnett, the chairman of the Western Province Council of Churches, the Rev Louis Banks, the Quakers of South Africa and Owen Cardinal McCann, Archbishop of the Catholic Archdiocese of Cape Town, have also condemned as immoral and unchristian the separation of women and children.

26/1/52
26/1/52

CHURCH REJECTS REPUBLIC FESTIVAL

AS Anti-Republic Day campaigns continued this week, the moderator of the Tsonga Presbyterian Church called on all member churches to decline invitations to participate in festivities over the weekend.

By WILLIE BOKALA

participate was taken by the executive committee of the Presbyterian Church. The call comes at the same time as the Anti-Republic Day Ad hoc Committee issued requests throughout the country for the community to refrain from any form of entertainment such as "treats organised by employers for their employees." The committee also revealed there would be a series of prayer meetings organised for the weekend in the Witwatersrand, the Vaal and Pretoria.

The Rev Bill says there are a great number of reasons the decision of the executive should be supported. One of the reasons is that the 20-year old Republic came into being as a result of a referendum held exclusively among the white minority. Blacks were not consulted and have in fact been excluded from it at all levels - social, political and economic.

He said: "Socially the Republic of South Africa is founded upon a policy which divides people according to their ethnic identities which creates enmity between them. The gospel on the other hand declares that barriers that separate men have been broken down and that all mankind finds its essential unity in a Christ-centred identity."

Politically, the Republic is ruled by the white minority group, which refuses to share power with the majority of the people.

This white minority has entrenched power through a network of laws, depriving the majority of their basic rights.

Economically, the Republic is endowed with tremendous resources both human and material. All the people have contributed to developing these resources but only a minority enjoy the full benefits of the contribution.

Here in the midst of plenty there is hunger and malnutrition, in the midst of affluence there is poverty, in the midst of luxury there is the degradation of human life through the migratory labour system, the statement said.

The moderator says to participate in the festival would be "not only to rejoice in apartheid and to celebrate oppression but, also to betray our under-

standing of the gospel's demands for truth, justice and peace."

Today, an anti-Republic protest meeting will be held at Selbourne Hall in the Johannesburg City Hall complex at 1 pm and will be addressed by, among others, a prominent Johannesburg advocate, Mr Ernie Wentzel.

Other meetings to campaign against the festivities will be held tomorrow at the Regina Mundi Church in Soweto and at the Christ the King Church in Coronationville. Both meetings start at 2 pm.

On Saturday there will be one meeting in Soweto at the Dube YWCA at 2 pm. Sunday's meetings will all start at 2 pm at the following venues: Regina Mundi Church, Rockville, Soweto;

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Deikman calls "the highest conceptual necessity", which is innate in human beings but neglected in the Western scientific orientation and upbringing.

These concepts were primarily on the use of devices, instruments, ritual, dancing, ritual slaughter or sacrifices, milled therapy and to a large extent "ritualism" in the family and on community. Their primary, but

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for its finish and size. Nobody was paid to help build it; it was all built by voluntary labour. People in the area say that this was due to Nombula's advertising and co-ordination. While I was staying in Abalimi I noticed that even after extensive advertising Mr Nambula personally goes round and collects people before every important meeting. It was obvious that many people who did then come would not have come otherwise.

At Umlambo, where SAVS students were involved in building a clinic, it was mainly through the effort of one man, Joki Stuurman, that the project succeeded. He made sure that people came to build, acted as foreman on the site to co-ordinate who worked where and that time was productively spent. He organised that different people bring food every day so that the work parties function as ilima. When the students had left he went on working on the building, often with just one or two men. If materials ran short he would go to Idiofophu to ask that the Hlubi Tribal Office provide them.

After the clinic was built he told me that the people who said Umlambo was "progressive" and that the villagers were different from those in other places did not know or understand what had gone on. He said that while people do want a clinic they do not believe that this clinic will belong to them; he had to go to every house and teach people before they accepted this. Every morning before building started he would go to people's houses and ask them to come and build. There were several strong young men who came to build every day and who were by far the most hardworking people on the site. Apart from 2 or 3 scholars they were migrants on holiday for December. Stuurman said that it is only the migrants who understand about progress and development, and that the only time you can get anything done is over Christmas; the rest of the people only come to work parties so they can get drunk.

It turned out that 2 of the school pupils had been staying with him during the building. He said that otherwise they would not have been able to get food while they were working for nothing.

Basically then, Joki Stuurman was the driving force behind the building of the clinic, and not the Zenzele women who claim to be responsible for it. Nor can one say that the village itself is particularly "integrated or progressive. A shearing shed finished yet he can arrange

Azapo in controversy over use of Seshego church

By JOHN PHADU

THE LUTHERAN Dean of the Pietersburg Circuit, Mr C M Molefe, is to meet pastor Phorotlo Mamogobo and his council, to discuss the recent incident involving Mr Mamogobo and the local branch of Azapo in Seshego township.

The controversy arose from the closing of the Lutheran church premises, a fortnight ago, where Azapo was to hold a meeting to address the local residents.

The Lutheran church has been a convenient venue for Azapo for a long time and on the day when they were going to hold a meeting they found the church locked. They had to disperse since open air gatherings are prohibited.

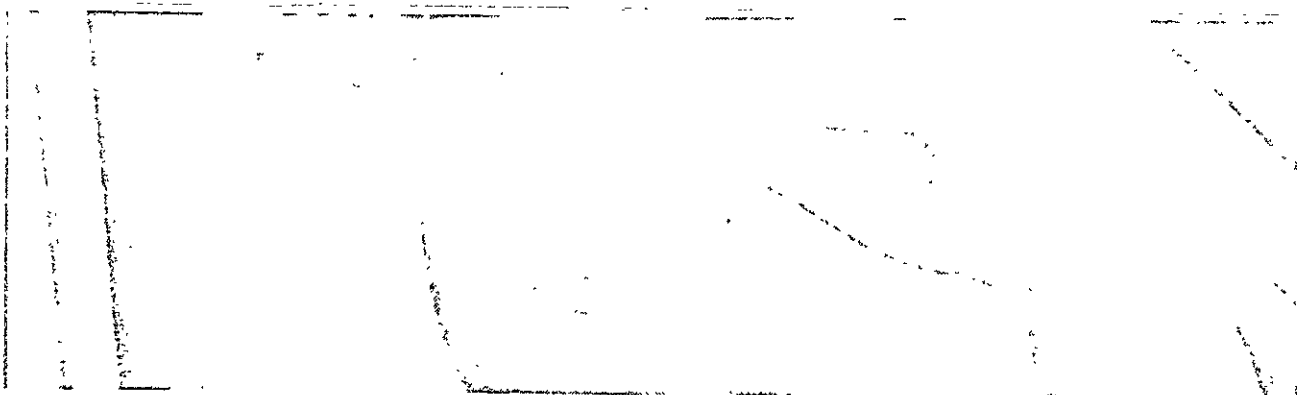
Pastor Mamogobo, who is a religious inspector in Lebowa, said Azapo had misused their privilege in the past and that its teachings are against the Bible.

He also admitted to have been instrumental in influencing the Seshego Town Council to withdraw Azapo's use of the church's hall for their meetings.

Bishop E Serote told SOWETAN yesterday that the basic policy of his church is to accommodate all people of different opinions. As such everybody is entitled to use the premises.

He added that Azapo members are "our children" and most of them have been baptised within the church. As such he said there is no reason to deny them the right to use the church premises.

I saw it necessary to make this methodological and historical-



Soweto priest, Father Mantsebiwe Lnoch Shomang, in leg irons.

PRIEST CHAINED

A SOWETO Catholic Church priest, Father Mantsebiwe Lnoch Shomang, who was arrested over the weekend, was yesterday brought manacled in leg irons to his Tladi parish by security police.

And police yesterday confirmed to the Catholic Diocese of Johannesburg and the Archbishop Fitzgerald, that Father Shomang is being held under Section 22 of the General Law Amendment Act, which allows for one to be detained for 14 days incommunicado.

Archbishop Fitzgerald and Mr Obed Makin, president of the Tladi Parish Council, claimed yesterday that Father Shomang was brought to his parish manacled by policemen who later searched his Parish Mission house before taking him away again.

But police could not be reached for comment about the way the priest was treated when he was brought home.

Father Shomang, who has been priest at the Tladi Catholic Parish of St Philip since 1972, was arrested at a roadblock on Sunday morning on

BY WHITE BYKALA

his way to town. He was stopped by police at the roadblock operating between Baragwanath Hospital and Uncle Charlie's on Sunday. He was with three altar boys at the time but, the altar boys were later transported to the parish after Father Shomang was taken to John Vorster Square police station.

Mr Makin said the policemen who brought Father Shomang to the parish told him he was being held for questioning and that literature was found in his possession. "I was

personally present when they brought him this morning. He was in leg irons and was taken into the outer room while two other policemen searched the other room," he said.

Expressed

Concern

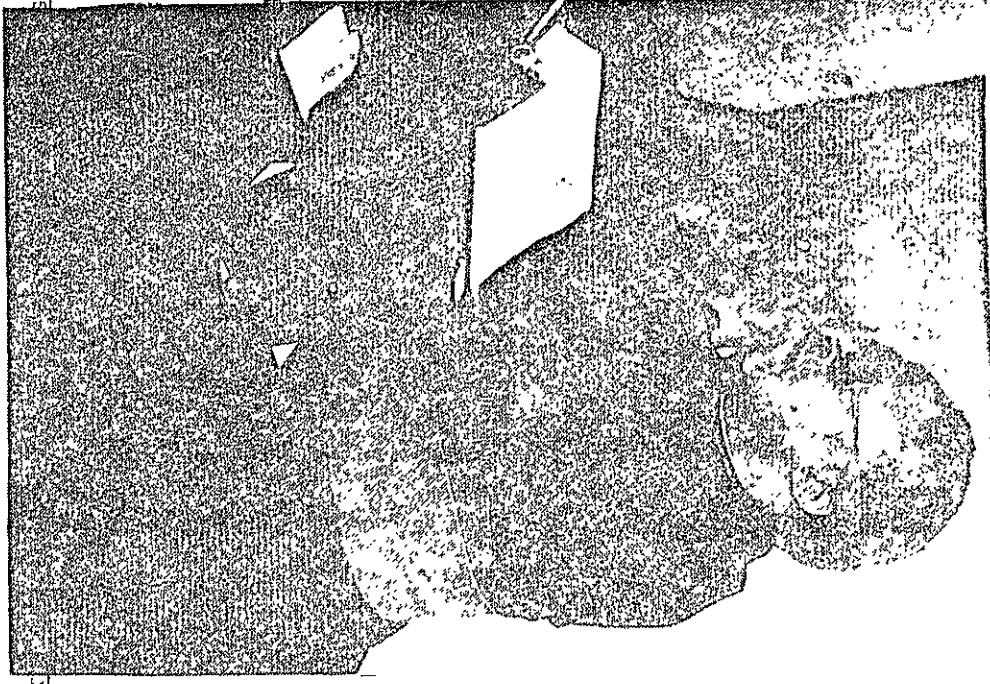
The Archbishop Fitzgerald expressed concern that "a clergyman of my diocese should be brought to his mission under such humiliating conditions without any specific charge having been brought against him. It is criminals who are

cal detour from the formal topic in the event of any delgate being disappointed by the relative inconclusive nature of the existing body of knowledge available in the alcohol field. I also tried to illustrate how a sociological variable such as professional and public values and sentiments can deter scientific involvement and progress in a field of enquiry.

1) Alcoholism whether conceptualized as a disease or not

17

Bishop Tutu, as he conducts his prayer-fast.



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SEE NO.

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ACKNOWLEDGEMENTS

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TO demonstrate his opposition to the uprooting and resettling of people in the bantustans. Bishop Desmond Tutu, general secretary of the SACC, today completes five days during which he has abstained from food and spent 12 hours a day praying.

Bishop Tutu told the SOWETAN yesterday that he thought he got a call and inspiration from God to fast from Monday until today, to register the plight of people who hardly have anything to eat in the country.

He has been starting his daily prayers at 7 am at the St Mary's Cathedral where he takes Holy Communion, after which he continues praying in the Chapel of Khoiso House (House of Peace) where the SACC's offices are housed.

During his prayer days, Bishop Tutu wrote to Pope John Paul II, to the Archbishop of Canterbury and to various church leaders in and outside South Africa asking them to pray for a change of heart

in South Africa.

He also wrote to Dr. Piet Koornhof, Minister of Co-operation and Development, appealing to him to stop the uprooting of blacks from their homes, to the bantustans.

Yesterday, Bishop Tutu told the SOWETAN that there are already 2 million people who have been uprooted and another million are still to be uprooted.

In the foyer of Khoiso House, a dilapidated shack has been erected to depict the conditions under which resettled people live. "We are trying to highlight the plight of these people," he said.

From time to time, one or two people come into the chapel to join me in prayer and many others have sent messages of solidarity. This is a small way of identifying with those suffering in the country.

Tutu ends 5 day fast

44 47

Appendix III: Linear Programming
Appendix IV: Research and Data Requirements

* Suggested for the hasty reader



Rev Abel Hendricks

Newspaper closures condemned by church

Religion Reporter

THE Government's 'cynical attitude' to free speech, leading to the closure of *The World* and *The Post*, has been condemned by the Cape District Synod of the Methodist Church.

The Cape District Synod, representing the Methodist Church in the Western Cape, Namaqualand and South West Africa, expressed its 'deep concern over the nature and purpose of censorship of the news media in South Africa,' resulting in increasing restrictions on the news media.

CYNICAL

The adopted motion referred to 'the cynical attitude of the Government' which resulted in the closure of *The World* and *Post*, 'two newspapers which attempted to articulate the voice of a significant sector of the population.'

The Rev Allister Rundle of Tygerberg, secretary of the synod, said: 'When I go overseas I resent being able to read about this country things which cannot be published locally.'

JH
Aug 5/6/81

Church call for common citizenship

Religion Reporter

SOUTH African whites were urged to listen to 'the heart cry of people who have suffered years of deprivation,' when the Cape District Synod of the Methodist Church yesterday condemned racism and reaffirmed common citizenship for all South Africans as a Christian ideal.

The chairman of the Cape District, the Rev Abel Hendricks, referred to 'the pain of oppression and discrimination' which applied to all people regardless of race, who suffered discrimination under existing national policies.

BIBLE-THUMPERS

'I plead with all Christians to try to help us,' said Mr George Links, a coloured delegate from Kharkams in the Garies district.

He went on: 'I am asking the white people to try to imagine how it would feel to be a coloured man without a vote.'

He said South Africa was in a situation in which some of its young people had to go overseas to become engaged or married.

He referred to those in Government who supported apartheid as 'Bible-thumpers who are supposed to be Christians'.

Yet Christianity taught no racial discrimination.

A motion condemning the President's Council as 'another means of prolonging the life of a white-dominated system of government in South Africa, and another step towards more authoritarian rule,' was dropped when the synod reaffirmed a broader resolution of the Methodist Conference of Southern Africa — the national body.

DISTRESS

This expressed 'distress and concern' at continued exclusion of blacks from any determination of South Africa's destiny.

It also reaffirmed 'the acceptance of the principle of common citizenship for all the people of this land.' The President's Council did not accord with this principle.

The Cape District, representing the Methodist Church in the Western Cape, Namaqualand and South West Africa, also condemned 'discrimination in education.'

With only one vote against, synod adopted a motion stating 'total condemnation of the Christian National Education ideology which forms the basis for "racially" separated systems of education in South Africa.'

The synod urged its representatives to 'full participation in the struggle for a unitary system of education for all South Africans.'

'Alarm' at ban on open air meetings

Religion Reporter

RECENT black boycotts of schools, buses and red meat symbolised the reaction in the Peninsula's black townships to 'increasingly oppressive conditions of our people,' the Rev Des Adendorff, director of the Churches' Urban Planning Commission, said in Cape Town yesterday.

Mr Adendorff, a Methodist minister, was reporting to the Cape District of the Methodist Church, which works with Lutheran, Catholic, Moravian, Presbyterian and Congregational churches in the Churches' Urban Planning Commission in the wider Peninsula area.

He said the commission's employment agency, Caminploy was awaiting formal registration as a private employment registry. About 80 percent of those seeking Caminploy's help were placed in jobs.

COMMUNICATION

Earlier, in referring to the renewed ban on open-air meetings, Mr Adendorff said the ban effectively prevented communication in the townships. There were few meeting places, and the ban on open air meetings brought communication within the community to a standstill.

The Cape District Synod of the Methodist Church decided to make representations to the Minister of Police, Mr Louis le Grange, expressing its 'alarm' at the renewed ban on open air meetings for another year.

Conscience problems for 'many'

Angels

5/16/68

(25)

~~1/1/68~~

Religion Reporter
UNLESS apartheid were abolished, many citizens of all races would find themselves unable to live with the gross inequalities of South African society, says the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett.

Archbishop Burnett was commenting in his monthly newsletter on the trial and conviction of conscientious objector Charles Yeats, 25, former head boy of Hilton College.

URGENT

'His trial and conviction for refusing to be trained to perform military service in the armed forces once again raises the urgent necessity for some form of alternative national service for young men who share his convictions,' Archbishop Burnett said.

'I do not doubt the sincerely held convictions of other young Christians who accept the unpleasant duty of serving in the armed forces.

'But, at the same time, Anglicans have during this century at least held the view that conscientious objection to military service is an appropriate response in painful situations of military conflict.'

He asked for Christian prayer for Mr Yeats and 'the many who have sought asylum elsewhere.'

UNABLE

He added: 'Unless we see a substantial dismantling of the structures of apartheid, purposefully pursued by our Government, there will be many more citizens of all races, young and old, who find themselves simply unable to live with the gross inequalities of our society.'

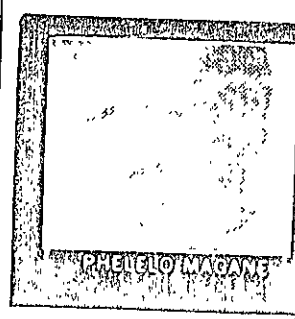
Travelling

Total amount paid to sisters other than
for Durban area mobile clinic
Medicine

350,36

438,22

First SA man elected to church group's world council



By GR NAIDOO

MR PHELELO Magane, from KwaThema, Springs, has become the first South African to be elected to the world council of the Young Christian Workers (YCW).

He was elected at a meeting held recently in Mechelen, Belgium.

Mr Magane, 29, president of the movement in South Africa, topped the list of four candidates at the meeting.

He became involved in the YCW in the KwaThema parish group eight years ago. In 1975 he was chosen to work as a fulltime organiser to serve the young workers on the East Rand.

In December 1977 delegates

from all the YCW regions in South Africa elected him national president at a council in Tweespruit.

Shortly after his election he was detained under the security laws with 59 others but freed three months later.

He needs a passport to enable him to take up his new post in Brussels.

Former applications by him for a passport have been rejected. However, local church leaders and the Vatican, which ratified his election, will now make representations to the Government on his behalf.

The YCW has branches in 80 countries

Thus the net expense to the authorities was R6 542, approximately.

Services rendered: 1.7.77 to 31.12.77

Deliveries at home or born before arrival

Deliveries in clinic

Ante natal and postnatal visits

Home visits (general nursing)

33

60

201

7

• / ...

Follow-up visits or under 5 deaths,
birth notifications, child health clinic
and TB and VD defaulters
Contact tracing

68

59

Home visits other than delivery

335

Attendances

Minor ailments

6284

Antenatal

1060

Child health

4067

VD: WR's Given

186

Monthly treatment given

688

TB attendances

2223

Hear tests

864

Family planning

3597

Postnatal examinations

34

Immunizations

2719

some of which are performed at child
welfare clinic attendances

Family Planning slide talks

4

Total patient contacts

19 431

excluding contacts at F.P. talks and
immunizations in schools.

Including 93 deliveries, or visits to
deliver and 335 other home visits.

Average cost per patient contact: total R2,10 - R1,35
(lower figure counts immunization as separate contacts)
: to State/Local authority: R1,77 - R2,02

This figure means very little since it includes such
diverse types of contacts. The cost for each category
can only be found if the amount of time spent by sisters
on each activity is known, and if possible a breakdown of

• / ...

World protest over priest

THE South African Council of Churches is outraged at the brutal treatment of Father Mantsubise Enoch Shomang by the police and has called on them to charge or release the priest.

Father Shomang was arrested at a roadblock last Sunday and the next day taken to his Moletsame St Phillip Catholic mission manacled in leg irons. Police have confirmed he is being held under Section 22 of the General Law Amendment Act, which allows for 14 days detention incommunicado.

In a message to the Catholic Diocese of Johannesburg, the SACC condemned the action of the police and said they were outraged at the brutal treatment of the priest.

They condemned the method used when bringing him to the church. "We reiterate the call we have so often made - charge or release," the message said.

The Archbishop of Johannesburg, the Most Rev Patrick Fitzgerald, announced yesterday that protest letters and telegrams have been received from local and overseas church bodies condemning the detention of Father Shomang and his treatment.

The diocese has received messages from the Apostolic Delegate in Pretoria, representing Pope John Paul - Archbishop Edward Cassidy, who said he was deeply shocked at the arrest and imprisonment of Father Shomang. "Violence is being inflicted on an innocent person in the name of law and order," the message read.

The International Justice and Peace Commission of the Bishops of England and the Commission of the

By WILLIE BOKALA

Bishops of France have also sent messages of protest and sympathy.

Archbishop Fitzgerald said he had also written to the Director-General of the Ministry of Justice in Pretoria to protest at the manner in which Father Shomang was treated.

"It hits at the very foundation of justice itself. In the opinion of people at home and abroad, to bring a man in leg irons to the mission is to make him appear as a hardened convicted criminal guilty of proven charges. This treatment is normally meted out to hardened criminals, felons, or in the olden days to gallery slaves," he told the department.

SB 'psycho war' against priest

Sowetan 10/6/81
219
BS

By LEN KALANE
Krugersdorp priest Rev Frank Chikane has been subjected to constant Security Police checks at his Kagiso mission house in the past three weeks.

The visits are conducted weekly with the last check on Monday. This routine, Mr Chikane said, began in the week of May 21 when preparations for the anti-Republic festivities were taking place.

"They have turned the Church into an interrogation room," the priest said, adding: "They are trying to stage psychological warfare".

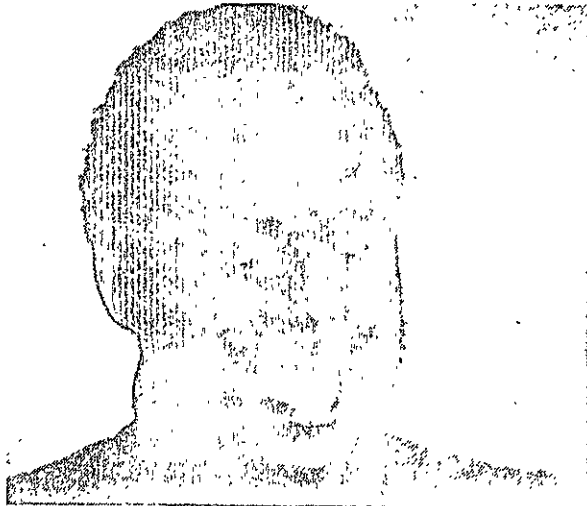
Now the young clergyman fears a serious confrontation might erupt when next police make their call.

Since he had established a community centre at the church, he also feared people might stop coming to the centre due to the frequency of the Security Police visits. "This is intimidation".

Around May 21, police came and questioned him on the anti-Republic festivities.

"At that stage they were only interested in my thinking about the festivities. They asked me if I thought the community wholeheartedly supported the idea of not taking part in the festivities. And they asked me my opinion about the Government. We ended up in a heated argument discussing a national convention".

When the police again



Chikane . . . I will not be intimidated.

called on May 31, Mr Chikane was questioned on plans about the anti-Republic festivities in Kagiso.

"They also threatened to clamp down on me if

violence erupted in the township."

After the Kagiso service, police called again and asked him who spoke at the gathering. They also wanted to know why Zinzi

Mandela, daughter of the imprisoned Nelson Mandela, did not turn up at the service as scheduled. The visit also ended in a heated argument.

Mr Chikane said the police also accused him of calling them "dogs" at the service.

He said a policeman told him during the visit: "You call me a dog, but when the dogs start biting they really bite".

On Monday, the familiar faces turned up again at Mr Chikane's place. This time, he said, they questioned him on plans about June 16.

"I think the police are in a state of fear about the situation and are trying tactics to diffuse it," Mr Chikane said. "They have now launched psychological warfare. But I don't think this is the right way to act against me."



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Church 'asking questions' - Boesak

Argus
28
10/6/81

Argus Bureau

LONDON. — Dr Alan Boesak, chaplain of the University of the Western Cape, believes there is a growing feeling within the South African Council of Churches (SACC) that unjust laws should be disobeyed.

The question of civil disobedience in South Africa and the role of the church was raised at a symposium on the Threat to Christianity in Southern Africa in London.

Dr Boesak said that whatever role the church played, it seemed destined for a clash with the South African Government.



Dr Alan Boesak

18 Van der Horst, Women as an Economic Force in Southern Africa.

PLEASE CIRCLE ITEMS REQUIRED

GROWING

He said conflict between the church and the Government was growing and the confiscation of Bishop Desmond Tutu's passport was symptomatic of this.

He added that the church had, in the past, never been honest in its handling of apartheid.

Blacks were asking questions about this. They were claiming that Christianity was a tool of the whites to maintain their oppression.

He said the church had become far more aware of the situation. Previously, its only interest was good inter-personal relationships. Now it was beginning to ask some questions itself.

He emphasised throughout his three-day visit that he was not optimistic about recent developments in South Africa.

He believed the Government had become more repressive—but at the same time its methods had become more sophisticated.

Its labour legislation, the drive to bring the homeland policies to completion and the attempt to create a black middle class were indicative of this.

SCATHING

Dr Boesak was scathing in his criticism of the country's white Dutch Reformed churches.

His member of

had broken own. The
ever bridge.
tried flagging down pas-
they then tried to pus-
the

A REVIEW OF THE FIRST TEN YEARS OF THE CENTRE FOR INTERGROUP

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- 17 Groenewald, Sosiale Afstand by Afrikaans-sprekendes: Verdere Toeligting met 'n Steekproef van Studente.
- 18 Van der Horst, Women as an Economic Force in Southern Africa.

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Priest's case referred to AG

SOWETAN Reporter
 A SOWETO Catholic Priest who was released this week after being held for nine days under Section 22 of the General Law Amendment Act, has had his case referred to the Attorney-General of the Transvaal.

Father Enoch Shomang of the Moletsane Catholic Church, said yesterday that police had found

pamphlets in his car which they claimed were ANC pamphlets.

A thanksgiving prayer was held at his parish after his release and although the matter is not over yet, he said it is the daily prayers by members of his congregation which secured his release.

Father Shomang was detained on June 1 at a roadblock between Baragwanath and Uncle Charlies.

He was brought to his

parish the next day, manacled in leg-irons, by security police.

"It was humiliating being brought to my parish like that because it hurt my people more," he said

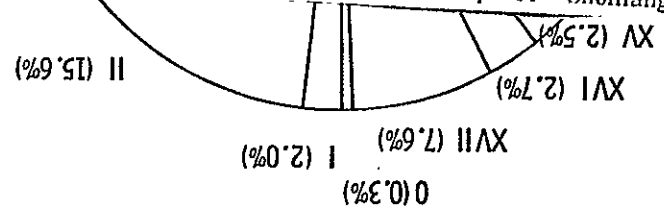
Since his detention messages condemning police action, particularly the manner in which he was brought to his parish in shackles, have been flowing into the offices of the Catholic diocese of Johannesburg.

The Archbishop of

Johannesburg, the most Reverend Patrick Fitzgerald, sent protest messages to the ministry of justice department in Pretoria.

Father Shomang, who was held at John Vorster Square, has consulted the Catholic diocese legal representative about the matter.

Colonel Hennie Muller, head of the Witwatersrand Security Police, refused to comment on Father Shomang's case.



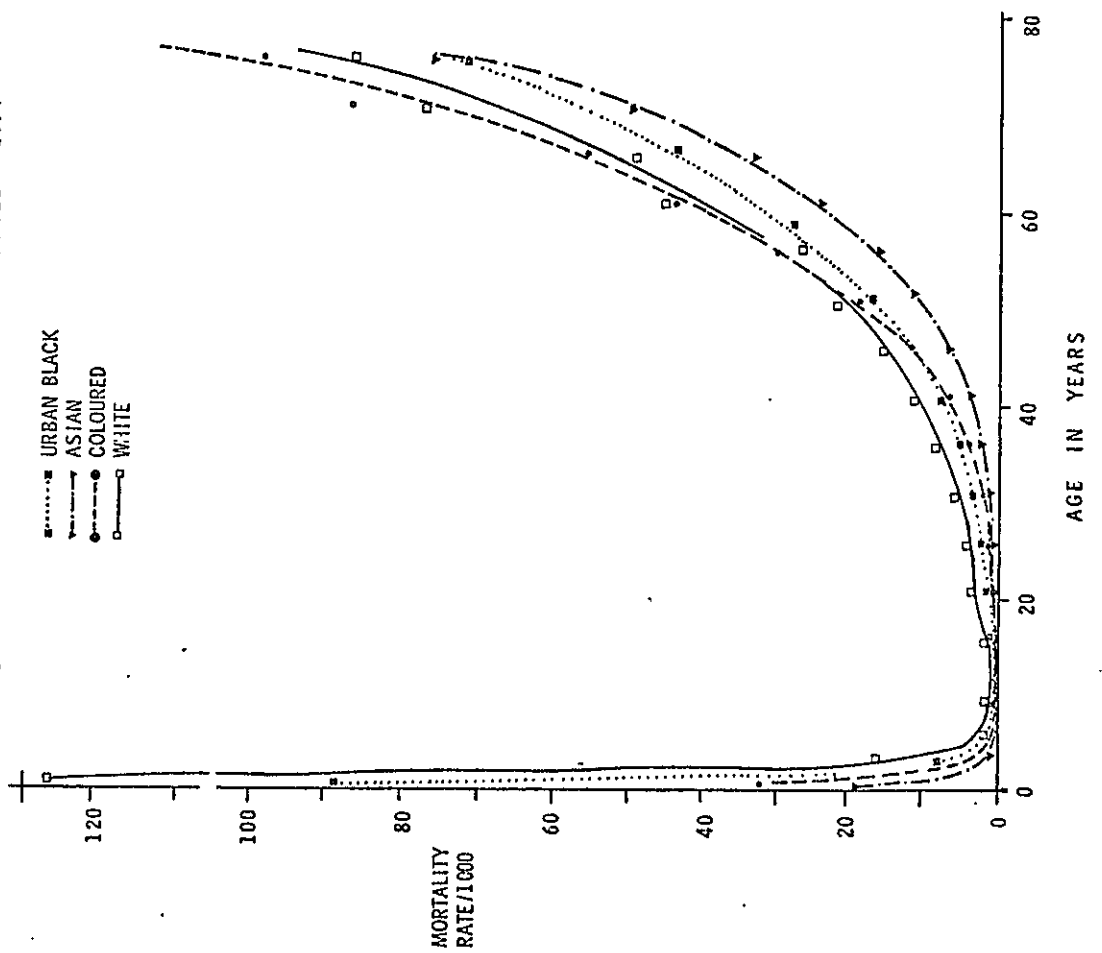
WHITE
 PROPORTIONAL MORTALITY

Fig. 5 (a)

- 34 -

- 33 -

Fig. 4 AGE SPECIFIC MORTALITY RATES: 1974



Bishop Philip Russell to be enthroned as Archbishop

Religion Reporter

ON the afternoon of September 30, Bishop Philip Russell of Natal will knock on the door of St George's Cathedral in Cape Town and ask to be admitted for his enthronement as Archbishop and Metropolitan of the Church of the Province of Southern Africa.

Church leaders of other denominations, civic leaders and diplomats are expected to attend what is one of the most impressive ceremonial occasions in the Anglican Church. All the Anglican bishops of Southern Africa will be invited.

The actual enthronement is performed by the Dean of the Province of Southern Africa—the most senior bishop after the Archbishop. Bishop Russell is now dean, and the Synod of Bishops will have to elect a successor before his enthronement.

With increasing emphasis on the role of the archbishop as symbol of unity within the whole Anglican Province of Southern Africa, most of the bishops from other dioceses are expected to be present.

The date of the enthronement was confirmed today by the Dean of St George's Cathedral, the Very Reverend Edward King, who awaits the new archbishop's knock on the cathedral door, and then admits him to the building.

The Dean will then ask the congregation whether it is their wish to enthroned Bishop Russell as their Archbishop. On their affirmative reply, he escorts Bishop Russell into the cathedral.

Bishop Russell was first consecrated bishop suffragan in Cape Town, and later served as the first bishop of the newly created Diocese of Port Elizabeth before his election as Bishop of Natal.

In an interview Bishop Russell said he and his wife still planned to return to Natal on his retirement.

'We have three grandchildren, to whom we are very attached,' he said. 'When I retire, we wish to return to be with them.'

Bishop and Mrs Russell have three married daughters, two living in Durban and the other in Grahamstown.

Bishop Russell was chairman of a provincial commission appointed by the church's top policy-making body to study and report on the role of the metropolitan in the Anglican Church.

He said the archbishop was called on to be a focus of unity, to be spokesman for the church proclaiming God's word to the church and the world, and thirdly to exercise pastoral oversight. These were in descending order of importance.

Bishop Russell said inevitably each archbishop imprinted his own style on his role as archbishop, but had to realise the office was bigger than the incumbent and was able to continue without him.

'Whether I can achieve the things we're talking about is the frightening thing. The moment I strain to show a pearly, gleaming smile and be matey to everyone, I'm going to flop.'

'I think that if I can try to be what I have tried to be in the past, then maybe God will do something in this.'

Verdere Toeligting met 'n Steekproef van Studente.
18 Van der Horst, Women as an Economic Force in Southern Africa.

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Four detained in raid by Security Police in PE

28

Chief Reporter

SECURITY Police yesterday searched the Young Christian Workers' office in Port Elizabeth and, after seizing certain documents, detained four of its leading members.

The regional organiser, Mr Cuan Stanley, and three others, Mr Zam Nondumo, Mr Shepherd Moti and Miss Lulu Johnson, were arrested and are being held under Section 22 of the General Laws Amendment Act.

A senior Security Police spokesman said the activities of the four people were being investigated.

He emphasised that the Young Christian Workers organisation was not the subject of investigation.

"The four are being held and investigations are being conducted into certain of their activities," the spokesman said.

A spokesman for the South African Catholic Bishops' Con-

ference said church authorities were taking up the matter with the Minister of Police, Mr Louis le Grange.

"As Soweto's June 16 day draws near and as young people continue with sporadic school and university boycotts, the Security Police are intensifying their vigilance and including in their practice of detaining members of the Young Christian Workers, especially in Port Elizabeth," he said.

300 12/6/81 (28)

Stop removals Methodists plead

Religion Reporter

A district synod of the Methodist Church has expressed its "extreme dismay" at the forced removal of people into the kaNgwane area in the eastern Transvaal.

The annual synod of the South-Eastern Transvaal and Swaziland District of the church this week called on the Government to stop removals immediately.

KaNgwane is the area designated a homeland for South Africa's Swazi people in terms of Government policy.

Last October's cholera outbreak in kaNgwane

was reported to have occurred in squatter settlements which included people moved off white farms in the eastern Transvaal.

The synod said in a resolution that stable community and family life and a fair sharing of resources were essential to peace and stability.

After calling on the Government to halt removals, the synod resolved to ask the Methodist Church's annual national conference to give urgent priority to providing ministers and money for church work in kaNgwane and at Secunda

from Mexico.

Green carders

the U.S.; 631,000

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"As well
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the bracero system, although this was formally terminated at the end of 1964. The green carders are intent on making as much money as they can during the harvest, and are popular with employers as they are eminently not 'trouble-makers.' For the same reason their presence is resented by agricultural labor organizers, who see them as an obstacle to unions. Growers and contractors like migrant laborers because 'they come in, do the work, earn their money and go away--it's a beautiful system and everyone is happy.' Well, not quite everyone. As we shall see later, most growers intensely resent having to accept responsibility for services such as health, housing and education for laborers and their families.

"In 1974, 200,000 'wethacks,' or illegal migrants from Mexico, were arrested in California, one quarter of the national total. Federal immigration officials estimate that there are two wethacks at large for each one arrested. Others estimate the total of illegal aliens as high as 6.7 million (Los Angeles Times, 3 July 1975). From the growers' viewpoint, wethacks form an admirable source of labor, as they are even more hardworking and more docile than the green carders. Several growers and contractors openly admitted that they turned a blind eye to wethacks-- as one said, defiantly, 'as long as a man gives me a social security number,

17/05/77
Sturk

YCW top job depends on passport

By LEN MASEKO

Mr Phelelo Magane, the first South African to be elected to the world council of the Young Christian Workers (YCW), is hoping that he is granted a passport so that he can take up his new post in Brussels soon.

Mr Magane (29), a president of the Young Christian workers in SA, was elected deputy general-secretary on the International YCW at a meeting held in Mechelen, Belgium last month. His name topped the list of four other candidates.

Shortly after his election he was detained with 29 other leaders. He was released three months later.

Mr Magane is praying that his application for a passport is successful so he can take up his new post in Brussels. His previous applications for a passport has been rejected without any reasons given.

Mr Magane, who is originally from Kwa-Thema, Springs, became involved in the YCW in the township parish group about eight years ago. In 1975, he was chosen to work as a full-time organiser to serve the young Christian workers on the East Rand.

In 1977, delegates from all the regions in this country elected him national president at a national council held at Tweespruit in the Orange Free State.

"I will stay in Brussels for two years. I will be taking my wife, Irene, with me. When we are in Brussels, my wife will pursue a career which I do not want to disclose at the moment."

ALL	0,05	0,08	0,12	0,18	0,28	0,26	0,22	0,33
No.	114	173	43	63	316	307	455	530

II

NEOPLASMS

III

ENDOCRINE, NUTRITIONAL AND METABOLIC DISEASES

Dominee Jassnes at his church's silence

GLIVE IN THE NGK, AND THE SMILE DISAPPEARS FROM THE HEARTS

A DOMINEE has made an amazingly forthright and bitter attack on his own church.

The Rev H J D Brand, of St Stephen's congregation in Cape Town, accuses the Nederduitse

BYRONIA GILKINS
Religious Critic

Reformed Church of Cape Town for its failure to pay its share of the cost of the new hospital. The church's attitude is increasing the deciding factor when

the powerful NGK is faced with a choice of speaking out or keeping quiet about conditions in South Africa, says Mr Brand

In an article in Deurbarak, mouthpiece of the Progressive Federal Party, Mr Brand says the NGK, spiritual home of

most Afrikaners who govern South Africa, could be a major influence for good

"However, live in and with the NGK and the smile eventually disappears from the heart of the church. It evokes a strange sense of surprise when this

church, confronted with blatantly unscriptural policies, remains absolutely silent

"Later, it becomes a private frustration. The concern grows when the church apparently blind and dumb, walks past terrible conditions

"Eventually, all that is left is an empty despair over lost opportunities for witness.

Mr Brand characterises the NGK's lack of concern in a scathing account of a husband of ministers driving through a squatter camp making "charitable remarks about the latrines and their shanties"

He says the NGK's meetings, institutions and publications consist mainly of, or are controlled by, people with a double loyalty — to Christ and to a certain political tradition

"Some believe this tradition is scripturally based. Others know it is in important respects — in terms of both principle and practice — completely irreconcilable with Scripture," he says

On the one hand, those within the church who question Government policy, or the church's prophetic role, were branded as traitors and their criticism was eventually smothered.

'Covered up'

On the other hand, the most pressing crises of the day were simply reflected with contempt

A third characteristic was that the church covered up its own sins with a smokescreen of dozens of other dangers

The church, he accuses, has much to say about love of one's neighbours, the purpose for which the white ("Africans, Protestants") population was planted on the southern tip of Africa, its own missionary contributions, its endless struggle to make young people resilient and so on.

But, he charges, it has remained silent on other matters, including

○ The "subtle and immoral" disenfranchisement of the coloured people

○ The bacon charge in the Anglican St George's Cathedral. "One can only speculate about the loud protests that a similar incident under another government and in an NGK building would have provoked."

○ The death of black consciousness leader Mr Steve Biko.

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 siderable length of stay
 whereas a hospital delivery cost
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 stigmations. The mean cost to

hospitals has thus been reduced. Furthermore, no normal



THE two Anglican Archbishops of Cape Town past and future, together at Bishopscourt at the weekend. The present Archbishop, the Most Rev Bill Burnett, left, was introducing the Archbishop-elect, the Right Rev Philip Russell of Natal, to his future home. The two men have known each other since before ordination.

New line on a busy bishop

28
avg 16/8
15/6/8

Religion Reporter

SINCE that day in 1804 when Napoleon crowned himself Emperor of France, it has been the lot of few people to install themselves in national office. The latest in the line is Bishop Russell of Natal.

The Anglican Archbishop-elect of Cape Town, the Right Rev Philip Russell of Natal, confessed during a visit to Cape Town at the weekend that he was being kept 'pretty busy' writing official letters to himself and others saying he was elected as next Archbishop.

'It's all very Gilbert and Sullivan,' Bishop Russell commented.

UNANIMOUS

The simple fact is that Bishop Russell is Dean of the Province — senior Anglican bishop in Southern Africa. As such, he was chairman of the Synod of Bishops which met in Cape Town last month and unanimously elected the Right Rev Philip Russell as Archbishop Bill Burnett's successor.

In all fairness, the Dean of the Province, Bishop

Russell, should inform the man concerned, Bishop Russell, that he was duly elected by the Synod of Bishops.

At the same time, since this will create a vacancy in Natal, perhaps the Dean, Bishop Russell, should inform the Bishop of Natal, Bishop Russell.

Church canon requires various other church bodies to be similarly informed.

'I have to certify, as Dean of the Province, that the Right Rev P W R Russell was duly elected,' said Bishop Russell.

BIG QUESTION

The big question concerned his enthronement. Archbishops of Cape Town are always enthroned by the Dean of the Province — in this case, the two men are both the Right Rev Philip Russell.

'Any chance of you, as Dean of the Province, enthroning yourself?' I felt compelled to ask.

'Well,' explained Bishop Russell, 'the canons say that in the death, absence or incapacity of the Dean, the senior bishop will be Dean.'

Which raises the interesting point as to whether an enthronement as Archbishop is regarded as 'incapacity' — or perhaps 'death'?

Nevertheless, insisted Bishop Russell, he would not enthrone himself. In his 'absence' from his post as Dean — to be present as archbishop elect — his place will be taken by Bishop Fred Amore of Bloemfontein, who is senior bishop.

On the other hand, the Dean only ceases to be Dean at the time of his enthronement — that is, when the Dean installs him in the Archbishop's high throne in St George's Cathedral.

It sounds awfully like which comes first, the chicken or the egg.

As Bishop Amore takes over from Bishop Russell as Dean in order to enthrone the Archbishop, it will be a case of, 'The Dean is dead, long live the Dean.'

In the mean time, a new Archbishop will have been enthroned. And as Archbishop, he need not write letters to himself.

The success of the MOUs in achieving their aims can be seen in the following. In Graph 4, can be seen that while the total number of deliveries carried out by the Peninsula Maternity Service has increased since 1973, the number of deliveries excluding MOUs has declined. The pressure on the

1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976

Source: Annual Reports of the Dept. of Obstetrics and Gynaecology, UCT/CPA includes: hospital deliveries, district deliveries, born-before-arrival at hospital, born-before-arrival at district

District deliveries: applies to all hospital up to 1970 applies to St Monica's and Somerset up to 1974

to be quite happy to go to the Clinic. Out of 50 Wasserman tests for Syphilis, 7 (14%) were positive.

Deliveries are done at the Day Hospital but four hours after birth the responsibility passes to the Municipal Clinic. The sisters visit mother and child at home and post natal immunisation and health monitoring is done at

Bishop calls for other forms of national service

By MARIKA SBOROS

THE Government should urgently find an alternative to national service within the Defence Force or an increasing number of young men would become conscientious objectors

This is the opinion of the Right Reverend Timothy Bavin, Anglican Bishop of Johannesburg.

Writing in the Watchman, newsletter of the Diocese of Johannesburg, Bishop Bavin said the recent case of Mr Charles Yeats, who objected to military service with the SADF and was sentenced to a year in detention barracks, raised the problem of the Christian's attitude to war and violence

There was no provision for those called up to refuse to be part of the military machine unless they belonged to certain pacifist churches or sects

He said it seemed proper to him for the modern Christian to follow the example of Jesus and refuse to fight.

"The consistent refusal by

our leaders to accept that there is more than one interpretation of Scripture in the matter of warfare is the result of too narrow a view of the Christian faith."

It was also the result of leaders being influenced by one or more denominations which were no more than small sects within Christianity

It was a waste of manpower to lock a conscientious objector away when he could serve the community in other ways

"An alternative to national service within the Defence Force is urgently required," he said

"Until it is provided there will be a growing number of young men who, like Charles Yeats, will be prepared to languish in prison rather than obey their summons to serve in the Defence Force - because of their Christian and moral convictions."

After Mr Yeats' conviction last month, prominent church leaders condemned his detention

Tuberculosis cases are dealt with by the Clinic after they have been diagnosed, and treatment prescribed by the Doctor at the Day Hospital. A large register is kept which records all treatments taken and if anyone defaults he is visited at home. Screening Xrays are done at the Location Isolation Hospital which also provides Xray facilities for other towns and districts.

There are nine sisters altogether, 1 white, and eight black, two of whom are employed full time on family planning.

The Location Isolation Hospital is almost exclusively for Africans while the Day Hospital is used by both groups. The minor ailments include V.D. cases which are first seen by the Doctor at the Day Hospital. Thereafter the cases are followed up by the sisters who round up defaulters from treatment sessions and go into the district (within a radius of 15 kms.) to give treatment. Outside this area is the responsibility of the Divisional Council.

The following breakdown of ailments seen was taken from a random survey of 236 patients out of 1 200 seen last year at the Location Isolation Hospital.

Respiratory tract	40%
Traumatic injury	18%
Sores and sepsis	17%
Gastro intestinal	12%
Musculoskeletal	7%
Skin	3%
Neurological	3%

Total number of people seen for 1977 at the Minor

Ailments Clinic:

	Total No. of Cases	Total No. of Attendances	Visits/case
'Coloureds'	291	435	1,5
Africans	1 936	4 420	2,3

The disparity between the two racial groups was due, I feel, to the preference of the 'coloureds' to go to the Day Hospital where they could see a doctor. The Africans seemed

Police

methods at demos attacked

28

17/6/81

MINISTERS and elders of the Ned Geref Sendingskerk have issued a statement deploring the actions of the police and defence force in Johannesburg's coloured areas.

The Sendingkerk Presbytery, which includes congregations on the East Rand and in Pretoria called on the authorities to end "provocative displays of power" towards protesting coloured pupils and their parents.

Provocation

The NG Sendingskerk is the NG Kerk family made up of coloured people. Most of the ministers in the presbytery which issued the statement are white.

The presbytery said that "the invasion of the privacy of families which occurred when (the authorities) rushed through houses in search of suspected pupil leaders and weapons amounted to blatant provocation and was extremely humiliating.

"There is no question that it is the State's God-given duty to smother attempts which can disturb good order and peace.

Moderate

"But the actions (of police and the SADF) were disproportionately out of touch."

The presbytery called for demonstrations to be handled in a more moderate way.

It also appealed for more intensive efforts to end the coloured housing shortage in the wake of unrest at Reiger Park, Boksburg.

Frustration

It rejected the actions of "irresponsible elements which contributed in turning an initially peaceful demonstration into a violent situation".

But the presbytery said frustration over a lack of living space had been allowed to build up - despite repeated pleas for relief - until an "outburst" was inevitable.

Catholic paper hits
at Press new deal

Star 18/6/81

28/242

day, quite pleas
there is little
Agriculture
"The organ
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specialised iri

CAPE TOWN — Warn- ings about legislative in- roads on Press freedom made little impression on those who only wanted to know what their govern- ments wanted to tell them, the Roman Catholic newspaper The Southern Cross says in its latest issue.
Press freedom is a mor- al and human rights issue, it says in an editorial.
This should be the proper concern of the In- ternational Catholic Union of the Press, an organisa- tion which arranged dis- cussions between journal-

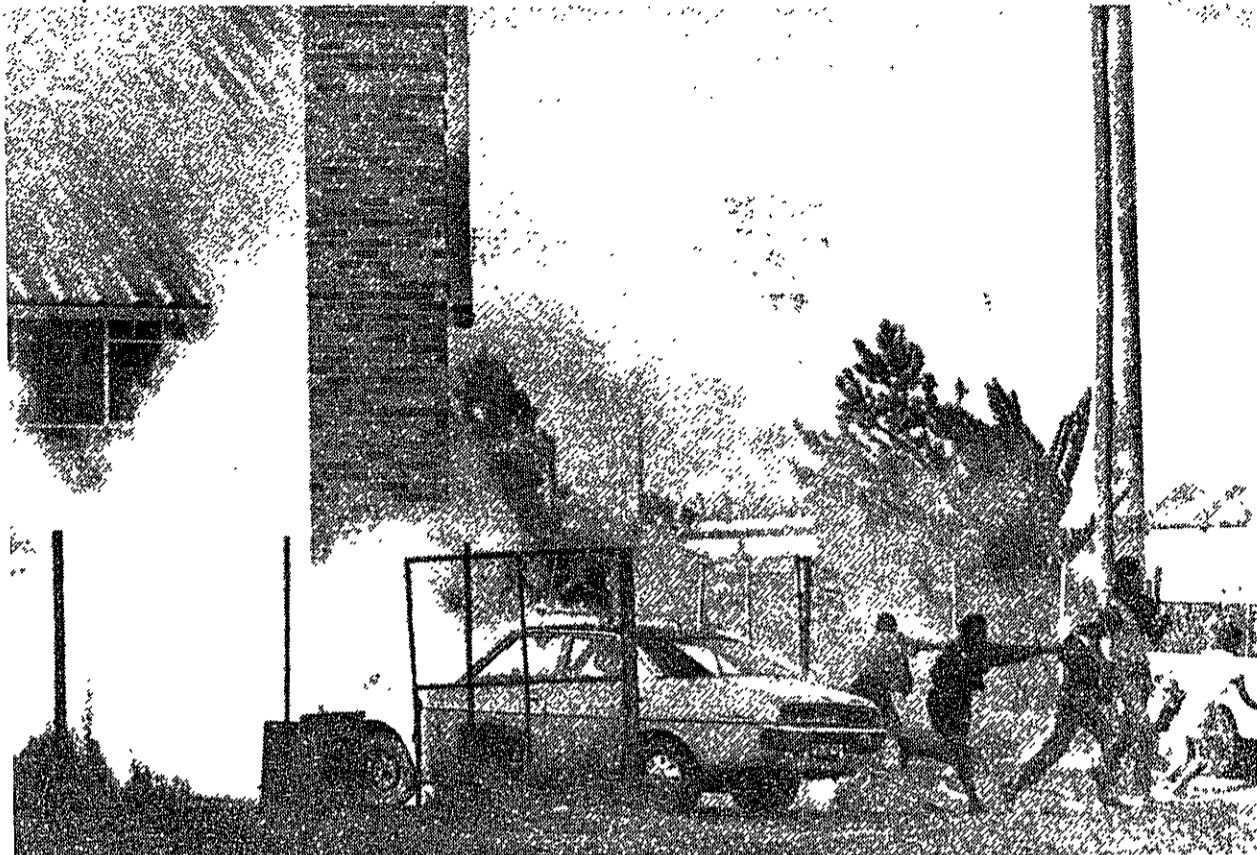
ists and Church officials interested in the media.
However, the newspaper had learnt that the ICUP was encouraging discus- sion of the United Nations-backed "New In- formation Order" pro- posed by Third World countries to improve their image abroad.
"The world will make allowances for a govern- ment that allows a free Press.
"It will never believe or trust one that tries to cover up ugly realities," the newspaper says. — Sapa.

ner harvest,
s marked by
nsive,
for laborers--

for three summer months the county needs 6000 laborers, for six months the demand varies between 3000 and 6000, and for three winter months less than 1000 laborers are needed. There are no huge corporations owning thousands of acres, as there are further south, but rather a number of growers who mainly manage their own farms, averaging 300-500 acres. Main crops include the row crops--beans, tomatoes, peas, peppers--and trees, especially apricots, followed by almonds and walnuts. (The percentage of land under trees is increasing each year.) Although alfalfa is the biggest crop in value, I ignore it here because of its high mechanisation and low labor needs...

"Mexicans are generally the most popular workers with growers and contractors, as they are thought to be more reliable, harder-working and less independent than 'whites.' I use this term as it is in common use, both among Mexicans and others, and as it indicates the perceived difference of color, even though some Mexicans are undoubtedly more 'white' than their Portuguese employers. The white laborers include mainly 'Okies,' that is descendents of the 1930's migrants from Oklahoma, Arkansas and Texas, who still work at least in the summer, in the fields. There are also a few 'winos,' of varied backgrounds, and some high school students and housewives, especially on the tomato mechanical

'A DISGUSTING ACT OF SACRILEGE'



A policeman fires a shot of teargas . . . and people with tears streaming from their eyes rush from Regina Mundi this week.

CHURCH leaders have expressed anger and disgust at this week's incident in which a June 16 commemoration service was disrupted by police firing teargas and rubber bullets into a Soweto church.

The ministers described the police action at Regina Mundi Church as "sacrilege and deplorable". They also said the bombarding of the church with teargas was "un-Christian" and this action would precipitate God's wrath against them.

An Anglican minister, the Rev Tebogo Moselane, said a church was a consecrated building for the worship of God and the firing of teargas and rubber bul-

By **LEN MASEKO**

lets at it was a sacrilegious act "which we ministers and black masses, who uphold such institutions as the church with dignity and respect, highly deplore."

"In 1977, the police did the same thing at St Mathews Church, Emnadeni, and last year a commemoration service was disrupted by police at the Soweto Tabernacle," he said. "If the state can penalise people who

burn a flag, then it must take action against the un-Christian attitude of the police in a so-called Christian country.

"The church should be seen as a place of refuge and a place where people's conscience are found. I am appealing to the police not to call God's wrath unto themselves.

"And I also appeal to the Church to take this very seriously and seek a commission of inquiry against the police or the State, because a church itself is a universal institution which is respected world-wide — but in South Africa it can be desecrated without a

flinch," said Mr Moselane.

Father Mokheteng Chipfupa, rector of the St James Anglican Church in Diepkloof, said he was "appalled and distressed" by the attitude of the police towards the Church of God in this country, which is supposed to be Christian.

"The police actions reveal that the Government of this country has no respect for Christ and

his Church. In 1977 and last year, the same thing happened during the commemoration services. Father Shomang of the Roman Catholic Church was manacled like a common criminal. Are the people who do this not fearing God's wrath?

"The Church is doing its work of reconciliation trying to reconcile the various people of this country, but it is now blatantly clear that the Government is opposed

to the work of the Church. All men of goodwill should express their disapproval on what was done to Regina Mundi this week," said Father Chipfupa.

Father Buti Thlagale, minister at the Regina Mundi Church, expressed concern over the police action and said many things in the church were damaged during the chaos. He said the parish council would meet soon to discuss the incident.

R150 000 centre for Soweto

A **BIG** church complex which will have a hall, creche and offices among other things, is soon to be built in Soweto at a cost of about R150 000, reports **LEN MASEKO**.

The African Independent Churches Association (AICA) is waiting for permission from the Department of Co-operation and Development to go ahead with the building of the complex at a Molapo site. The centre will be built in stages over a period of years.

The Rev Paul Makhubu,

assistant general secretary of AICA, said the centre would be available for use by the hundreds of independent churches belonging to the association in Southern Africa. The office block would be let to church organisations, he said.

"We are waiting for approval from the department of Co-operation and Development so that construction can start as soon as possible. We were given a number of sites in Soweto to choose from, but we chose the Molapo one. We are being helped financially by friends in Holland and other overseas

countries because local funds are very minimal," said Mr Mkhubu.

Meanwhile, Mr Makhubu said his association was concerned about the fact that there were few trained leaders in the independent churches. He said his association's priority was the establishment of a theology school

"We are afraid that when the trained leadership dies out the gospel may be lost in the long run. Our people are just ordinary people who are not well-off educationally and we are encouraging them to attend literacy classes for adults which we run in the Transvaal. We also ask them to enrol with the correspondence colleges in town.



Church news

Healing rally

A **HEALING** rally will be held in Mnguni Hall, Vosloorus tomorrow. The rally is organised by the Vosloorus Christian Centre and a healer from the Bedfordview branch will conduct the ceremony. The service will start at 2 pm.



The Dean of Johannesburg, the Rev Simeon Nkoane spent two days this week fasting and praying for peace and justice in this country. The Dean was joined by many people in his prayer at the St Mary's Cathedral. Bishop Sigisbert-Ndwandwe of the Anglican Diocese of Johannesburg, will be visiting the St Mary Anglican Church in Orlando on Sunday. He will conduct a service there from 9.30 am.

FUNERALS

A **FORM** three student, Ms Letta Manamela, of 16564 Mamelodi East, died on Tuesday after a short illness.

Mr SPK Deembule, principal of Ribanelanga High School, called on her fellow-pupils and teachers at the school to attend her funeral at Mamelodi cemetery on Sunday.

• Mr John Ramatlotlo (38) who was stabbed to death last week, will be buried in Vosloorus tomorrow.

Mr Ramatlotlo of 1600 Molapo Extension, will be buried at the Vosloorus Cemetery. The cortege will leave for the cemetery at 2.30 pm.

• Mr Oupa Michael "City" Tshabalala (34) of 304 Mapetla, who died of sudden illness last week will be buried at Avalon Cemetery tomorrow at 3 pm. A service will be held earlier at the Mapetla IOTT Temple at 12 pm. He is survived by his wife and four children.

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Church told to
make up its mind
over 'the system'

By MONK NKOMO

THE church must choose whether it is on the people's side in their struggle for humanity and sanity or on the side of the unjust racist system which seeks to dehumanise the black people through inferior education, which renders them subservient to the white settlers.

This was said by a member of the Self-Awareness Youth Club (SAYC) at their inauguration meeting held at Ga Rankoia, BophuthTswana on Sunday.

According to their constitution, the newly established club aims at teaching black society, particularly the youths, "the virtues of abstinence from irrelevant activities that impede and embarrass our liberation effort". It is one of the club's hopes to see the restructuring of the Christian religion which is supposed to be a "religion of the total man".

The member told the poorly-attended meeting that the role of the church was to preach the gospel of liberation, love, equality and justice to all people. "It should identify itself with those who suffer from economic and political systems", he said.

Mr Gomolemo Mokae, general secretary of the SAYC stated, "Our parents remained silent and passive when they lost their rights to the South African citizenship by being offered citizenship of some politically and economically non viable, and bantustans.

"We shall not become a collaborationist force to the system that denies people basic human rights and deprives them of independent thought," said Mr Sello Rammopi, president of the SAYC. "We shall adopt all progressive ideas of humanity from all persons or movement that love equality, justice, freedom and peace for man", he said.

Pamphlets were also distributed at the meeting urging the communities to boycott all products from Wilson-Rowntree, after they were alleged to have fired more than 400 workers who went on strike early this year.

The oppressor, Mr Mokae said, would continue to rise over the oppressed as long as he could control their minds, and limit their thoughts. "We feel that the time has come for us to emancipate ourselves from mental slavery so that we can be in a position to bring the oppressor's illegal reign over us to an end," he said.

"The time has come for blacks to form themselves into a single, solid and united front" seeking to eradicate the inequalities and conflicts of "our society in order to give South Africa a better human face", he added.

White priest, student held

SECURITY POLICE continued their swoop yesterday arresting yet another high school student and a white priest.

And police headquarters in Pretoria at the same time said they could not confirm that they have arrested another top student leader, Mr Gordon "Trofomo" Sono, who together with former Naledi High School student, Mr Enos Ngutshana, are believed to be among the seven alleged South African Youth Revolutionary Council (Sayreco) leaders arrested in Soweto last week.

In yesterday's swoop police detained Mr Job "Man-Man" Molahloe (25), a Form Five student at Musi High School in Pimville, Soweto. Two other students: Miss Patricia Shoyo Mncube (20) and Miss Thandi Mabaso (19), both of Lebone Senior Secondary School, were taken from their Moloto South homes by Security Police on Saturday.

In Pietermaritzburg yesterday police arrested the Rev Sol Jacobs, director of the Division Mission and Evangelism section of the South African Council of Churches (SACC). The Rev Jacobs was taken from his home, which the police searched, to his office in town which they also searched. He is believed to be held under Section 50 of the Criminal Law Procedure Act.

Miss Elizabeth Molahloe, sister of the detained Musi High student, said her brother was detained by two white policemen from his Zone Two, Pimville, home at 3 am yesterday. The police explained they were from Protea and were taking him there. They did

By WILLIE BOKALA

not say why he was being detained.

Reacting to the detention of the priest the SACC said "As always, the SACC expresses its opposition to detention without trial and demand that he will be charged or released."

Rev Jacobs was preparing for a consultation on the churches' ministry to refugees in Johannesburg on Wednesday this week. For this he had travelled extensively visiting refugee camps and churches in Lesotho, Botswana and Swaziland.

In Soweto, Mrs Beled Mazwai, wife of detained

SOWETAN news editor, Mr Thami Mazwai, said yesterday that she had gone to Protea police headquarters and she was relieved that police there accepted clothing, food and cigarettes she had brought for her husband. Mr Mazwai is being held under security legislation, according to the police.

The banned former president of the Media Workers' Association of South Africa, Mr Zwelakhe Sisulu, was still being held under Section 22 of the General Law Amendment Act yesterday.

Church wants end to commemoration services

MUNDI SHOCK

Revision
22/04/1

REGINA Mundi, mecca of Soweto's mass political rallies, may not be used for June 16 commemoration services anymore.

This decision was taken by the church's Parish Council, following the damage caused at the church last week during a stampede by people fleeing from teargas thrown in by police.

In a letter sent to organisations including, among others, Cosas, Azapo, Mwaso, Azanyu, the Soweto Committee of Ten, and to Bishop Desmond Tutu, general secretary of the SA Council of Churches, the council says "Regina Mundi has been overtaxed in the last five years".

The Rev Buti Tlhagale, one of the signatories of the letter who is also in charge of the church, said his council will be reluctant to allow Regina Mundi to be used for commemoration services in future.

"We are perturbed by the amount of material losses this church has sustained whenever there are these

By SAM MABE

services here," Mr Tlhagale said.

Last Tuesday, when over 10 000 people gathered at the church to remember the victims of June 16 1976, damage estimated at more than R1 000 was caused when a fence was ripped apart and a marble altar rail broken.

This occurred during the June 16 commemoration service last Tuesday.

The letter says: "The Regina Mundi Church is increasingly becoming too small for the thousands of people who attend the commemoration services. We deem it our responsibility to impress it upon the various organisations concerned that it is now imperative that they work out an alternative.

"The material loss which we sustain after every commemoration service is a serious cause for alarm and the parishioners of Regina Mundi are up in arms in the face of such material losses and damage to property.

"Indeed this is nothing compared

to the loss of lives of those in whose memory these services are held. Our church has been heavily overtaxed by the public over the last five years.

"But this is not a major reason for becoming extremely reluctant to allow Regina Mundi as a venue for remembering those who have fallen. Mention must be made of the fact that we are extremely wary of Regina Mundi becoming more and more the battlefield of divergent ideological interests.

When the police shot teargas canisters into the church premises, people panicked and began to stampede, forcing their way out of the church building and ripping the church fence apart.

"This terrifying experience has become an annual ritual here. Physical injury and even possible death can result from this kind of stampede that takes place when people literally seek to break the wall in order to escape the choking and blinding effects of teargas.

"It is futile to make an urgent appeal to the Minister of Police to impose a ban on the use of teargas during commemoration services. The police have their reasons for using it. The letter states

There are four levels at which people involved in the dairies sell:

- a) From their houses locally in the village.
- b) At local village centres, cafés, bus depots etc.
- c) Idolophu shops.
- d) Contract at a big centre e.g. the Idolophu hospital contract, and the Bloemfontein creamery contract.

a) The problem with selling locally is that because of restrictions concerning hawkers licensees 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.

b) Selling at village centres: Teddy Mhlauli and Ncomonde Nkalitshani 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 summer.

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 amounts of milk.

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 Umhlab. Neither could guarantee to deliver it. The type of contract with the Bloemfontein co-op requires travelling and high level liaison to be established.

In the situation where production is low people cannot afford the travelling costs to send their milk to big centres. In Inkomo after N.M. refused to transport members milk they tried to sell locally to shops and from a centre in the location. This involved hiring a vehicle to bring the milk from the dairy which then cancelled all their profits. Everyone then reverted to

... / ...

selling from their houses. In Amathole some people did try to establish a market in Idolophu but they never succeeded. While Mhlauli and Nkalitshane 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.

'Charge or free priest'

THE Rev Sol Jacobs was now being detained under Section Six of the Terrorism Act, according to the South African Council of Churches

Mr Jacobs, director of the SACC's division of Mission and Evangelism, had been detained on Monday under Section 50 of the Criminal Procedure Act.

The general secretary of the SACC, Bishop Desmond Tutu, yesterday called on the Government to either charge or release Mr Jacobs, whom he said was acting in an "open and above-board manner". The detention was a "blatant interference in the church's ministry of its people", he said. — Sapa.

4.3.2 LABOUR

- 1. While it is difficult to determine whether shortage of labour stops people from actually joining communal gardens it seems obvious that the amount of labour available is important in determining the extent to which gardens are used.
- 2. At Abalimi it is only families where a man is at home and involved in the garden that produce vegetables all year round, and get an income of R100 or more a year. Christopher Board in his survey of rehabilitated and unrehabilitated areas around King Williams Town found that planting up gardens (igadi) could be associated with big families. He also found that crop sales of peas and tobacco could be associated with families

- 5. Some people have managed to get around marketing problems to a certain extent.
 - 5.1 It is interesting that in Abalimi one of the people who says marketing is not a problem is Mr. S. Burgambo who sells R150-R200 worth of vegetables a year. (This is substantially more than anybody else). He puts a great deal of time and effort into marketing. Some vegetables he sells locally, some at the Idolophu market. In the tomato season he organises that he, or a relative, goes into Idolophu by bus to sell there. He has an advantage over other people in Abalimi in that he was the first person to sell vegetables which he has been doing since 1959.

NO 28/68
SACC charge or free minister

By MARIKA SBOROS

THE church-State conflict grew yesterday as the South African Council of Churches demanded that the Government charge or release the detained Methodist minister, Reverend Sol Jacobs.

And the Methodist Church has written a letter to the Minister of Justice demanding that Mr Jacobs be charged or released

Mr Jacobs was detained in Maritzburg on Monday, two days before he was to speak at an SACC Consultation on the Ministry to Refugees, which was held in Johannesburg on Wednesday

He is being held under Section Six of the Terrorism Act. The general secretary of the SACC, Bishop Desmond Tutu, yesterday said it appeared that Mr Jacobs was detained because his recent activities related to setting up a Ministry to Refugees programme among member churches.

Police confiscated notes and tapes Mr Jacobs had compiled for the consultation, said the Rev Peter Storey, SACC president.

Indications of a major church-State confrontation came when the SACC announced at a Press conference on Wednesday that:

○ The church had a duty and a right to minister to refugees and no secular or ecclesiastical authority could be allowed to interfere with this ministry.

○ Government action in detaining Mr Jacobs was "blatant interference" and would not deter them from the Ministry to Refugees

○ Mr Jacobs was detained in carrying out his Christian duties, and the consequences of Government interference for the country's future would be serious

○ World churches would be asked to expose Government action against churchmen

○ South Africa was in a state of civil war, and the Church had to minister to both sides

cal and economic dispensation in South Africa.

Bishop Tutu said in his address to the consultation that he had seen refugees in neighbouring countries, and the spectacle was "truly heart-rending"

The Ministry to Refugees was not military chaplaincy but ministry to those who were casualties of an unjust political system, he said.

the villages within walking distance and in any place where the sister went with her truck. The sister estimates that using transport to get to out of the way places and with a full-time seller, they were selling R5.00 worth of vegetables a day. (The woman's salary was R1.00 a day).

Some poor women asked the sister to buy pockets of potatoes or onions for them. From one pocket of potatoes and one of onions, a woman could make R1.50-R2.00 profit a week by selling locally.

This scheme was an important motivation in getting people to join the Ipoti garden. Whether they will be able to sell as successfully from the garden depends on whether they will undercut the prices of the imported vegetables sold in the local café and whether they glut the market.

had had small babies at that time and so had been unable to take part. Women often have to interrupt their period at the garden due to bearing children.

Occasionally people gave as their reason for not joining that they were too busy but not more than one quarter of the people I spoke to mentioned this.

4.3.3 SUPPLEMENTARY OR PRIMARY PROJECTS

There are two basic groups of people to consider here:

- a) Those members who use their plots basically as a supplementary source of food and earn less than R10 per year from selling vegetables they produce.
- b) Those earning a R100 a year or more (This is a small group at Abalimi).

a) While most of the members said that they had jointed the gardens because they wanted to sell some of their produce (many said half), very few are able to realise this goal. Labour is obviously significant here as

SALDRU/SANST

CONFERENCE ON THE ECONOMICS OF HEALTH CARE IN SOUTHERN AFRICA

SEPTEMBER 1978

"DOCTORS FOR WHAT?"

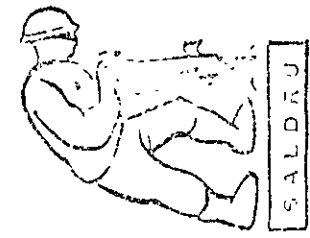
OR

FUTURE HEALTH WORKERS FOR SOUTHERN AFRICA

by

PROFESSOR GEORGE BEATON

Paper No. 32.



'Christian has right to strike'

Room 27/11/81 (28)

CAPE TOWN. — A Christian has a right to strike for better working conditions, but only after negotiations with an employer have failed, according to the Rev Henno Cronje, director of information of the Nederlandse Gereformeerde Kerk (NGK) in the Transvaal.

Mr Cronje was quoted on the front page of Die Kerkbode, weekly organ of the NGK, as

emphasising the employer has a responsibility to listen to his employees' representations.

The Christian who went on strike had to be clear in his motives, Mr Cronje said.

"He must be certain that he is not striking as a result of laziness, but that he wishes to resume his work after faulty work conditions have been rectified."

Bad working conditions included underpayment which made decent existence impossible, promised wages not paid, longer working hours than those agreed, and other instances in which the employer does not meet his obligations in regard to the health, morality and safety of his workers.

He said the "orderly way" was negotiation. — Sapa.



Church call for 'return to rule of law' in SA

CF 7/7/81 28
Staff Reporter

THE Presbyterian Church of South Africa (PCSA) has called on the government to return to the rule of law in this country.

In a statement issued on behalf of the PCSA by the moderator of the church, the Rev Brian Woods, the PCSA also called on the government to charge or release all those detained without trial and to unban all those deprived of freedom of speech and association.

"We deplore the banning and detention of numerous black and white student leaders at schools and universities who did not share the government's sentiments about Republic Day and dared to criticize the Republic as racist and oppressive," the statement reads.

'Suffering'

"The government seems to care nothing about the disruption and suffering that solitary confinement or banning inflicts on Aziz Jardine, Andrew Boraine, Sammy Adelman, Azhar and Firoz Cachalia, David Johnson and many others.

"In expressing their criticism, they committed no crime. That the authorities have not charged them, even under their extremely wide

security laws, seems to prove their innocence."

The PCSA deplored the punishment (a fine, of R10 000 or five years in prison) with which the government "now threatens anyone who burns a flag".

"From the Christian point of view, a national flag is only a secular symbol of group identity, not an object holy to God," the statement reads.

"To protest against political oppression by burning a flag is therefore hardly a major crime in God's eyes.

"It is over-reaction when police invade a student's home at 4.30am and detain him for 10 days to question him about who burned a flag, or when the government threatens to cut the subsidies of universities where a few students have burned a few flags."

The church also deplored the recent detention of the South African Council of Churches' director of mission and evangelism, the Rev Sol Jacobs, and the confiscation of material for a consultation on ministry to refugees.

Church 'must not be silent in SA'

By MARIKA SBOROS

IT WAS heresy to separate religion from politics, economics and other issues in South Africa, the president-elect of the Methodist Church said at the weekend.

Dr Simon Gqubule was speaking at Obedience '81, the Methodist Church conference, in Milner Park yesterday.

He said ministers had been told to keep out of politics.

"I submit that it is our Christian duty to insist that those who rule have something of the mind of Christ — his justice, compassion, love and mercy," he said.

Apartheid was a sin, and Christians should reject it on scriptural grounds.

Dr Gqubule said Christians should apply God's word ruthlessly to themselves and the society in which they lived.

"We must seriously consider what it means to love our neighbour as ourselves in concrete situations."

In an interview yesterday, Dr Gqubule said church unity by itself was not the answer to South Africa's problems because it did not attack root causes.

But unity was important because it provided a unique opportunity for people to get together and share views.

He said churches should continue to raise "the voice of protest".

An American associate theology professor, Robert Tuttle, told the conference there was an obsession with South Africa's problems, and no talk about solutions.

South Africa was a great country, but could be greater if there was freedom, Prof Tuttle said.

The Rev Abel Hendricks, a former church president, told the conference that Methodist roots were black, and that the first Methodist martyr was a black man.

"Our roots are in a divided country and a sadly-divided church," Mr Hendricks said.

the best all-round student

John Prize

Top cleric tears up race permit

Staff Reporter

PERMITS allowing blacks to remain in "white" areas symbolised the theft of black people's citizenship.

That was said yesterday by the president-elect of the Methodist Church, Dr Simon Gqubule, after he tore up a permit allowing him to be in Johannesburg for Obedience 81, the non-racial Methodist Church conference at Milner Park.

Dr Gqubule said whites, coloureds and Asians did not have to have the permits.

"It means that we are not citizens of this country.

"It doesn't matter where we were born, and it is part of the whole business of attaching our citizenship to the homelands," he said.

Dr Gqubule said this was unjust and said he regarded himself as much a South African citizen as anyone else.

"I should have the right to move freely wherever I wish."

A guest speaker at the conference, associate theology Professor Robert Tuttle, said Dr Gqubule's action could be divisive.

It would have been better for everyone to go on the streets together and tear up the permits, he said.

The conference, which is examining what it means to be obedient to the word of God, goes on this week.

More than 800 delegates from all parts of the country are expected.

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Church 'should help the unions'

Sta 14/7/77

Religion Reporter

The Methodist Church was today called on to go beyond protesting against racism by supporting organisations such as independent trade unions and consumer co-operatives.

Cape businessman Mr A F Slingers told the Methodist conference, "Obedience 81," in Johannesburg that the Church needed to implement "carefully thought-out programmes to combat and eliminate the effects of discriminatory practices."

He called for church support for "the right to full participation in the democratic bodies of government without colour bars or race divisions" and for basic social and political change.

in the

"But," he added, "change at this level without equally positive action to overcome the inequalities and social disadvantages of past and present practices merely serves to perpetuate indefinitely the very conditions we are trying to bring to an end."

lon.

"If we in the Church are to give meaningful support to the struggle against racism, we need to go far beyond mere protest and denouncing of discrimination."

Methodist congress

28

The church needed to become more actively involved in literacy programmes and the acquisition of skills, as well as in unions and co-operatives.

The conference, an informal gathering which aims to clarify the Church's role in South Africa in the 1980s, today focused on social issues as tensions among the wide range of white and black participants began to emerge.

Yesterday conference organiser Mr John Rees said some participants were speaking in such a way as to hurt other people in expressing their feelings.

In other developments:

● One black clergyman discounted the chances of blacks and whites together bringing about change, saying the responsibility now rested on blacks, and another said he questioned his position in the church.

● A white participant began to lecture blacks on his contention that "Christianity was born in racism."

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fifth years respectively.
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(Continued)

QUANTITY
SURVEYING

Race tensions rise at church talks

By MARIKA SBOROS

RADICAL and conservative Methodists headed for a clash yesterday following tensions between black and white delegates at a church conference in Johannesburg.

Obedience 81, a "grassroots" multiracial conference of the Methodist Church of Southern Africa, is examining the controversial issues of church unity and what it means to obey God in the present South African political situation.

The first indication of tensions came when Mr John Rees, a lay Methodist and pre-

sent director of the SA Institute of Race Relations, said some people had been saying hurtful things to others at the conference, under the guise of Christian honesty.

One delegate accused Rightwing Free State delegates of causing conflict with thoughtless remarks to blacks.

The Rev Heeter Tshabalala, of the Eastern Transvaal, said a white delegate in a conference discussion group had said whites were not prepared to give up their land and European roots.

"Until whites are prepared

to share this land, God can bring no reconciliation," Mr Tshabalala said.

Yesterday M. A. F. Sijpe, a Cape businessman said delegates from affluent churches should be sent to poor areas to experience suffering and deprivation at first hand.

A white delegate told the conference "Christianity was born in racism" and that blacks were at fault because they had "veered from the word of God".

A Botswana delegate, Mr Jerry Mosala said blacks and whites could not work together

to bring change.

Later 150 delegates attended the church's 100th anniversary service in Johannesburg.

Delegates also discussed recently introduced legislation designed to bring physical contact.

Reflecting South African society's dual structures and apartheid system.

The conference continues until Friday, when a message will be issued and resolutions drafted for the church's annual conference in Grahamstown in October.

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S A Brick Association Prizes

III: No award
II: A R Low Keen
I: N D G Sessions
For the best student in each of
the courses of Building Economics I,
II and III in the third, fourth &
fifth years respectively.

LTA Prizes
P R Swift
For the student obtaining
the highest marks in
Professional Practice.
The Committee of the Western
Cape Chapter of Quantity
Surveyors' Prize

P C Key
For the best all-round student
in any year of study.
Bell-John Prize

QUANTITY
SURVEYING
(Continued)

Detainees day of ²⁸ prayer - call

Sawaban 17/7/81

By LEN MASEKO

THE tension facing individual Christians in South Africa was compounded by the supposed invincibility of the structures of injustice in this country, a chaplain with the University of Zululand said this week.

Mr Hamilton Ndadala told more than 1 000 delegates attending Obedience 81 — the Methodist Church conference in Johannesburg — that Christians in this country refused to be strong-minded when it came to the South African issues.

Several speakers attending

the conference also called for the formation of a committee that will visit detainees, and families who have been resettled.

This comes as a sequel to a decision taken at last year's conference to observe the first Sunday in August as a national day of prayer for all detainees in SA.

The conference, which ends today, is examining the controversial issues of church unity and what it means to obey God in the present South African situation.

In his speech, Mr Ndadala said: "I have met many Christians both in this country and abroad who believe that all that needs to be done in un-

just societies, including South Africa, is to proclaim the gospel, to teach its tenets, and then everything will fall into place. Injustice will disappear into thin air.

"In our context of segregation and discrimination which is artificially naturalised with the aid of the Group Areas Act, and backed up with a solid barrage of propaganda, we must appreciate what the individual Christian is subjected to.

"Individual Christians, by virtue of the Lordship of Christ in their lives should refuse even to rejoice over the privileges they enjoy as a result of a divisive and clearly un-Christian political and economic system."

Various speakers attacked the Government for its racist laws.

Other highlights of the conference included:

- The tearing up by one speaker of a permit allowing him to attend the conference;
- Complaints by delegates that black ministers were paid less than whites;
- The Methodist Church being attacked for defining church circuits racially instead of dividing them geographically;
- One delegate saying only blacks could liberate South Africa.
- Methodist church leaders and ministers being attacked for hindering the laity.

Among the people who are attending the conference is the internationally-acclaimed evangelist Dr Robert Tuttle of the USA.

800 listen to the cry of conscience

8/18/81 (28)

Religion Reporter

Black South Africans turned the tables on their white compatriots at a major church conference in Johannesburg this week.

During seven days of praying, singing, worshipping, Bible study and tough talking at the "largest and most representative assembly" in the history of the Methodist Church in South Africa, whites were forced through a gamut of emotions.

They experienced tension, a good deal of trauma and conflict, some rejection and, at times, tears.

These experiences were not confined to whites — blacks shared many of them — and one assembly organiser told whites they had not heard "one iota"

of the degree of black suffering in South Africa.

But the main challenge of the gathering — named Obedience 81 — came to be directed at whites and many heard enough to make declarations of repentance.

About 800 Methodists from all over southern Africa committed themselves before the meetings began at the Milner Park Showgrounds to take part in them for the full week. After two or three days there was talk of a number wanting to pull out.

At the end of the week, however, the assembly as a whole was able to issue a message of cautious optimism to other Methodists.

One extract records: "As we wrestled with our

diversity and division, we became angry and hurt, the seeds of our own violence and fear exploded to the surface redoubling our pain. Yet He (God) was there.

"God in Christ was in the midst and He brought us to repentance. He opened our eyes to our sin and to the wounds inflicted on each other by our insensitivity, bitterness and fear."

The message laid strong stress on the twin concerns of giving priority "to the proclamation of salvation in Jesus Christ" and demonstrating "His grace in visible social action."

It also declared: "God seeks a free South Africa, delivered from the vio-

lence of oppression, revolution and war. In listening to the cries of those in our body who endure our land's apartheid laws and other discriminatory practices and attitudes, we know that we have touched only the edge of their pain. . . .

"We call upon every Methodist to reject apartheid."

At the end of their message, the Obedience 81 participants committed themselves "to bring to reality the concept of an undivided Church and a free and just southern Africa," but there was foreboding that "we might fail yet again to move from resolution to action."

For the best student in each of the 2nd, 3rd and final years.
Corporation Medals
Second Year (Bronze Medal) Miss G C Littlewort
Third Year (Silver Medal) Miss N C Davidson
Fourth Year (Gold Medal) P M Salmon
T J Cumming
D P Weeks
J H Rens
B F McClelland
Professor George Menzies Prize
Awarded on results of final examinations to the best male student in Land Surveying or Civil Engineering.
J H Rens

January 20 17/81 (28)

Traumas for whites at meeting

BLACKS turned the tables on their white compatriots at a major church conference last week.

During seven days of praying, singing, worshipping, bible studying and tough talking at the "largest and most representative assembly" in the

history of the Methodist Church in Southern Africa, whites were forced through a gamut of emotions.

They experienced tension, a good deal of trauma and conflict, some rejection and, at times, tears.

These experiences were not confined to whites — blacks shared many of them — and one assembly

organiser told whites they had not heard "one iota" of the degree of black suffering in South Africa.

But the main challenge of the gathering — named Obedience '81 — came to be directed at whites and many heard enough to make declarations of 'repentance.

One extract of a message

issued at the end of the conference records. "As we wrestled with our diversity and division, we became angry and hurt, the seeds of our own violence and fear exploded to the surface redoubling our pain. Yet He (God) was there.

"God in Christ was in the midst and he brought us to repentance. He opened our eyes to our sin and to the wounds inflicted on each other by our insensitivity, bitterness and fear. We cried out for his forgiveness and redeeming grace."

The message also declared that "essentially we are a church of Africa" and, in one of its four main points, continued:

"God seeks a free South Africa, delivered from the violence of oppression, revolution and war. In listening to the cries of those in our body who endure our land's apartheid laws and other discriminatory practices and attitudes, we know that we have touched only the edge of their pain.

"What we have heard convinces us that every Methodist must witness against this disease which infects all our people and leaves none unscathed in our church and country.

"We call upon every Methodist to reject apartheid. We have experienced how hard it is to abandon long-held prejudice and long-felt bitterness. But we have seen God work this miracle in us. It happened because we continued to search for each other even at our time of deepest division and despair."

Jews, Churches
Apr 25/7/81
slam pass law
28 340 200
evictions, arrests

THE Cape Jewish community has joined the Western Province Council of Churches in condemning the Langa bachelor quarters eviction and the arrest of many on pass law offences.

The Cape committee of the South African Jewish Board of Deputies associated Jews with the church leaders' condemnation.

The committee attacked the circumstances of the evictions and said married people had a right to a family life and home, no matter how humble. In the entire exercise basic human rights had been ignored.

'In particular we are appalled at law being enforced in this way.

'We appeal to the authorities to reconsider their actions and call on people of goodwill to support appeals to relieve the homeless.'

GOD IS JUST

'The African Methodist Episcopal Church has protested against this State action by a so-called Christian Government and wishes to warn whites that God is a just God.

'We are not interested in excuses on SABC-TV by the chairman of the Western Cape Administration Board, Brigadier J H van der Westhuizen.

'It is unchristian, inhuman and immoral to kick people out of their homes in the middle of the coldest winter for years and then have them arrested like criminals.

'ONLY THE POWER OF GUNS LEFT'

Angus 25/7/81 (28)

THE present Government shows 'greater enlightenment', but reform that fails to move from discrimination based on race cannot bring peace, says the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett.

In a major statement on relationship between Church and State, the head of the Anglican Church in South Africa says shortly before his retirement 'it remains necessary that we should express our encouragement, demands, prods, protests and support as these are needed, until a new dispensation begins to emerge.'



Rev. Bill Burnett

His statement was in his last Archbishop's letter in the Anglican publication Good Hope.

Archbishop Burnett says he believes it is an illusion to suppose that a

future seen in terms of the decentralisation of power in new structures of Government and in a single economy of a constellation of states will meet the needs of our people unless there is also a breaching of the Group Areas Act and other apartheid legislation.

'It is, I suspect, equally an illusion to suppose that white power will simply submit to a loss of self-determination in a wholly unitary democratic state.'

'Realism requires a readiness to bargain for a viable future.'

'Bargaining requires both leaders and a power base from which they operate and if the development of these is denied to black people through detention, harassments and bannings of leaders we are left with only the power of guns to bargain with.'

POWER

He says apartheid is almost invariably evidence of a power struggle of some sort.

'It is a serious power game. It invites a response of the same nature in a struggle for power from those excluded from it.'

In order to oppose the politics of oppression and greed, 'we may raise up a politics of justice and liberation which turns out to be politics of envy.'

'The politicians of envy show signs in their turn quite understandably, of using forms of apartheid in the struggle for power.'

'A blacks-only trade union, the black caucus, and it may be black nationalism, become the counter apartheid for power.'

'This is why of course in political terms greed and envy must talk and bargain with one another. We may recognise ourselves after all in our opponents' eyes.'

Archbishop Burnett says that while the church has a responsibility to encourage all who exercise power to use it justly, the church's primary role is to fight both greed and envy by allowing God to create a new, spiritually transformed humanity.

CT. 25/7/81

Jewish support for statement on Langa

Chief Reporter

THE Cape committee of the South African Jewish Board of Deputies said yesterday that it associated the Jewish community with a statement this week in which church leaders condemned the eviction of families from Langa Barracks and the subsequent arrest of men and women, some with babies.

It appealed to the authorities to "stop and reconsider their actions".

In a written statement the committee said: "In particular it (the committee) is appalled at the law being enforced in the way and under the conditions it is being carried out.

"It appeals to the authorities to stop and reconsider their actions and calls upon people of goodwill to support the appeals being

made to relieve the sufferings of the homeless."

● The church leaders referred in their statement to the evictions and subsequent arrests as "callous and inhumane".

Signatories to the statement were the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett; the Roman Catholic Assistant Archbishop of Cape Town, the Rt Rev Stephen Naidoo, and the chairman of the Western Province Council of Churches, the Rev John Ulster.

The church leaders appealed to the authorities "to reconsider the matter carefully" and to permit a site-and-service scheme at Crossroads

They called on the authorities to determine the root cause of the situation and they appealed to "all men of goodwill" to give assistance to the homeless people.

Resettlement is genocide, accuses Bishop

8/27/78

CAPE TOWN — While the Springboks were playing rugby in New Zealand behind barriers of policemen, South Africa's police and Bantu Administration Board officials were playing football with people, Bishop Desmond Tutu said yesterday.

In a message read at a service in St Thomas' Anglican Church, Rondebosch, at the start of a month of compassion for the victims of resettlement, Bishop Tutu, general secretary of the South African Council of Churches, sent his "love, sympathy and solidarity

to the thousands of people suffering as a result of the Langa and Nyanga evictions.

"We thank God for your courage, determination and honest resistance to the brutal policy of exclusion from the cities and the callous implementation of it demonstrated in the past 10 days," the bishop said.

Bishop Tutu said the world was watching with

"distress, anger and a growing determination to end this 'evil apartheid system'."

About 130 people attended the service, including Bishop Stephen Naidoo, the Roman Catholic Auxiliary Bishop of Cape Town; Mrs Di Bishop, M.P.C. for Gardens; her husband, Mr Brian Bishop, chairman of the Civil Rights League; and Dr Margaret Nash, educa-

tion officer for the South African Council of Churches.

After the service R210 was collected and much of this, according to Dr Nash, will go to buy food and clothing for those evicted from the hostel in Langa two weeks ago.

During yesterday's service Bishop Naidoo said: "The depth of human suffering witnessed recently is taking place, not in a

foreign country, but today in this country.

"We live in a climate of words which are thrown at us all the time. But they are just a smokescreen behind which is the whole diabolical structure of apartheid.

"I submit that there is something gravely wrong in our society," Bishop Naidoo said.

Apartheid "was not merely about ideologies but about people. It was grossly evil and could never be justified in any way.

Calling the government's resettlement policy "a form of genocide," Bishop Naidoo outlined some of its "terrible consequences."

These, he said, were hunger, the destruction of family life and despair.

"People in the so-called resettled areas are starving and this is why people evicted from Langa and Nyanga will not go back.

"If people in Cape Town went to experience for themselves what is being done to their brothers and sisters only five kilometres away, there would be such a mass outcry that the authorities would have to do something."

It was this outcry that was lacking, Bishop Naidoo said.

The Springboks rugby tour grabbed headlines while these inhuman consequences of "policies we deplore" were happening. — Sapa.

Agriculture

Industry (2)
Commercial crops in the hands of few.
rice, tobacco, citrus fruits).

Economy

which consists greatly of subsistence
agriculture (maize, cattle).
The population is growing very rapidly as a result of health improvements which have brought about declining mortality rates especially among the under fives. The growth rate is about 3% per year.

Population

Swaziland is unusual among African countries in that the vast majority of its population shares a common language, tradition and history. Last population census, taken in 1976, enumerated a resident population of about 495,728 of which 477,023 are Africans, 19,000 Europeans and other non-Africans, excluding Swazis in other countries.

Population

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PRIMARY HEALTH CARE

NOTIFICATION

MINISTRY OF HEALTH

TECHNICAL SERVICES

The Kingdom of Swaziland is a small country covering an area of 17,176 square kilometres. It is landlocked, being situated between Mozambique and the Republic of South Africa.

Within its borders there is a great variety of physical features and climate. Swaziland is divided into four well-marked topographical regions, each of which runs from North to South across the country. They are, from west to east, the Highveld, the Lowveld, and the Lubombo plateau.

A mountainous region of great scenic beauty, is situated in this region. The average altitude is 1839 metres (6031 feet). The Highveld is covered by pine forests. The climate is humid and near temperate.

The Highveld is a fertile grassland with an average rainfall of 1000 mm. This is the most densely populated part of the country. The Highveld is a major agricultural and industrial centre. The Highveld is a major agricultural and industrial centre.

Churches

condemn evictions

Staff Reporter

CITY church leaders have condemned the eviction of families from Langa Barracks and the subsequent arrest of men and women with babies as "callous" and "inhumane".

In a statement issued yesterday, the Anglican Archbishop of Cape Town, the Most Rev Bill Burnett; the Roman Catholic Assistant Archbishop of Cape Town, the Very Rev Stephen Naidoo; and the chairman of the Western Province Council of Churches, the Rev John Ulster, appealed to the authorities to "reconsider the matter carefully" and permit a site and-service scheme at Crossroads.

"We believe that in this entire exercise, certain basic human rights have been ignored. There is the right of married people to family life. They also have the right to a home, no matter how humble.

"At the same time, they have the right to live in circumstances where they can earn enough to live on and, as human beings, they have the right to be respected as such by public officials and private citizens," the churchmen said.

They called on the authorities to determine the root cause of the situation, and appealed to "all men of goodwill" to give assistance to the homeless people.

Call to declare District 6 'open area'

THE Minister's Fraternal of District Six has called on the President's Council to urge the Government to take the 'courageous' step of declaring the area an 'open area' where all races will be able to settle.

In a memorandum submitted to the council's special committee of inquiry into the application of the Group Areas Act with particular reference to District Six and Pageview, the fraternal further asks for the resiting of the proposed Cape Technikon.

The fraternal, which represents churches of various denominations in District Six, said it congratulated the President's Council for establishing the inquiry.

It endorsed a statement by the council that circumstances in urban areas of Cape Town and in South Africa had changed fundamentally since District Six was proclaimed white.

OVERDUE

'We believe, therefore, that your inquiry is long overdue and our only concern is that it may be too late for already a generation of coloured people, Indians and Africans have been seriously affected by the Group Areas Act.

'Not only has this Act generated bitterness and hatred towards whites in general and the Government in particular, but it has given rise to rootless, crime-oriented communities.'

The fraternal said it appealed to the President's Council to urge the Government 'with all urgency' to repeal the Group Areas Act.

'This will demonstrate to many people who are cynical of the effectiveness of the President's Council that it really has political teeth.

'It will give credibility to the council that does not exist at present among thinking people, both in this country and overseas,' the fraternal said.

The fraternal said only a positive and urgent Government decision would atone in some way for the suffering inflicted 15 years ago.

DISAPPOINTED

Mr Braam Raubenheimer, chairman of the President's Council planning committee and special committee of inquiry, said yesterday he was 'a bit disappointed' with the lack of suggestions in memorandums submitted on District Six and Pageview.

The closing date for the submission of memorandums was July 27.

'The persons who submitted memorandums stated what they would like to see happen and expressed some sentiments.

'However, no real suggestions were made or plans proposed how we should go about solving the problems,' Mr Raubenheimer said.

EVIDENCE

He said the committee would reconvene next week and would consider verbal evidence from people who had submitted memorandums but wanted to make further representations.

Seven memorandums were submitted on District Six and six on Pageview. He hoped the committee's final report would be ready by October this year, Mr Raubenheimer said.

Diakonia slams big influx of immigrants

NM 20/7/81
28 11/16

Mercury Reporter
OPPORTUNITIES awaiting the 30 000 immigrants expected to stream into South Africa by the end of the year were condemned by Diakonia director Paddy Kearney yesterday as 'a grave injustice'.

He said: 'Immigrants will be entitled to participate fully in South African society while people who have been born here and lived here all their lives are condemned to poverty and unemployment.'

'Within a few years they will even be able to vote while the black people of South Africa are denied political rights in the country of their birth.'

Mr Kearney was reacting to an announcement by Mr George Kemsley, the managing director of the '1820 Settlers' Association, that an estimated 30 000 immigrants were expected before the end of the year.

'The importation of 30 000 skilled white people from overseas is a distraction from an urgent need to

train local black people to fill vacant posts in commerce and industry,' Mr Kearney added.

Mrs Jillian Nicholson, supervisor for the Black Sash Advice Office in Durban, said: 'The Government sanctioning the immigration of 30 000 foreigners can only be detrimental to the people of South Africa.'

'The recent massive pass raids sent hundreds of black South Africans, so-called foreigners, back to their homelands, prohibiting them from seeking work in South Africa,' she said.

'So, on one hand, the Government is sending "foreigners" back to their homelands and on the other they are encouraging foreign immigration.'

'Whereas it may be cheaper to import skilled labour,' she said, 'it is not solving South Africa's unemployment problem.'

'The Government's first responsibility should be to the 2 500 000 unemployed in South Africa.'

MY Beliefs

I have a strange kind of *Tubing* conviction things are going to come right *9/8/87*

28

THE hounding of black women and children in the Peninsula was "extremely disturbing and distressing" because it seemed to indicate backtracking on the part of the Government, the Anglican Archbishop of Cape Town, the Most Rev. Bill Burnett, said this week.

The Archbishop, on leave until his retirement on August 31, said the actions of the authorities were appalling, and represented one of the biggest regrets of his seven years as head of the Anglican Church in South Africa.

"I really thought, from what the Prime Minister, P. W. Botha, said, that there was hope of real change.

"It remains to be seen what will happen at this session of Parliament, but it seems his claims had little substance.

"One was expecting that by this time there would have been some clear indications of courageous change."

He said he prayed regularly for Mr Botha and his cabinet — and for black leaders.

He said the time for a peaceful solution was

radical changes were not made.

"There is still an enormous amount of goodwill in this country. But the ground is being cut away from under the moderates — soon they will have nowhere to stand.

"Unless the Government is prepared to move forward purposefully the moderate blacks simply will not survive.

"I should have nightmares about the situation — but for some reason or other I don't.

"I have a strange kind of conviction things are going to come right — almost in spite of the evidence. It sounds mad I know."

Archbishop Burnett said there was no question apartheid was in principle inconsistent with the Christian faith.

"It makes no difference in Christ if you are brown, black pink or blue. You wear different cultural clothes, but you are one in Christ.

"Any specific evils, like the current treatment of women and children in the townships, the Group Areas Act, the Mixed Marriages Act and deaths in detention are really just symptoms of the apartheid philosophy."

"Until we tackle that, anything else will be

Our society would be greatly enriched if we became truly multiracial.

"God enjoys fruit salad. I found our close relationship with Roman Catholics, Baptists and so on immensely enriching — and if some of them are black, all the more so."

He said the ravages of apartheid had been one of the most disturbing aspects of his tenure as Archbishop.

"What does it make of a man if he has to be separated? It strikes him at the heart of his being, nothing is ultimately worse than that.

"It is the real sickness of our society."

Archbishop Burnett created waves in Cape Town through his encouragement of renewal in the holy spirit, also known — although he does not like the term — as the charismatic movement.

This emphasis on personal transformation through the holy spirit — something which happened to him in an experience of binding power in 1972 in Grahamstown.

He has played a considerable role in fostering this vigorous movement among Anglicans — but not without what he calls "incomprehension" from some sectors of his

the inner spiritual life rather than the ills of society.

But in Archbishop Burnett, these two aspects of Christianity — the spiritual and the social — have fused into a powerful whole.

"I am one of those fools who says the Gospel itself is the means of healing society.

"The quality of a society depends on the quality of its people. And with my own eyes I have seen whites delivered of their racism 'just like that.'

"It sounds too much to claim, but I've seen it happen.

"I've seen blacks, understandably riddled by bitterness, for it is terrible to live in such a society, delivered of their resentment.

"It is a work of God and it operates right at gut level.

"There have been many good reports clearly pointing out what is wrong with apartheid society in terms of the Gospel.

"But no amount of tions, such reports and so on, really changes anything.

"I have found that God is able to do more than I ever thought possible. I

works, can transform people and society."

He said that while there was a place for protest, this could be overdone. Christians should rather be building the new society.

Archbishop Burnett said he regretted the lack of contact between churches like the Anglican Church, and the Dutch Reformed Church.

"For several years I have been trying to arrange a dialogue but somehow it never came to fruition.

"But there is still hope that this will happen."

He said he would like to see a more interracial Anglican church leadership.

"The leadership is still very largely white, although 80 percent of the members are black."

Archbishop Burnett will officiate at only one more function before he retires — a major evangelistic rally in the Johannesburg Anglican Diocese on August 30.

But South Africa has not heard the last of him.

He plans to be active in the renewal movement, and will also be participating in a "hidden ministry" a project he finds exciting but says he cannot discuss at this time.



Archbishop Burnett... in his last month in

Churchman's refugee plan

S. Times 9/8/81
Sunday Times Reporter

THE Rev Sol Jacob, a Methodist minister who was held in detention for 45 days, said yesterday that he would not be put off his plan to minister to South African refugees living in neighbouring countries.

Mr Jacob, who was detained in Maritzburg with a number of other community leaders, was released on Thursday without being charged.

He was originally held in terms of Section 50 of the Criminal Procedures Act but was later detained under Section 6 of the Terrorism Act.

Shortly before his arrest Mr Jacob was in the process of organising church services for refugees living in South Africa's neighbouring states.

He had recently returned from a visit to camps in Zimbabwe, South West Africa/Namibia, Lesotho, Botswana and Swaziland.

The Medical Officer of Health for the City gives slightly higher figures: 27

All races		European		Coloured		African	
Total cases to date	739	536	203	Total deaths to date	48.6	47.6	51.2
Rate of mortality %	48.6	47.6	51.2	Total cases to date	359	255	104
				Total deaths to date	65	233	61
				Rate of mortality %	34.4	57.1	43.0

Town was almost past, gives the following:

plague bulletin for the week ending 14th September, when the epidemic in Cape ever issued, exact figures are scattered and difficult to obtain. The official charged from hospital on 27th November. 26 Because no official report was last patient was identified on 21st October 1901, and the last person discharged from hospital on 27th November. 26

The plague reached its peak in the week ending 16th March when 81 cases were admitted to hospital, although the largest number of fatalities occurred at the end of April and the beginning of May, with 32 to 33 deaths a week. The last patient was identified on 21st October 1901, and the last person discharged from hospital on 27th November. 26

explaining the fluctuating pattern of the disease. 25

followed in ten to fourteen days by a rise in the number of cases, partly headway. Thereafter, he noted that a rise in temperature was regularly had been present in Cape Town for some time but until then had made little he believed, were favourable to the development of the plague bacillus, which highest rainfall for that month since 1845, being recorded. These conditions, to the unseasonable weather, for January had been unusually cool and wet, the 21st May. Professor Simpson attributed the progress of the disease partly later the pneumonic type also appeared, 38 cases having been identified by numbers and virulence. The earlier cases had all been the bubonic form, but The incidence of plague was small at first, but it gradually increased in would be foolish to suppose with a long spoon. 24

unsited for the purposes of breeding spots of plague. Still, it added, "it Eastern, which is to say, it contains a vast number of people and places not grave possibilities, for Cape Town is an old town and it is in some particulars African News warned, "The prospect before the city and district is not without

Churches pledge to stop evictions

A GROUP of prominent churchmen have pledged to do all in their power to stop the evictions of the Kliptown squatters, despite Dr Piet Koornhof's statement that the removals will continue.

The pledge was relayed by Bishop Desmond Tutu, general secretary of the South African Council of Churches, who spoke on behalf of the churchmen at a prayer service for the squatters.

Attended by a multi-racial crowd of about 200 people, the service was held at the Kliptown Roman Catholic Church on Saturday.

"Many churches have pledged," said Bishop Tutu, "to do all within their powers to stop the West Rand Administration Board officials from evicting squatters and demolishing their homes."

Took turns

During the service presided by Rev Peter Storey, president of the SACC, representatives of the United Congregational, Lutheran, Presbyterian, Anglican, Methodist, NGK in Africa and Roman Catholic churches took turns in leading the prayers.

Later at the squatter sites, Bishop Tutu, Rev Cecil Bebbie, who has been assigned to look into the Kliptown squatter problem and Mr Mahomed Dangor, spokesman of the Kliptown Resident's Association, explained the position of the squatters.

Bishop Tutu told the squatters that the churches were concerned and hurt about their misery. He said they were praying for them and that they must not think they were alone in

BY NKOPANE MAKOBANE

concerned with our situation are around like you are here now, they do not show up, but a soon as you leave they pounce on us like thieves in the night," he said.

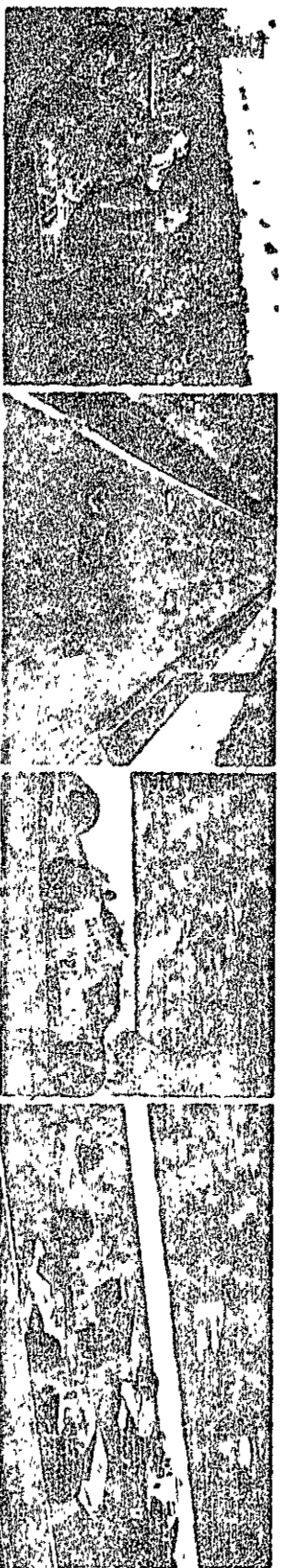
"We would like the officials to stop harassing us daily because we want to live our lives and be left in peace. Some of us have lost

belongings and others' jobs because we fear that in our absence our wives and children will remain helpless when the demons come."

Mrs Mavis Magagula, on whose land some of the squatters lived before their houses were pulled down, said she felt sorry for the homeless families.



Bishop Desmond Tutu leading a prayer during a visit to the Kliptown squatter area on Saturday.



Indianapolis 500 Indiana U.S.A.



7A CR 1100
"It seems it is a crime to be a Christian in South Africa. I fail to understand the argument of the health department that the place is a health hazard. In fact the health hazard is far worse when people live in the open veld than in shacks," he said.

The bishop added that they wrote to Dr. Piet Koornhof to intervene in the evictions and have since received a reply to the effect that the demolitions will continue, but will be done on a humane basis. The Minister has also sent an apology that he would not be available for the service.

Shocking

Rev Begbie said it was shocking that the Government has built into its legal system complete protection to throw people out of their homes. For moral and religious grounds, he said, the churches have vowed to fight to alleviate the people's suffering and hardship.

"We are going to pressurise the State to stop this inhuman, immoral and un-Christian action. The churches are now going to declare the will of God to fight for the poor and oppressed."

"The plight of these people is symbolic of what is happening in South Africa and to make it worse, right here in Johannesburg. People must not ignore such happenings and think they can just wish these people away," Rev Begbie said.

One squatter told those present that the officials were using military tactics of attack and withdraw in going about the demolitions. "When people who are

Defence Force, churches focus on objectors

By John Allen,
Religion Reporter

A South African Defence Force commission is conducting a series of top-level meetings with major churches on the position of conscientious objectors.

Churchmen are refusing to disclose details of talks but The Star has learned that leaders of a number of traditionally English-speaking churches met members of the commission at Bishopscourt,

home of the Anglican Archbishop of Cape Town, recently.

The meeting was held on the initiative of the Anglican Church. It included the incoming Archbishop, the Rt Rev Philip Russell, and the former leader of the United Congregational Church, Dr John de Gruchy.

The Anglican, Catholic, Congregational, Methodist and Presbyterian churches

in South Africa have all called for non-military forms of national service for conscientious objectors.

They have also appealed to the Government to allow objectors who are prepared to serve in the Defence Force, but who refuse to carry arms, to join non-combatant units.

The Ned Gerof Kerk has opposed the imposition of jail sentences on "bona fide objectors" and a leading NGK theologian, Professor Johan Heyns, has reacted favourably to proposals for "alternative" national service.

Apart from the recent Cape Town meeting, the SADF commission investigating conscientious objection is holding separate discussions with a range of denominations.

One of the documents referred to the commission calls for the establishment of tribunals independent of the military authorities to consider applications from objectors.

The document, drawn up by the Commission on Violence and Non-violence of the SA Council of Churches, suggests the creation of a Peace Corps as one of the alternatives to military service.

It also proposes that national service could be completed in a Government department or a religious, welfare, development or research agency.

The primary reason for the high price of recruitment was the fact that since recruiting had not yet been monopolised, the Harbour Board was totally dependent on the co-operation of the headmen. Moreover, the indications are that social and class differentiation within lineage society provided the opportunity for a whole hierarchy of elders to accumulate wealth through the recruitment of labour. Thus Cumming noted in January 1902 that "the men who collect these natives are not the men who come down. These men are generally in a better position and hand the boys over to come down. These men look for a bonus for collecting the boys". 21

Bearing in mind the dubious instructions from headmen Sipunzi and others to the natives in Cape Town to resume work during the passage claim d alliance with t pressure on the seek work in th would derive th the State and t recruited.

b) The Role of

The headmen in Galeckaland. duties at the c generally, see in camp is kept in the proper hour prevent deserti name, the name of residence. prevailing rate men and were pa charges). In a excess of 54 wt were paid to th that workers co of their headme

The primary reason for the high price of recruitment was the fact that since recruiting had not yet been monopolised, the Harbour Board was totally dependent on the co-operation of the headmen. Moreover, the indications are that social and class differentiation within lineage society provided the opportunity for a whole hierarchy of elders to accumulate wealth through the recruitment of labour. Thus Cumming noted in January 1902 that "the men who collect these natives are not the men who come down. These men are generally in a better position and hand the boys over to come down. These men look for a bonus for collecting the boys". 21

Bearing in mind the dubious instructions from headmen Sipunzi and others to the natives in Cape Town to resume work during the passage claim d alliance with t pressure on the seek work in th would derive th the State and t recruited.

b) The Role of

The headmen in Galeckaland. duties at the c generally, see in camp is kept in the proper hour prevent deserti name, the name of residence. prevailing rate men and were pa charges). In a excess of 54 wt were paid to th that workers co of their headme

only subordinate to those in was concerned the Headmen's after them (the workers) accommodation, and that their ee that the men turn out at acticable to take steps to ere registered in their own d their (the workers) place s changed according to the ere placed in charge of 60 opposed to 3/6 for their aid id for each worker in ctually each day. 23 Wages their headmen and it appears to be the direct employees Board. The precise status

Inter-race
 21/8/81
 marriage -
 churches
 see PM

Argus Correspondent
 JOHANNESBURG. —
 Leaders of four South African churches have met the Prime Minister, Mr P W Botha, to call for the abolition of laws prohibiting inter-racial sex and marriage.
 Mr Botha saw the leaders last week. A memorandum prepared by the Synod of Bishops of the Anglican Church formed the basis of the talks, but details of Mr Botha's response have not been disclosed.
 The delegation was led by Bishop Philip Russell, who takes office next month as the Anglican Archbishop of Cape Town.
 It also included the Rev Howard Kirkby, president of the Methodist Church, Dr John de Gruchy, former chairman of the United Congregational Church, and the Rev Brian Woods, Moderator of the Presbyterian Church of Southern Africa.
 The Anglican memorandum urged the Government to repeal the Prohibition of Mixed Marriages Act and Section 16 of the Immorality Act, according to a report before the Congregational Church's Annual Assembly.

100 chaplains discuss duties

25/8/81
28

Religion Reporter

More than 100 SA Defence Force chaplains met near Pretoria today to examine a range of issues including "the threat against the RSA."

"The present onslaught against, among other things, national service — both externally and internally — makes this conference one of the most important ever," the Chaplain-General, Major-General J. A. van Zyl, said in a statement.

Chaplains representing 11 churches and religious denominations are meeting in closed sessions for two days at Buffelspoort. The statement said they would examine their function in the SADF in present circumstances.

The issue of chaplaincy is controversial in multi-racial churches, most of which have a black majority membership. Many church leaders reject the Government's definition of church leaders reject the country.

CHURCH FURORE

Soweto
3/8/81
28

FEELINGS ran high at a church service yesterday as weeping women and angry men demanded the reinstatement of the Rev Frank Chikane, a Kagiso priest suspended from his church because of alleged involvement in politics.

A free-for-all threatened as delegates from the church's West Rand district committee addressed the congregation on the controversial suspension of Mr Chikane. Delegates were booed as emotional church members walked out.

There were shouts of "Amandla" and "We want our priest back". The congregation also demanded to know the stand of the Faith Mission Church regarding politics.

Power

A weeping woman put the question to the delegates: "We want to know where religion ends and where politics start"

Mr Chikane, who has officiated in many commemoration services in Soweto, was suspended two weeks ago by the church council because his political involvements "embarrass the church".

BY LEN KALANE

The four-man delegation told the congregation that Mr Chikane had signed binding agreements with the church executive undertaking to refrain from political participation.

Mr Chikane, they alleged, failed to observe the agreements. They were now suspending him until he appears before the executive council to answer for "his sins".

Twelve Press cuttings, the congregation heard, were kept supporting allegations that Mr Chikane involved himself in politics.

The delegation told the crowd Mr Chikane continued his political participation despite prior warnings.

The crowd booed and put the question: "Do you want to send us a State-appointed priest? We don't want him. We want Chikane."

Promises by the delegates that another priest would be sent in the event of Mr Chikane being dismissed were met with: "We don't want the priest. We want Chikane."

The Krugersdorp congregation also threatened to call for a boycott on all Faith Mission churches in the township should Mr Chikane be dismissed.

Mr Chikane's fate will be known on September 3 after appearing before the executive council which has the power to rescind suspension or dismiss Mr Chikane.

**INSIDE
TODAY**

**Racing
results**

PAGE 19

**Chiefs
win**

PAGE 20

Mr Chikane sat quietly at the mission house attached to the church building as the drama unfolded. Mr Chikane is, however, allowed to remain in the mission house pending the executive council's decision.

DD 4/9/81
Clerics

walls

defaced

28

DDA

PORT ELIZABETH — Two clergymen, the Right Reverend Bruce Evans, the Anglican Bishop of Port Elizabeth, and the Rev George Irvine, of St John's Methodist Church, have had the hammer and sickle spray-painted on their garden walls.

Bishop Evans experienced a similar incident in 1978.

He considered those responsible for the defacing of his wall as "a bit sick".

Mr Irvine said it was "very sad that people should be so stupid to do something like this".

Police are investigating.

—DDC.

Church will be asked to object to financing war and apartheid

ROM 7/9/81

28

By DAVID CAPEL

THE Anglican Synod of the diocese of Kimberley and Kuruman — which meets later this month — will be faced with debates on several controversial social and political issues.

The synod is the top decision-making body of the Anglican Church in the diocese, which covers the Cape north and west of De Aar.

The agenda includes a number of motions on political as well as social issues which are likely to be vigorously debated.

The diocesan secretary, Mr Vic Spencer, will propose a motion urging that the diocese apply to the Government for exemption from the requirement that obliges employers to make tax deductions from salary

cheques.

The reason for the motion is that "a major part of tax monies are used for the implementation of apartheid in South Africa and the perpetuation of war on the borders of this country", while the church should oppose apartheid and work for peace.

In another motion, Canon William Peters will note that the mixed Marriages Act effectively prevents a priest "from fully exercising his priestly calling in South Africa".

Military service

Canon Williams will propose that the synod recognise that "some priests cannot in conscience act as State marriage officers" and will ask the Bishop to call on the Government to repeal this Act.

Mrs Erica Shapiro, director of training for ministries, will ask the synod to declare its respect for people's right to decide, "in conscientious obedience to Christ, whether or not to undertake military service in the South African Defence Force, and, should they decide to serve, whether or not such service should be in a combatant capacity".

The synod will meet in public from September 17 to September 20th.

CT 7/9/81
Prayers for
the detained

Staff Reporter

AN inter-denominational service is being held in St George's Cathedral at 1.10pm today for those being held in detention without trial.

The Dean of the cathedral, the Very Rev Edward King, said yesterday that it would be a service of prayer and reflection lasting about half-an-hour.

Among those attending would be the parents of those currently in detention, he said.

Participating in the service will be representatives from the Anglican, Roman Catholic and Methodist Churches, as well as the Moslem faith.

Top clerics rally to defend Tutu

870 11/9/81

28
Zey



Bishop Tutu

Religion Reporter

Church leaders today accused the Minister of Police, Mr le Grange, of trying to isolate Bishop Desmond Tutu from churches before taking action against him.

They also rejected Mr le Grange's assertion in Parliament yesterday that activities of the South African Council of Churches, of which Bishop Tutu is general-secretary, were closely related to, and

synchronised with, those of the banned African National Congress.

Mr le Grange called on "responsible members of member churches" of the SACC to consider whether they were prepared to accept the SACC's, and Bishop Tutu's, support for "subversive elements" and "the build-up of a revolutionary climate."

Mr le Grange's attack has intensified fears among churchmen that the Government is preparing to act against Bishop Tutu.

Recently senior Nationalist politicians told an Afrikaans newspaper that an attack on Bishop Tutu by the Prime Minister, Mr P W Botha, prepared the way for action.

Yesterday Mr le Grange said the Government was finding it increasingly difficult to accept the situation of Bishop Tutu and the SACC.

Bishop Timothy Bavin of Johannesburg, the most senior Anglican bishop available for comment today called Mr le

Grange's comments "miscellaneous, arrogant and impudent."

The president-elect of the Methodist Church, Dr Simon Gqubule, said he very much doubted that the attack would change the church's view of the SACC.

The programmes of the SACC were laid down before Bishop Tutu's appointment and were controlled by SACC bodies representing member churches.

SACC president, the Reverend Peter Storey, said that whether SACC activities happened to coincide with ANC aims or not — "and that is a matter for debate" — they were activities that "people of conscience around the world are concerned about"

The churches, the SACC and Bishop Tutu would not be divided, he said.

"Let the Minister be warned that, even where the church disagrees with Bishop Tutu's statements and judgments, it will continue to defend and support one of its members against slander and injustice wherever these come from."

$$= 2,01 - 3(0,16)/(2,326 \cdot \sqrt{5})$$

$$= 2,01 - 0,16$$

$$= 1,92$$

TABLE 7.2 FACTORS GIVING UNBIASED ESTIMATE OF σ FROM \bar{x} †

Number of observations in subgroup	Factor for estimating σ from \bar{x} (multiply \bar{x} by $1/d_2$)		Number of observations in subgroup		estimate (multiplied)
	n	A_2	n	A_2	
2	1,880	1.128	22	0,167	
3	1,023	1.693	23	0,162	
4	0,729	2.059	24	0,157	
5	0,577	2.326	25	0,153	
6	0,483	2.534	30		
7	0,419	2.704	35		
8	0,373	2.847	40		4.322
9	0,337	2.970	45		4.415
10	0,308	3.078	50		4.498
11	0,285	3.173	55		4.572
12	0,266	3.258	60		4.639
13	0,249	3.336	65		4.699
14	0,235	3.407	70		4.755
15	0,223	3.472	75		4.806
16	0,212	3.532	80		4.854
17	0,203	3.588	85		4.898
18	0,194	3.640	90		4.939
19	0,187	3.689	95		4.978
20	0,180	3.735	100		5.015
21	0,173	3.778			

† Adapted by permission from E. L. Grant, "Statistical Quality Control," 3d ed., McGraw-Hill Book Company, New York, 1964.

The values of \bar{x} , the UCL and the LCL and the sample means are plotted in Figure 7.2

149181 ROM (28)

Anglicans to be warned against Bonds

A MOTION calling on Anglicans to "consider prayerfully" before buying Bonus Bonds, as purchasers "may be unaware that they are unwittingly supporting the status quo of an apartheid society", will be introduced at the Synod of the Diocese of Kimber-

ley and Kuruman which begins on Thursday.

A statement by the Anglican Synod in Kimberley said another motion will urge that the Diocese apply to the Government for exemption "from the requirement that obliges employ-

ers to make tax deductions from salary cheques".

"The reason is that a major part of tax money is used for the implementation of apartheid in South Africa and the perpetuation of war on the borders of this country ..." — Sapa.

Attacks on Tutu, SACC deplored

Agents 18/9/87
28

FIFTEEN leading South African churchmen have rejected the Government's attack on the South African Council of Churches (SACC) and on its general secretary, Bishop Desmond Tutu, and say they will regard any action against them as a direct attack on the Church of Jesus Christ in South Africa.

In a statement issued yesterday afternoon the church leaders say they regard the attacks by the Government and the Minister of Police, Mr Louis le Grange, as threats against the Church.

Bishop Tutu was elected by representatives of member churches and 'enjoys our confidence'.

DISCIPLE

'He is a genuine disciple of Jesus Christ, not least in his quest for peaceful change in South Africa,' the statement says.

'We will regard any action against the SACC or Bishop Tutu as a direct attack on the Church of Jesus Christ in South Africa,' it continues.

Mr le Grange's charges that Bishop Tutu favoured violence to bring about change, that he was guilty of any 'deliberate falsehood' with regard to SACC funds and that the SACC had been party to a plot for the destruction of South Africa were 'unsubstantiated propaganda.'

The statement was signed by the Rev Howard Kirby, President of the Methodist Church of Southern Africa, the Right Rev K C Oram, Bishop of the Grahamstown Diocese of the Anglican Church; the Right Rev G Schwartz, vicar-general of the Cape Town diocese.

The Right B J Woods, Moderator of the Presbyterian Church of Southern Africa; Mr I C Aitken, general secretary of the Presbyterian Church, The Rev J Wing, general secretary of the United Congregational Church of Southern Africa; Professor J de Gruchy, chairman of the Ministerial Committee of the UCCSA; the Right Rev Francois Bill, moderator of the Tsonga Presbyterian Church.

Rev S Ncube, general secretary of the Reformed Presbyterian Church of Southern Africa; Rev E J Mainkkan, chairman of the Synodical Committee of the Reformed Church in Africa; Rev G J Lubbe, Scribe Synodi of the Reformed Church; Rev C du P le Roux, vice-chairman of the Reformed Church; Rev Sam Buti, ex-president of the SACC, Dr A A Boesak, chairman of the Broederkring and the Right Rev Bruce Evans, Anglican Bishop of Port Elizabeth.

(News by Dirk van Zyl, 171 St George's Street, Cape Town)

Tutu backed by top Sendingkerk theologian

Stew 19/9/88 (28) ~~207~~

Religion Reporter
A prominent Dutch Reformed theologian says Bishop Desmond Tutu, the target of Government at-

tacks, is "scorned" by blacks who no longer believe in reconciliation.

Dr Allan Boesak, theologian of the Ned Geref

Sendingkerk, made this comment in an open letter to Bishop Tutu which he released in Cape Town this week.

Clerics rally to SACC

Own Correspondent

CAPE TOWN — Fifteen leading churchmen have rejected the Government's attacks on the South African Council of Churches (SACC) and on its general secretary, Bishop Desmond Tutu and say they will regard any action against them as "a direct attack on the Church of Jesus Christ in South Africa."

In a statement released on Thursday the church leaders said they regarded the attacks by the Government and the Minister of

Police, Mr le Grange as threats against the church.

Bishop Tutu was elected by representatives of member churches and "enjoys our confidence. He is a genuine disciple of Jesus Christ, not least in his quest for peaceful change in South Africa," the statement said.

Mr le Grange's charges that Bishop Tutu favoured violence to bring about change, that he was guilty of deliberate falsehood with regard to SACC funds and that the SACC had been party to a plot for the destruction of South Africa, were unsubstantiated propaganda, the statement said.

"In any case, it ill behoves the Minister to make any charges about deliberate falsehoods when the statements of the Minister of Co-operation and Development about those who aided the squatters at Nyanga bear false witness against the church."

The policies and actions of the Government — and not the SACC were provoking violence in South Africa and leading the country to catastrophe, the statement said.

His letter strongly supported Bishop Tutu, general secretary of the SA Council of Churches, following Government accusations that the bishop and the SACC were "creating a revolutionary climate."

"It is your very accusers, who through their intransigence and their stubborn refusal to respect the dignity of black personhood, who are doing that," wrote Dr Boesak.

He said the Government's language amounted to "the violent verbosity of deeply fearful men."

"They now want to use you to divert attention from their obvious inability to face the consequences of their disastrous policies and to undo the damage done to our country and its people after decades of apartheid."

"If only they knew you . . . I have seen you cry tears of genuine anguish as you spoke of white people's unwillingness to listen and to understand," Dr Boesak continued.

Dr Boesak said that to the Government, Bishop Tutu was an enemy of South Africa.

"For us you are a true South African, a champion of the cause of the poor, the weak, the dispossessed, a follower of Jesus Christ."

"Let them accuse you; millions of us love and support you," he wrote.

U67

METHODIST CONFERENCE

Passport 'a right, not a privilege'

for 23/10/81 (28)

Own Correspondent

GRAHAMSTOWN — The Government's withdrawal of the passports of Bishop Desmond Tutu, general secretary of the South African Council of Churches, and other ministers of religion was an abrogation of basic citizenship rights, the Methodist Conference of Southern Africa said here.

It was decided to drop the names of people deprived of passports from the decision of conference because a wider issue was at stake.

"Conference asserts that the possession of passports should be regarded as a right and not a privilege" it was stated in an unopposed motion.

"Conference requests the Minister of Internal Affairs to reconsider the ruling regarding the allocation of passports."

In a brief debate, Conference again deplored the ban on Indians imposed by the Free State and by Swaziland.

It was decided to ask

both governments to "ensure that existing stop-over restrictions on Indians visiting or passing through the Free State and Swaziland should be lifted."

"OTHER SIDE"

Conference reaffirmed a decision taken at the 1978 Methodist Conference to "minister to both sides in the South African conflict."

The decision instructed the Methodist Church Committee on Military Chaplaincy to "continue to investigate ways and means of establishing such a ministry 'to the other side' in consultation with other churches and ecumenical bodies in South Africa and beyond."

The Rev. Fremont Louw, chairman of the church's Northern Transvaal district and a member of the Military Chaplaincy Committee, told the conference that the church had not yet been able to mount a ministry to those "on the other side."

decline, then inevitable?

Separate development a 'heresy'

By John Allen
Religion Reporter

Total rejection of apartheid's effect on church and society has emerged from the General Assembly of the Presbyterian Church of Southern Africa which ended in Johannesburg today.

The church's ruling body yesterday recognised the bona fides of Christians "who in good conscience before God take up arms to fight either for 'liberation' or for 'law and order' in South Africa." It also moved hesitantly towards limited civil disobedience by risking prosecution for incitement and calling on church ministers to marry people of different races despite the law prohibiting this.

Several other civil disobedience proposals were rejected, but the assembly urged ministers to ignore Government banning orders in quoting literature and people.

In the decision on people who took up arms, the assembly paid tribute

to those who suffered or died in doing so. During debate a Zimbabwean churchman, the Reverend S B Nxumalo, said that during the country's civil war he had two sons fighting on one side "in the bundu" and one who was subjected to military call-up.

The assembly also paid tribute to those, such as conscientious objector Mr Charles Yeats, who had taken a stand "for peace and reconciliation." Mr Yeats is serving a sentence in detention barracks for refusing military call-up.

A report before the assembly said people of different races who wanted to marry should be told that although the church would recognise their marriages as valid before God, the State was unlikely to and children would in law be illegitimate.

The assembly's "Church and Nation" report said the ideology of separate development was a Christian heresy which threatened the church and its witness as well as society.

Church bid for Tutu's silence is defeated

A move to urge Bishop Desmond Tutu to refrain from calling for boycotts and disinvestment in South Africa was defeated at the Presbyterian Assembly last night.

Debate on the issue was halted when the assembly was told a church committee studying the complex issue of whether boycotts helped or hindered change had not yet completed its work.

Bishop Tutu, general secretary of the South African Council of Churches, denied in a letter to the assembly that he had made explicit calls for boycotts and disinvestment.

In other decisions, the assembly:

- Rejected a call that it withdraw from the World Council of Churches.
- Invited the white Ned Geref Kerk to enter into dialogue on its race policies.

~ average, but not in '971 + 1972

What does this euphemistic language mean?

Why?

8 Oct 23/10/71 (28)

10.5 PROGRAMME FOR QUALITY CONTROL

In designing an effective quality control programme it is necessary to sub-divide the quality control function into four (4) areas of responsibility:

- 1 Quality Control Engineering.
- 2 Quality Equipment Engineering.
- 3 Process Control.
- 4 Inspection and Test.

As an aid to designing the quality control programme Carson, Bolz & Young, "Production Handbook Section 8" list the functions of each of the above as follows:

10.5.1 QUALITY CONTROL ENGINEERING

- 1 Recommend realistic company quality objectives and goals.
- 2 Receive new designs for quality, and make recommendations to design engineering which will increase quality and reliability and improve various quality characteristics.
- 3 Work with marketing and design engineering to establish quality standards covering such characteristics that may readily be perceived by the customer.
- 4 Review the results of engineering development work, and analyse prototype performance information.
- 5 In co-operation with manufacturing engineering, and production management, establish production quality standards.
- 6 Maintain control over purchased materials and insure adequate definition of quality requirements to all suppliers through the purchasing department. Designate which quality characteristics are to be inspected and the procedures for performing the evaluation. Evaluate vendor facilities as required.
- 7 Develop procedures for process control and product quality control during manufacture. The relative importance of the various quality characteristics as well as required quality levels should be stated. Inspection points should be identified, and methods and procedures for measurement and control should be established.

Barred from ceremony, Louw reacts

Angus 29/9/81

28

Religion Reporter

A MEETING is to be held between the new Archbishop of Cape Town, the Most Rev Philip Russell, and the Administrator of the Cape, Mr Gene Louw, following criticism of the Anglican Church by Mr Louw earlier today.

Mr Louw said in an interview today he understood he was not welcome at tomorrow's enthronement of Archbishop Russell, in spite of substantial provincial contributions to Anglican private schools and hospitals and his own attempts as Administrator to promote goodwill between all population groups.

Mr Louw was reacting to the decision of the Anglican Church to end the long-standing tradition of inviting the State President, the Administrator of the Cape, the Mayor of Cape Town and other civil, diplomatic and military leaders to the enthronement of a new Anglican archbishop.

Above politics

'Although my office is elevated above politics, it is a pity the church allowed politics to enter church affairs and religion in this way,' Mr Louw said.

'In my opinion religion is elevated far above politics, and to me as a believer it is a pity that a church should decide to withdraw its tenets and its privileges from people who represent those in authority and in respect of whom the Bible desires acknowledgement and submission.'

At request

Mr Louw said that during his two years in office as Administrator he had attended a number of services in St George's Cathedral in his official capacity and by invitation.

Newspaper reports had quoted the Very Rev Edward King, Dean of the Cathedral, as saying the decision not to invite civic leaders did have a political content, opposed to the Government, and had been taken at the request of black church members.

Mr Louw responded: 'I can only ask what goodwill can flow from a step of this nature precisely, at a time when the church is striving to draw people into the same church on



Mr Gene Louw

as wide a representation as possible.

'Does the prohibition of my attendance on September 30 mean that I may also not attend other services in the cathedral? If that is not the case, then why the difference?'

'Is the prohibition purely because I was nominated to this office by the Government? If so, will the church, in order to be consequential, prohibit attendance by all supporters of the Government?'

'Because I as Administrator am barred from the enthronement, and my presence in the cathedral is seen as undesirable, may I accept that in order to be consequential the church does not want financial help from my administration during the following year?'

Subsidies

Mr Louw referred to provincial subsidies of more than R250 000 to 2 762 pupils at nine private Anglican Church schools and to R8 500 paid in the past 24 months to clinic and pastoral services of the Anglican Church.

He said the province had paid R368 220 for maintenance at St Monica's Maternity Home in Lion Street in 1980, and capital expenditure of R7 503 for the 1981-82 book year. In addition the church wished to receive financial help for extensions and necessary improvements to the home at a cost of about R200 000.

Answers

Mr Louw believed the church owed him and the public answers to the questions he had posed.

Asked to comment on Mr Louw's remarks, Archbishop Russell said: 'In the first place, the Administrator personally is always welcome in the church.'

'The decision to invite only church leaders to the enthronement was taken against a complex background, and I hope to meet the Administrator in the near future to discuss the matter with him personally.'

Mr Louw in turn welcomed the Archbishop's statement as 'a great step forward,' and said he would value talks with Archbishop Russell.

Sound—and colour TV— will mark Cathedral ceremony

By BRIAN STUART,
Religion Reporter

FULL - COLOURED closed-circuit television within St George's Cathedral tomorrow will bring the full spectacle of the enthronement of a new Anglican Archbishop to the hundreds of people who will attend the event.

Four television cameras will cover the ceremony from the Archbishop's arrival at the door overlooking St George's Street where he will knock to seek admission.

Even those seated in St John's Chapel and St Lady's Chapel, from which the Sanctuary and High Altar are not visible, will be able to watch the solemn proceedings for the enthronement of the Archbishop of Cape Town and Metropolitan — spiritual and administrative head — of the Church of the

Province of Southern Africa.

The Very Rev Edward King, Dean of St George's Cathedral, said the whole ceremony would be recorded on video tape as a permanent record of the occasion, with sound and full colour.

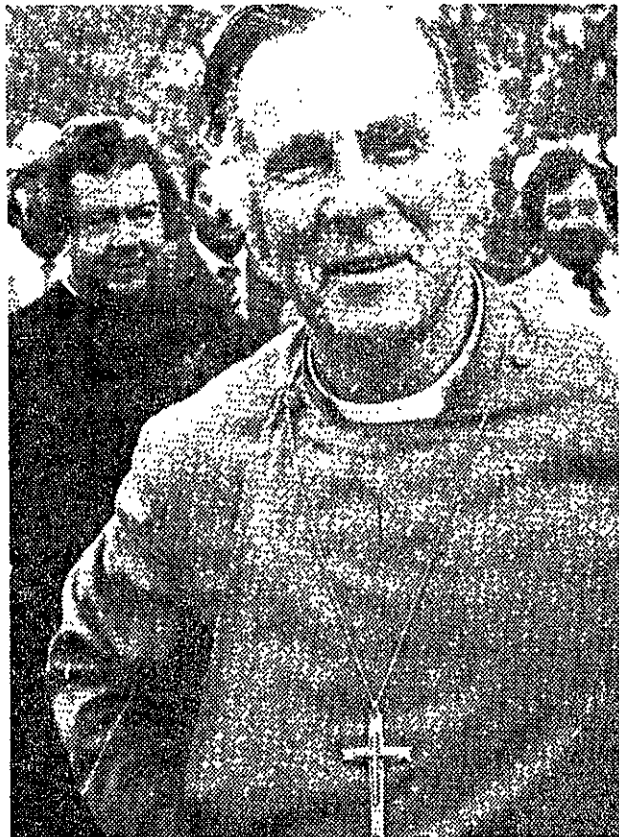
KNOCK

When Archbishop Philip Russell has knocked on the door and it has been opened, he will say: 'We, Philip, by Divine Providence Lord Archbishop of Cape Town, elected, confirmed and translated, petition that we may be duly inducted, enthroned and installed into our Archbishopric.'

He will then hand over his mandate to Mr E L King, Chancellor of the Cathedral, who will read it to the congregation 'in a loud voice.'

This formality over, Archbishop Russell will be led along the full length of the nave to the Sanctuary, where he will be seated on the simple wooden chair that was the throne of Bishop Gray, first Bishop of Cape Town.

Before he is placed in the present Archbishop's



□ A BROAD smile from Archbishop Philip Russell, who will be enthroned in St George's Cathedral, Cape Town, at 3.30 pm tomorrow.

Throne by the Dean of the Province (senior bishop), Bishop Fred Amoore of Bloemfontein, he will make a promise on oath.

'I, Philip Welsford Richmond Russell, by Divine Providence Archbishop of Cape Town, do hereby promise to respect, maintain and defend the rights, privileges and liberties of this Diocese, and to rule therein with truth, justice and charity; not lording it over God's heritage, but showing myself in all things an example to the Flock of Christ. So help me, God.'

Bishop Amoore will then lead him to the Archbishop's Throne and seat him on it, with the words: 'As Dean of the Province and on behalf of the Bishops of this Province, I now enthrone you Philip Welsford Richmond Russell as Archbishop of Cape Town in your Metropoli-

tan Cathedral Church of St George the Martyr.

'May the Lord preserve your going out and your coming in, from this time forth, for evermore.'

Dean King will lead the Archbishop up the Chancel steps and introduce him to the congregation.

'People of this Diocese, I present to you this Most Reverend Father in God, our undoubted Archbishop.'

'Give him your loyalty and affection, keep him in your prayers and bid him welcome in the name of the Lord.'

The people will then shout: 'We welcome you in the name of the Lord.'

At the end of the Eucharist, and the Archbishop's first blessing, Archbishop Russell will stand on the steps overlooking St George's Street and bless Cape Town and the diocese.

10. Use one of the case studies below to illustrate the position of women in wage labour in South Africa. Show how this helps you to conceptualise the relationship between class, colour and sex:

- (a) women in the reserves,
- (b) women in domestic service, or
- (c) women factory workers.

11. Discuss in the South African context, what you consider to be the meaning of "women's emancipation".



The Dean of the Province, Bishop Freddie Amoore, blesses the Most Rev Philip Russell after enthroning him as Archbishop of Cape Town and Metropolitan of the Church of the Province of South Africa in St George's Cathedral yesterday afternoon.

Picture: Dan Bosman

Archbishop appeals for overcoming of barriers

Staff Reporter

AT HIS enthronement as Archbishop of Cape Town yesterday, the Most Rev Philip Welsford Richmond Russell told a packed St George's Cathedral it was time to "break out of the isolationism which says 'I'm all right Jack and the church should keep out of politics'."

The cathedral was the scene of a moving three-hour ceremony filled with pomp and splendour as the former Bishop of Natal was enthroned as 10th Archbishop of Cape Town and as Metropolitan of the Church of the Province of South Africa (CPSA).

During his inaugural address, he told the 1200-strong congregation that in a "sub-continent gone crazy with divisions and separations of all sorts", the CPSA stood for a religious unity which "transcends all divisions and separations"

Power-sharing

One of the roles of the CPSA in Southern Africa was thus to bring together the widely differing viewpoints contained within its ranks.

"Take the matter of power-sharing, for example: Whites generally say 'No go'; blacks insist... But when one man, one vote is applied to one section of the community only, the white community, then as Christians I believe that we have every right to raise our voice in protest," he said.

Archbishop Russell said blacks in South Africa were not only pressing for the sharing of power, but as an "irreducible minimal" they would require:

- The creation of a common citizenship for all South Africans in an undivided South Africa.

- The abolition of the

pass-law system.

- The halting of resettlement schemes

- A unified system of education for all races

Hardships

Two examples where the church could do its best to improve matters were those of the hardships of black men in single-sex hostels and attempting to stop resettlement schemes.

The CPSA should be aware of its "across-the-board membership of all races" and be a "vehicle for the carrying out of the will of God for all its people".

"We have got to break down the bland, one-sided assurances of the SATV, break through the silence of the mass media generally, break out of the isolationism which says 'I'm all right Jack and the church should keep out of politics'."

Archbishop Russell paid tribute to his predecessor and close friend, Archbishop Bill Burnett, whom he described as "one of the truly great Metropolitans of the CPSA"

Archbishop's role

He said his role as archbishop was to be "the focus of faith", the diocese's "chief pastor", its "chief teacher" and its "seat of authority".

As Metropolitan of the CPSA he will fulfill the role of its spiritual and administrative leader.

In the congregation were Archbishop Russell's wife, Eirene, his daughters Susan, June and Pauline, their husbands Eddie Higginson, Paul Walters and Bill Kelly respectively, and his son Christopher.

Also present were three of his grandchildren — Gareth, Rycherde and Charles. His two other grandchildren were unable to attend.

Congregations 'not boycotting festival'

We're forced out, says Boesak

C. Heald
3/10/81 (28)

STUDENTS' chaplain, Alan Boesak, says that congregations are not boycotting the centenary festival of the Ned Geref Sendingkerk — they are being forced out of the celebrations because of the presence of the State President.

When the Sendingkerk's festival committee first announced its invitation to Mr Marais Viljoen to address the church's centenary celebrations, there was an uproar in some congregations and presbyteries.

Many thought the inclusion of the State President was insensitive at a time of growing rift between the State and other churches.

Dr Boesak, student chaplain at the University of the Western Cape, said he

believed the people who issued the invitation were out of touch with the beliefs of a large number of members of the church.

We pushed for the church to take cognisance of the stated feelings of a great number of members in the church, but it seemed that the leadership remained adamant in going ahead with the invitation to the State President. That makes it quite impossible for many people to participate in the celebrations.

Dr Boesak said the church had been asked many times to withdraw the invitation but it had refused. This made it unacceptable for a number of presbyteries to call on their members to attend the celebrations.

Also, the Christian Youth Movement decided it could not participate in the celebrations as long as

the initial programme stood.

The Moderator of the Sendingkerk, Rev Dawid Botha, said last week that people who objected to the programme should act in terms of their own consciences.

'As chairman of the festival committee, I can say that all we have planned is done in the Lord's name, and we expect He will use this opportunity in extending His Kingdom.'

Mr Botha said the committee decided that it was right to invite the State President and acknowledge the State in its existence, and for it to bring them greetings on their 100th anniversary.

A participant in the festival, Mr Adam Small, said it was a good thing that someone like the State President would hear his views at the celebrations.

'I want my words to carry and I want him to hear what I have to say,' he said.



DR Alan Boesak . . . 'Impossible for many people to participate.'

'I will be telling the truth about the history of the church — and what I mean by that is the fact that 100 years ago apartheid was manifested in the church.'

The centenary celebrations start on September 30 when 257 torch-bearers, representing each of the church's congregations, arrive at the Goodwood Showgrounds.

The following Monday a plaque will be unveiled in Wellington at the spot where the church was founded 100 years ago. This church was demolished 40 years ago when the 'coloured' congregation was said to be too near to the white Dutch Reformed church.

(28)



After his enthronement, Archbishop Russell stands outside St George's Cathedral and blesses Cape Town and the diocese

Church in SA has a clear duty, says Russell

*Sunday Tribune
4/10/81*

(28)

SEGMENT A3
 SEGMENT B2
 SEGMENT B7
 SEGMENT B6
 SEGMENT B5
 SEGMENT B4
 SEGMENT B3
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MEMORY (COMMON BLOCK)

IBANK DRAWN
 3 MAINS (7314)

THE church in South Africa has a clear duty to break out of the isolationism which says "I'm all right Jack and the church should keep out of politics," the Most Rev Philip Russell said this week.

Delivering his charge at his enthronement in St George's Cathedral as Archbishop of Cape Town and head of the Anglican Church in Southern Africa, Archbishop Russell — formerly Bishop of Natal — called on the church to "break down the "bland one-sided assurances" of SATV and to break through the "silence of the mass media generally."

"We have been given by God a family which transcends barriers of colour, race and nation.

"If, for example the economic policies of the Republic of South Africa — big business as well as State — mean that our brothers and sisters in Christ in for example Lesotho are suffering hardship, then we must be aware of it and say so.

"If the failure of South Africans generally — black and white alike — is to talk to each other, then we must provide such opportunities like a good family, and use them to the full as does any ordinary human family."

The colourful and solemn three-hour ceremony was controversial in that, for the first time, only church leaders had been invited, not public personalities like the Administrator of the Cape, Mr Gene Louw, the State President or the Prime Minister.

This move followed representations from black clergymen in the Cape Town diocese, who objected to their presence.

In a statement on the eve of the enthronement, Mr Louw issued a veiled threat to the Anglican Church when he asked whether, if it was going to bring politics into religion in this way, it

should accept the many thousands of rands of financial assistance it received annually from him as Administrator.

Archbishop Russell and Mr Louw are to meet shortly to discuss the whole issue.

In his charge, Archbishop Russell said blacks were pressing not only for the sharing of require as an irreducible minimum:

- The creation of common citizenship of all South Africans in an undivided South Africa.

- The abolition of the pass law system.

- The halting of resettlement schemes.

- A unified system of education for all races.

He said that while almost everyone in South Africa was said to be desiring change, he was far from convinced that it was the same change they were looking for.

"In some areas their views are poles apart. Take the matter of power-sharing for example. Whites generally say 'no go'; Blacks insist."

Asking whether the church had anything to say about that, he quoted his charge to the diocesan synod of Natal last year, in which he said that when one-man-one-vote was applied to one section of the community only, the white community, "then as Christians I believe that we have every right to raise our voice in protest."

Archbishop Russell said there was a barrier of ignorance, unwillingness to use imagination and failure to express straight-forward sympathy which had to be crashed through.

emphasised that the Archbishop Russell province of which he was metropolitan included not only South Africa but also neighbouring states.

"Above all, in a sub-continent gone crazy with divisions and separations of all sorts, the province stands for a unity which transcends all divisions and separations, for it has a God-given unity in Christ."

07* (1004)

08* (154)

03* (3362)

09* (163)

10* (2476)

11* (2133)

11* (670)

12* (2456)

13* (1067)

FM 6/11/81

28

JOHN REES

John Rees, former general secretary of the SA Council of Churches (SACC), has complained about an *FM* report which said there had been court allegations that about R250 000 of SACC money had been diverted to his personal bank accounts.

He is correct. No evidence of the money being "diverted" was led and the *FM* regrets using the word. What happened was that a police officer, Detective Warrant Officer Alan Mills, said he had sufficient evidence to bring a case of fraud and theft involving R250 000 against Rees.

The government has since appointed a judicial commission of inquiry into the SACC — particularly in regard to the receipt and appropriation of funds.

Love and the church

FM 6/11/81

Serious debate within SA's churches on the issue of mixed marriages continues to grow. Since the Presbyterian Church announced last month that it would encourage its ministers to perform marriage ceremonies across the colour line, two other churches have adopted a similar line. They are the United Congregational Church and the Methodist Church of Southern Africa.

According to a Congregational Church spokesman, a resolution allowing mixed marriages in the church was passed in July, but up until now the church has kept a "low profile" on the issue. Head of the Methodist Church in Southern Africa, Reverend Dr Simon Gqubule, says although the church has no official ruling on mixed marriages, it totally rejects apartheid policy, and "that means we reject all things that flow from the apartheid policy, including the Mixed Marriages Act." Any minister who went ahead and performed a mixed marriage, he said, would "have the backing of the church."

The mixed marriages issue was to have been discussed at the Catholic Church's South African Bishops' conference in Pretoria, but at the close of the meeting last week the highly contentious matter was still to be aired. Says Archbishop Denis Hurley of Natal, who added the item to the agenda as a late motion: "We just didn't have time to discuss it." Archbishop Hurley said although the church was still to make its official position known, "I don't think we would be far off the Presbyterian Church's stand."

Hurley believes that a meeting of SA

churchmen to formulate a joint policy on mixed marriages, so that they can send a collective signal to government, is a major priority. He says it should be fairly easy for a consensus to be reached among the English-language churches — "but the NGK's attitude is another matter."

The NGK recently moved away from its stand that mixed marriages are scripturally undesirable, but now opposes them on the grounds that they are "socially undesirable." Sources within the NGK also support the idea of a meeting of churchmen on the issue.

Churchmen who flout the law by performing mixed marriages in their churches could

face the wrath of the State. Minister of Internal Affairs Chris Heunis has repeatedly warned he will not hesitate to revoke the marriage powers of clergymen who step out of line. His strong stand on what he calls "malevolent incitement" of marriage officiators to defy the law has led to some dissension in church ranks. At least one clergyman, the Reverend Charles Gordon of the Durban North Presbyterian Church, has refused to conduct mixed marriages in his church. Says Gordon, "I'm not against mixed marriages, but I won't be a party to civil disobedience."

Marriages across the colour line present a host of complex legal problems for the

couples concerned. As mixed marriages are not recognised by the State, children born from such associations would be classified illegitimate. This implies they would not be under the custody of the father, would not be able to inherit from him, and would not be able to participate and derive benefits from medical aid, pension or housing schemes.

Up to now some churches have been avoiding the legal pitfalls to some extent by not completing marriage registers or sending them to the Secretary for Internal Affairs. In this way they claim that couples who marry across the colour line are "married before God" — if not in the eyes of the State.

LTA Conjig's R3-m Soweto contracts

STAT 6/10/81 (37)
(LI) (D)

Within 10 months of establishing a special section to build houses for corporations' black workers, LTA Conjig is involved in the creation of 99-year leasehold homes in Soweto with a contracts value of more than R3-million.

Conjig's corporate housing development manager, Mr G A (Gerry) Eckhart, says the division had 21 contracts in Soweto, ranging from single houses at R9 500 each to 48 houses for the West Rand Administration Board (Wrab) (R450 000) and 24 for the SA Permanent Building Society (R800 000).

FLEXIBLE

Conjig's homes are architect-designed varying from a basic two-bedroom house to four-bedroom, two-bathroom houses priced at R32 000.

Plans are flexible around a two-bedroom core design.

Conjig works mainly with black sub-contractors, but handles all financial arrangements and co-ordinates and supervises contracts.

DOBSONVILLE

Mr Eckhart's department is also building three administration blocks in Soweto for Wrab

at a cost of more than R1-million.

Conjig has a lot of muscle behind it and through its LTA parent, Anglo American, has negotiated a R930 000 contract for a township development, including housing, north of Dobsonville for the permanent black staff of the Employment Bureau of Africa, the Chamber of Mines official black labour-recruiting organisation.

60 000 UNITS

LTA Conjig has long had wide experience in mass-housing programmes, and has built more than 60 000 units as well as 700 blocks of flats.

A current contract, valued at almost R9-million, is for 2 150 homes at Sebokeng for the Orange Vaal Administration Board.



Gerry Eckhart of LTA Conjig with models of the homes his company is building in Soweto. Work is also on hand for other townships.

New Anglican Archbishop grants first interview with Press

Whites must hear voice of blacks

CAPE TOWN — The South African majority was black and yet black opinion was not being heard and understood by whites, the Most Reverend Philip Russell, Anglican Archbishop of Cape Town and head of the Anglican Church in southern Africa said yesterday.

In the first general interview he has granted since his enthronement last week, the archbishop said it was essential for any change in South Africa to take place that the black voice be heard and understood — and understanding does not necessarily mean agreement.

He had been asked to enlarge on his address during his enthronement when, in speaking of change and the Church's role in it, he said: "We have got to break down the bland one-sided assurances of SABC-TV, break through the silence of the mass media generally, mass media generally, break out of the isolation which says, 'I'm all right Jack and the Church

Black opinion in South Africa was not being listened to by whites in spite of blacks being the majority in the country. This isolation should end, says the Archbishop Philip Russell.

should keep out of politics."

The archbishop replied: "In the case of SABC-TV it presents — without any question — consistently, averily and articulately — what one would describe as the Government point of view. That is the whole structure of the thing."

It was symptomatic of the SABC when, for example, it presented a discussion on conscientious objectors but excluded the factors of conscientious objectors themselves or "somebody who can talk from within."

Regarding the daily Press, Archbishop Russell said: "I believe the world

you move in if you read

The Sowetan is a different world from that in which you move if you read The Argus, or The Daily News, or any newspaper I know. I don't believe you can take any responsible part without knowing what people who are reading The Sowetan are thinking.

"I used to read Percy Gobosa's writing with great interest (Mr Gobosa was editor of Post before it was banned). I find it vital to hear what black people are thinking. "I want whites to hear what blacks are saying. It is not a united voice. But then there is not a united white voice."

Asked how he saw the

general secretary of the South African Council of Churches, Bishop Desmond Tutu, in this context, Archbishop Russell said: "It is important to hear Desmond. He is a significant black voice."

He is expressing a black opinion and trying to help whites understand a black voice. It is important for whites to hear what a responsible black person is saying. He is not expressing the only black voice or opinion, but he must be heard."

Asked about Church-State relations, Archbishop Russell said he

hoped it would be possible to meet State and Government "without trying to do so with cameras clicking away."

As a member of the executive of the SACCC (he is an honorary life vice-president), Archbishop Russell participated in the talks between the SACCC and the Prime Minister, Mr P W Botha, last year.

"With the expectations it raised, with the cameras clicking and all that, it felt like that. One cannot meet like that.

"But we must try to continue to communicate with members of the Government. That is the Church's role — to be the leaven in society, the light.

"The Church can only be effective if in itself it is finding the meaning of the oneness in Christ. If it allows the spirit of God to move it.

"The Church's function isn't to fight apartheid, but to be the body of Christ. If it is truly the body of Christ, it will fight apartheid automatically."

Russell . . . the black voice must be heard and understood.



Haw 6 9/10/81 QC 730-2 Administration Boards: funds 25

451. Mr. D. J. N. MALCOMESS asked the Minister of Co-operation and Development:

(1) Whether Administration Boards supply funds to other Administration Boards; if so, (a)(i) which Boards have supplied funds to other Boards and (ii) to which other Boards has each such Board supplied funds. (b) how much did each Board supply on each such occasion, (c) when (i) were the funds supplied and (ii) are they due to be repaid in each case and (d) what was the (i) rate of interest and (ii) reason for the supply in each case;

(2) whether Administration Boards are considered to be registered financial institutions?

The MINISTER OF CO-OPERATION AND DEVELOPMENT:

(1) Yes.

(a)(i) and (ii), (b), (c)(i) and (ii), (d)(i) and (ii). See attached schedule.

(2) Administration Boards are not registered financial institutions. However, in terms of section 13(6) of Act 45 of 1971, any moneys in possession of a board which are not required for immediate use, may, subject to the provisions of subsection (7), be invested by it with the Public Debt Commissioner or in such other manner as may be approved, and subject to such conditions as may be determined, by the Minister in consultation with the Minister of Finance. Loans were approved in this prescribed manner.

P T O

Why is it that white children get

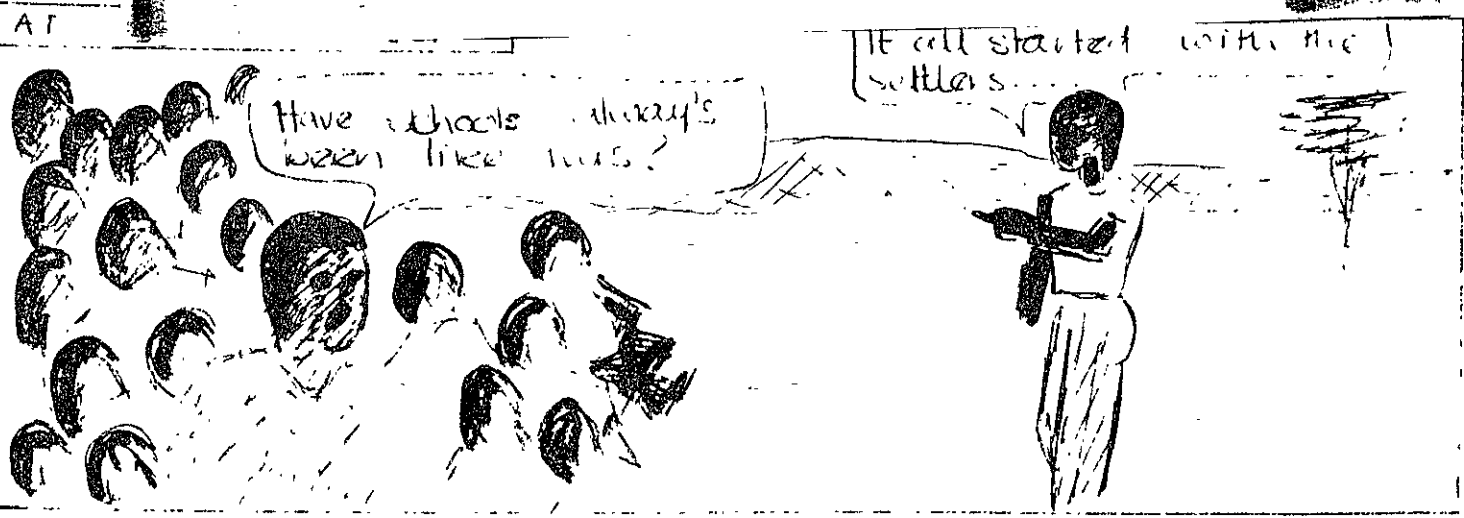
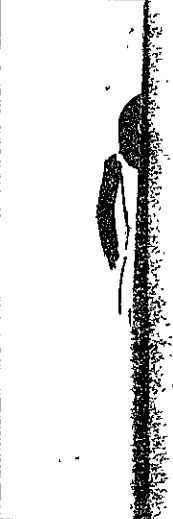
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SCHEDULE

(a)(i)	(ii)	(b)	(c)(i)	(c)(ii)	(d)(i)
Western-Transvaal	Northern Cape	R 200 000	10.9.1975	30.9.1985	8 per cent
Orange-Vaal	Peninsula Area	R 500 000	31.3.1978	31.3.1981	10.5 per cent
Port Natal	Peninsula Area	R 400 000	31.3.1978	31.3.1980	10 per cent
Port Natal	West Rand	R 400 000	1.1.1978	31.3.1980	10 per cent
Central-Transvaal	Peninsula Area	R 500 000	31.3.1978	31.3.1980	10 per cent
Southern OFS	Peninsula Area	R1 000 000	1.5.1978	30.4.1981	10 per cent
East Rand	West Rand	R1 500 000	1.2.1978	31.1.1983	11 per cent
East Rand	Northern Cape	R 367 689	21.3.1975 (R35 000)	Half Yearly com- mencing 31.3.1976	8.5 per cent but 9.25 per cent from
			29.9.1975 (R165 000)	with the last payment 1995.	31.3.1978.

(d)(ii)

Northern Cape — To acquire capital goods.
 Peninsula Area — Funds required to meet the Boards Commitments.
 Peninsula Area — Funds required to meet the Boards Commitments.
 West Rand — Bridging capital.
 Peninsula Area — Funds required to meet the Boards Commitments.
 Peninsula Area — Funds required to meet the Boards Commitments.
 West Rand — Financial problems caused by the 1976 riots, and loan was used for renovations and repairs to buildings destroyed during the riots.
 Northern Cape — R200 000: Erection of head office building at Kimberley.
 — R 85 000: Extension of the existing brewery.
 R 7 000: Erection of a Sorghum beer packaging section.
 R 61 189: Erection of beer gardens.
 R 2 500: Liquor outlet at Postmasburg.
 R 42 000: Tarring of bus routes at Vryburg.



AT

Church duty to fight apartheid, says NGK

S. Tribune 11/10/81 (28)

By Tony
Spencer-Smith

THE Government's apartheid policies are unchristian and the Church should condemn them openly on Christian grounds.

That was the view expressed this week, not by an Anglican clergyman but by a man at the very heartland of Afrikanerdom — the Ned Geref Kerk theological seminary at Stellenbosch University.

Professor Nico Smith, head of the Department of Mission Science, has emerged recently as a powerful new critic of the Government.

He fired his latest salvo at the Church and the Government this week in an article in Deurbraak, the PFP Afrikaans magazine, in which he criticised the silence of the NGK on socio-political issues, and Dr Piet Koornhof's justification of the Government's handling of the Nyanga squatter crisis on spurious Christian grounds.

Professor Smith, a soft-spoken but determined man who feels impelled by his Christian beliefs to speak out, admitted this week that he had to run the gamut of bitter criticism from Stellenbosch University colleagues and others.

He declined to comment, however, on whether or not he had been ostracised for his views.

He said he had once been a supporter of National Party policies, but had over the years become more and more aware that there were aspects of their implementation which just could not be justified from a Christian viewpoint.

He said that while he had come to this realisation years ago, he had been speaking out increasingly in recent months because he was becoming more and more concerned about the situation.

Inevitable

"As a Christian, one has a duty to speak out. I have come to accept all the criticism I have had to face as inevitable.

"I have been called a Prog, a liberal, even a traitor to the Afrikaner people, but I am not supporting any particular political party. It is easy to label people, but I don't fit into any of the categories."

Stellenbosch's NGK seminary is the biggest in the country. Most NGK ministers do their training there, so Professor Smith occupies a key position in the NGK's life.

Now he wants to turn his church into an active and outspoken Government critic.



Professor Nico Smith . . . powerful critic of the Government

He believes more dominees are becoming aware of this duty, but things have not gone far enough.

He said that while the NGK was in a unique position to work for change, because it was the church of the Afrikaner Government, this itself created problems for the church.

"It is so closely connected with the Government that it is enormously difficult for it to dissociate itself from the Government camp.

"Over 80 percent of NGK members support present Government policy, so it is easy to see that it is very difficult for the church to keep its objectivity and criticise that policy.

"But the NGK must never be identified with the Government. I pray that it will become more openly critical.

Initiative

"And it must not only speak out clearly, but should take the initiative by getting rid of the apartheid still in practice within the Church.

"It could play a strong role in socialisation. As a result of the separation of the different racial groups, they don't know each other anymore.

"The Church has an enormous responsibility to bring people together again, so they can become aware of the problems and real concern can be stimulated."

Professor Smith has recently attacked the Government in the Cape Nationalist newspaper, Die Burger, and even in Die Kerkbode, the NGK's official journal.

At a meeting at Stellenbosch to discuss the student referendum about opening the university — which was later scrapped — he said this would enrich the students' lives.

The question should be asked, he said, whether it was not already too late.

In August Professor Smith took a large group of trainee ministers to Cape Town's black squatter areas to give them first-hand knowledge of the situation.

QUOTE

As a Christian one has a duty to speak out. I have come to accept all the criticism I have had to face as inevitable

So, as income rises more & more people in the cities demand less of agricultural goods & more of manufactured goods. The income-elasticity of demand for agricultural goods is therefore relatively elastic.

819r 14/10/81 'Ignore bannings' call (28)

Religion Reporter

The Presbyterian Church's ruling body will next week debate a proposal that ministers should be urged to ignore banning orders on people and documents when preaching from pulpits.

It is one of a number of suggestions for civil disobedience which will be decided upon by the annual

Presbyterian General Assembly in Johannesburg.

A report of the Presbyterian "Church and Nation" committee contains a range of proposals urging church members and ministers to disregard restrictions on inter-racial contact.

It suggests that the Assembly should:

● Support ministers who ignore the law in order to live at or near

their places of work. (This refers, for instance, to white ministers working in black areas.)

● Call on members to refrain from applying for permits when visiting members of other races in their own areas.

● Call on ministers who are State Marriage Officers to disregard the law and marry people across the colour line, and to omit racial classification details in marriage registers.

8/20 15/10/87
Woolworths
golden gift

Consumer Reporter

Woolworths will give R250 000 to charities, welfare organisations, universities and technical colleges around the country to mark its golden jubilee this month.

The company started as a single store in Cape Town on October 30, 1931. Today it operates 67 stores with an annual turnover of nearly R300-million.

New Presbyterian moderator

Religion Reporter

A former Johannesburg Presbyterian minister returns to the city at the weekend to be inducted as moderator of his church.

The Right Rev John Hawkrigde, who now lives in Cape Town, will be-

come moderator of the Presbyterian Church of Southern Africa at the opening service of the church's General Assembly on Sunday.

The service and the assembly will be held at St Columba's in Parkview. The annual assembly will continue all next week.

See

2(b)

(1)

Clergymen to debate civil disobedience suggestions

Star 10/10/81

28

By John Allen
Religion Reporter

Presbyterian churchmen will next week debate proposals which call for disobedience involving laws concerning mixed marriages, the banning of literature and people from being quoted and laws which restrict inter-racial contact.

The suggestions are among a range of "civil disobedience" proposals which will be brought to "test the determination" of the Presbyterian Church of Southern Africa at the annual meeting of its ruling body next week.

The reaction to the proposals could indicate church thinking on the issue. The church, unlike most of the well-known multi-racial churches, has a white majority membership.

The General Assembly of the church, which will

meet in Johannesburg, could change or reject the calls it faces.

They were drawn up after last year's assembly asked for suggestions for "responsible, non-violent action" to free the church from the effects of racial laws and social pressures.

The convener of the assembly's "Church and Nation Committee," the Rev Douglas Bax, says in a report that if the church is to free itself from such laws it must "submit to (them) . . . no longer and take the consequences of such disobedience in a spirit of friendliness to those who enforce the law.

"It involves being willing to remain in dialogue with those who shape the laws until they are moved to reshape them in a more just and less racialist form," the report says.

It says the clearest restriction of freedom of

worship in South Africa is the requirement that "non-blacks" should have permits to enter black areas.

"The church should on principle resist control by permit of Christian worship and fellowship," it says.

It proposes calling on members of different races not to apply for permits to enter each other's areas. It suggests that ministers who break the law to live close to their places of work in the "wrong" areas should be supported.

It calls on the assembly to resolve to meet in a black township next year and to refrain from making blanket applications for assembly members to attend meetings in the "wrong" areas in future.

"Numerous persons and books that make an important contribution to the understanding of what it means to live according to the Gospel in South Africa have been banned," the report says.

It suggests the assembly should urge ministers, in preaching from pulpits, to disregard political banings. It proposes that the committee could circulate banned material to ministers for use, on appropriate occasions such as days of prayer and reflection.

The report will bring to the assembly resolutions that, clergymen, who also act as State marriage officers, and who thus are empowered to conclude the "legal" as well as the "religious" act of marriage — should be urged to disregard the law prohibiting inter-racial marriage.

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'Violence boycotts or WCC?

By LEN MASEKO

A CALL for foreign disinvestment and boycotts against South Africa will be among the major issues to be debated at the Presbyterian Church of Southern Africa's General Assembly, which starts on Sunday.

More than 140 delegates from all over the country and neighbouring states will debate the issue during the week-long assembly. It will be held at St Columbia's Church, Parkview, Johannesburg.

The assembly will try to establish the Church's stance on disinvestments and boycotts. Several black organisations, including Bishop Desmond Tutu, general secretary of the South African Council of Churches, have called on foreign corporations to disinvest from this country.

Other issues which are expected to be highlights of the assembly include the Church's stance on trade unionism, conscientious objection, resettlement, and ministers performing mixed marriage. It will also discuss withdrawing its membership from the World Council of Churches, and the world body's relationship with Bishop Tutu.

A report compiled by the convenor of the Church and Nation Committee, Mr Douglas Bax, has called on the church to review the seriousness of its desire for change. It also reaffirmed the Presbyterian Church's commitment to non-violence as a means of bringing about social and political change in this country.

R63m given to Small Business Corporation

By JOHN MULCAHY

THE private sector has contributed about R63-million to the Small Business Development Corporation, and since its inception in February this year the Corporation has financed 80 projects at R5 500 000.

The managing director of the SBDC, Dr Ben Mouton, told the Assocom's congress in Durban yesterday that the corporation had received more than 680 applications from prospective clients, involving R17-million. Of the initial applications, 120 had been transferred to banks, with recommendations that the "bank guarantee scheme" be implemented.

Dr Mouton said the SBDC, as a public company, had to maintain a balance between its development function on the one hand and staying in business on the other.

For this reason it had been decided to calculate the interest rate charged on loans advanced at 14% for the first two years of any loan, after which it could fluctuate.

For the time being applications were restricted to appli-

cants with assets not exceeding R500 000, and whose loan requirements did not exceed R150 000.

In evaluating applications, the SBDC looked to see whether the proposition would assist private ownership, and whether it would assist in the economic development in the areas where it was most needed.

There were now some activities which would not be financed by the SBDC unless exceptional circumstances existed, and these were agriculture — for which the Land Bank was responsible — speculative property investments, purchase of existing businesses, replacement finance and any finance regarded as speculative.

Explaining the bank guarantee scheme, Dr Mouton said the SBDC had signed an agreement with Barclays Bank, Standard

Bank, Nedbank, Trust Bank and Volkskas in terms of which it would grant a 80% surety guarantee for money which a bank granted to an entrepreneur.

The scheme was the first of its kind in the world under which banks could consider loans up to R25 000 provided they conformed to the agreed norms, and where the banks were required to find security up to 20%.

Where loans exceeded R25 000 and were under R150 000, the banks would still recommend these applications to the SBDC, and the 80% guarantee would still be applicable.

Dr Mouton said the sbdc would concentrate on four main areas before trying to provide the whole spectrum of services to small businesses. These were:

- Financial assistance by granting direct loans or share capital to viable enterprises.
- Provision of business facilities, such as flats and shopping centres, in areas where they either did not exist or where private developers were not prepared to take the risk of building.
- To assist entrepreneurs with management problems by means of practical training and counselling services
- To underwrite or guarantee loans and credit facilities by various financial institutions to small businesses.

Dr Mouton said his major task now was to organise the structure of the SBDC in line with the absorption of the various corporations being transferred by the Government to the SBDC — the Development and Finance Corporation, the Indian Industrial Development Corporation, the small industries section of the Industrial Development Corporation and certain assets of the Economic Development Corporation.

As an interim arrangement the administration of the SBDC was being handled by management under the guidance of the IDC until legislation became effective for incorporating the other corporations

Dr Mouton said the SBDC aimed to be fully operational by December 1 and it was envisaged that the present Development and Finance Corporation — previously the Coloured Development Corporation — would be the regional office of the SBDC and the Indian Industrial Development Corporation the Natal regional office.

A Transvaal-Free State regional office was being formed, said Dr Mouton, and there would be a small head office co-ordinating the activities of the regions.

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Church will consider defying race laws

S. Tribune Reporter 19/10/61

THE Presbyterian Church is considering a programme of Christian action to defy South Africa's apartheid laws.

The church's annual general assembly, opening in Johannesburg today, will vote on a number of drastic and far-reaching proposals advocating civil disobedience and a refusal to recognise racially discriminatory and security laws.

If passed, the proposals by the church's State and Nation committee, will commit the church assembly to:

- Urge all Presbyterian ministers to ignore the Mixed Marriages Act if asked to marry mixed couples — after warning them of the possible consequences of their marriage.
- Support ministers who ignore the Group Areas and Urban Areas Acts to live at or near their places of work.
- Urge ministers to ignore restrictions on quoting banned people or literature when preaching.
- Instruct the Church and Nation Committee to circulate banned literature, where appropriate.

- Recognise "the bona fides of those Christians who in good conscience before God take up arms to fight either for 'liberation' or for 'law and order' in South Africa."
- Hold its next meeting in a black township and refuse to apply for permits for white churchmen to enter the area as required by the Group Areas Act.
- Give R500 to the Church and National Committee to establish a library of literature on non-violent action and circulate this literature among South Africa's Presbyterian congregations.

The proposals, also include monitoring and opposing Group Areas Act removals and assisting the victims of removals.

A further proposal calls on employers — especially those in the Presbyterian church — to recognise representative trade unions, whether they are recognised or not, and makes an appeal to the Government to allow finance and other "material assistance" to be given to striking workers and to improve current labour legislation.

The proposals were put forward following a call at last year's assembly for suggestions "for responsible, non-violent action" to enable the church to free itself from unjust laws. They are likely to cause heated debate among the 140 Presbyterian "commissioners" who have the power to reject, amend or accept the proposals.

The assembly's decision will therefore give a clear indication of the position of the Presbyterian Church — almost alone among the country's major churches to have a majority white membership.

SA Methodists swear oath to fight apartheid

Argus 19/10/81

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GRAHAMSTOWN. — The Methodist Conference of Southern Africa today unanimously recited a solemn oath to 'bring about a free and just Southern Africa.' They called on all Christians to support it in condemning apartheid as the sinful work of the Devil, and to set about creating a new society.

The head of the Methodist Church, the Rev Dr Simon Gqubule, told The Argus in an interview that without the support of Christians 'the ruling party would collapse in a day.'

Dr Gqubule said the oath taken by the conference was the most significant event in the history of the Methodist Church in Southern Africa.

He said Methodism was on a new road in which apartheid was no longer a debatable issue but had to be rejected as a sin and against the will of God.

'New step'

'It means no Methodist can still subscribe to apartheid with any support from the church, and it is an open invitation to the whole of South African society to join us in this new step into the future.'

'My belief is that if every Christian in South Africa were to support this rejection of apartheid then the ruling party will collapse in a day. In the meantime the church must act to create a new society in its own constituency,' Dr Gqubule said.

The 110 delegates to the Methodist Conference of Southern Africa unanimously rose to recite together an oath to bring about a new society.

**From Religion Reporter
Brian Stuart**

by 800 Methodists from throughout Southern Africa in Johannesburg recently.

It said God had a vital and immediate task for the Methodist church, and the church accepted His promise of power to proclaim 'the full, free and present salvation', in South Africa today.

Caring

'The whole church is to proclaim and teach the gospel of Jesus Christ with clarity and conviction, to offer caring ministries which can recognise and heal the pain of his suffering people. The church is to be God's living, visible Good News in a fragmented society.'

'God seeks a free South Africa, delivered from the violence of oppression, revolution and war.'

'We now declare to all South Africans that there is a better way where people who have discovered their love for each other translated into justice for all.'

Delegates stood holding hands and sang a hymn with the words, 'Bind us together, Lord'.

Reality

'We promise before Almighty God and each other that we will henceforth live and work to bring into reality the concept of an undivided church and a free and just Southern Africa.'

The oath was taken following the conference's unanimous endorsement of a 'message of obedience' from a conference attended

Ministers told they must be colour-blind

Sawetan 19/10/81 (28)

APARTHEID has made white South Africans prisoners in their self-created ghetto and blacks hold the key to this prison, the head of the Methodist Church of Southern Africa, the Reverend Dr Simone Gqubule said at the weekend.

At a closed conference of Methodist ministers in Grahamstown, Dr Gqubule said there could be no divorce between religion and politics, and Christians had to be "the midwives of a colour-blind reconciliation" in South Africa.

Two weeks ago the new head of the Anglican Church, the Most Reverend Philip Russell, also warned that the church could not "keep out of politics."

The hard-hitting attack on apartheid by Dr Gqubule, principal of John Wesley Theological College in Natal, preceded his formal induction as 1981/82 president of the Methodist Conference of Southern Africa.

It is expected to set the key note for the church's national conference whose open sessions began this weekend.

Dr Gqubule said the essence of the gospel was

reconciliation, and this placed serious responsibilities on christians in South Africa today.

"The tragedy is that apartheid, especially in the form of the Group Areas Act, appears to have succeeded. Apartheid prevents us knowing what is happening in the 'other camp'."

"Whites are so imprisoned by their own self-created

ghetto that they are totally blind to the sufferings and aspirations of blacks."

"The increase in bombings and urban guerilla activity increases the fears of whites. Paradoxically many whites still believe that the Government is in control of the situation.

"At the same time there was greater militancy and greater opposition to apartheid among blacks."

Methodist oath on free SA a 'historic decision'



HEAD of the Methodist Church in Southern Africa, Dr Simon Gqubule, left, with three past Methodist presidents, attending the church's national conference in Grahamstown. The other three are, from left, the Rev Howard Kirkby, the Rev Andrew Losaba and the Rev Abel Hendricks. Mr Hendricks, who is head of the Methodist Church's Cape Flats Mission, has been president twice.

ARG-US 20.10.87

(28)

'An affirmation of the ability of God'

Religion Reporter

GRAHAMSTOWN. — The Church's determination to rid South Africa of apartheid and its evils was 'an affirmation of the ability of God to do what man cannot do,' the Rev Dr Khoza Mgojo, of Natal, told the Methodist Conference of Southern Africa here yesterday.

'When the Gospel is deprived of its social, economic and political dimension, then Christ is flatly denied,' said Dr Mgojo, lecturer at the Inter-church Federal Theological Seminary outside Maritzburg.

'If one claims Christianity but shows no concern at national issues, one admits to the use of Christ's name in vain,' he added, in speaking to the Methodist Conference's total rejection of segregation and a motion endorsing acceptance of the 'freedom offered in Christ.'

LAND DIVIDED

'As long as we are a land divided into "we" and "them," we cannot be the real Church. Out of our confusion, God produces a new community of brothers and sisters.'

Referring to the recent Methodist Conference in Johannesburg, Obedience

81, attended by 800 Methodists, Dr Mgojo said: 'If 12 disciples turned the world upside down, why should not 800 Methodists do even more.'

TIME OF ACTION

Dr Mgojo added: 'The time of nice words is over. The time of action has come. We start right now — time is running out.'

Referring to the 'free South Africa of apartheid' decision, a former head of the Methodist Church, the Rev Howard Kirkby of Port Alfred said: 'After 165 years, the Methodist Church in Southern Africa has taken a new direction.'

God could bring about a new society modelled on His Gospel, no matter how deep the divisions appeared to be.

NEW DIRECTION

The Rev Abel Hendricks, head of the Cape Flats Mission of the Methodist Church and its first coloured president, said: 'We ought to take this message very seriously. This is something that has never happened before.'

'We sought God's word for us in the 1980s, and we now take the new direction in which He guides us.'

Religion Reporter

GRAHAMSTOWN. — Delegates and leaders alike described yesterday's decision of the Methodist Church to adopt an 'uncompromising and immediate rejection of apartheid and to work for a free South Africa' as the most historic in the 165-year history of Methodism in Southern Africa.

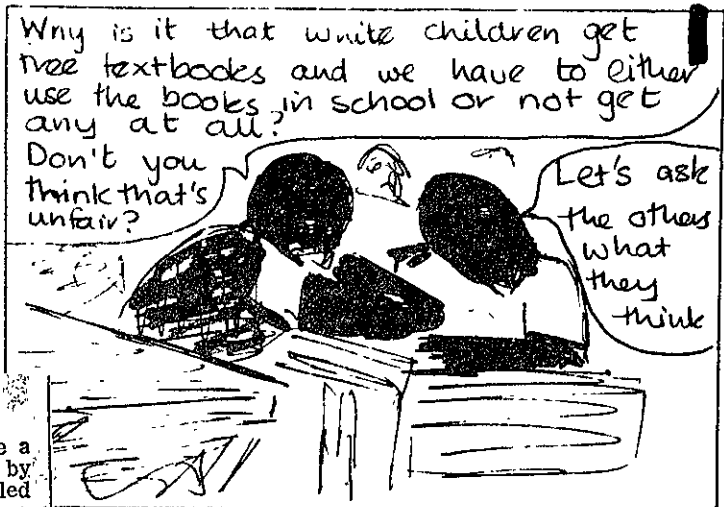
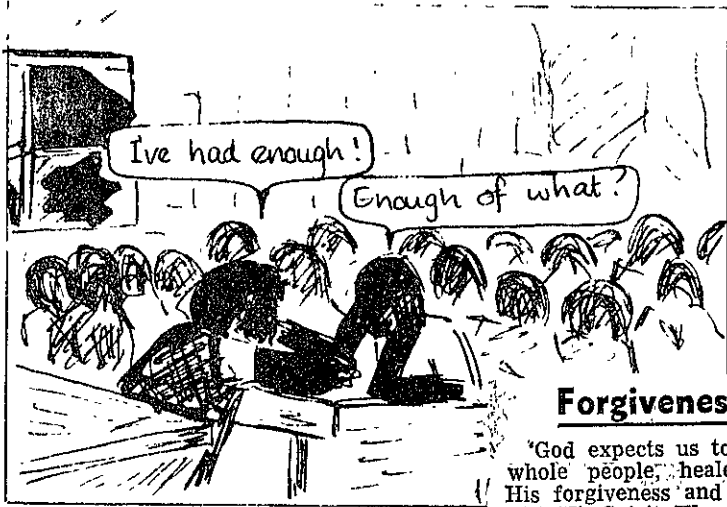
Without a single dissenting vote, the 110 delegates to the Methodist Conference of Southern Africa committed themselves on oath to work for a 'free South Africa' and to be a living example of a society without race prejudice.

Delegates of all races held hands as they sang a hymn, Bind Us Together, Lord, and then unanimously adopted a document prepared by 800 Methodists who met recently in Johannesburg at the 'Obedience 81' conference.

'From the outset we have joy in declaring that we serve a Mighty God,' the Methodist conference said in determining to work for a non-racial society.

'God has a vital and immediate task for the Methodist Church. Within our beliefs are embraced the central elements of the Christian faith, and within our family belong the broadest spectrum of people.'

'God has challenged us to give priority to the proclamation of salvation in Jesus Christ, and to demonstrate His grace in visible social action.'



Forgiveness

'God expects us to be a whole people, healed by His forgiveness and filled with His Spirit. We call on all our people to claim now the full, free and present salvation which is in Jesus Christ.'

The Methodist Conference left no doubt that it would be 'uncompromising' in establishing a Christian society as opposed to apartheid — apartheid is sin, is of the Devil, and is not of God.'

The church set out its own role in establishing a 'new society' and issued a challenge and invitation to the whole of South African society to join it.

'God seeks a free society, delivered from the violence of oppression, revolution and war. In listening to the cries of those in our body who endure our land's apartheid laws and other discriminatory practices and attitudes, we know that we have touched only the edge of their pain.'

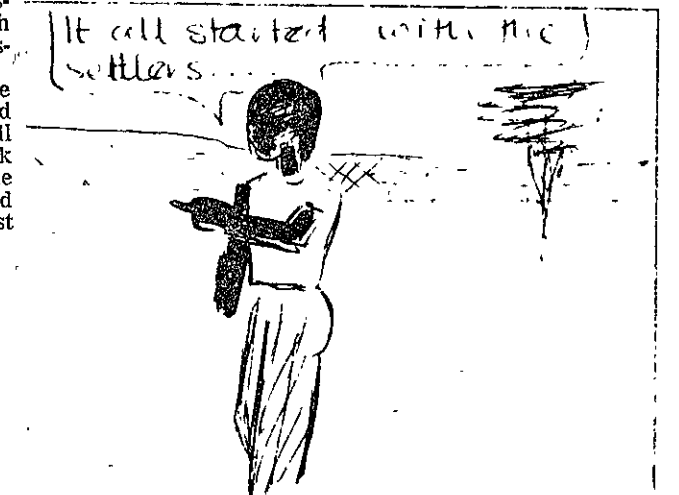
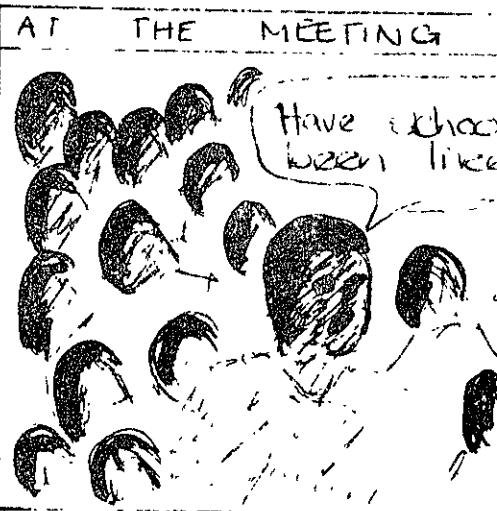
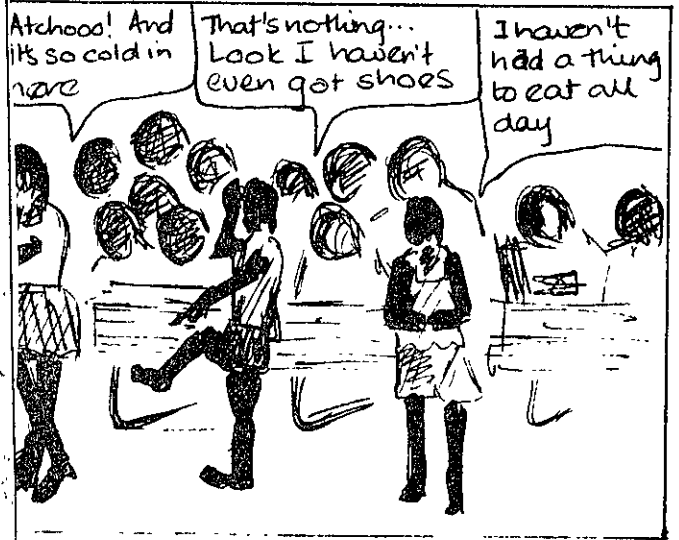
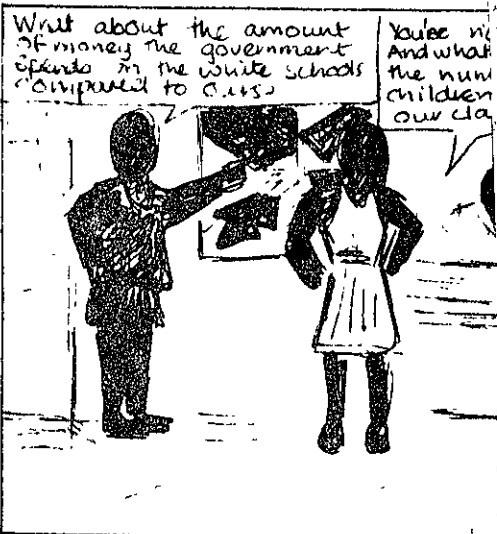
'What we have heard convinces us that every Methodist must witness against this disease which infects all our people.'

Obedient

'There can be no compromising the immediacy of this message, nor its urgency. If we are to be true to Jesus, now is the time for us to move forward together to claim this destiny and become obedient followers of Jesus Christ.'

'We now declare to all South Africans that there is a better way, where people who have discovered their love for each other translate it into justice for all.'

'We, therefore, promise before Almighty God and each other that we will henceforth live and work to bring into reality the concept of an undivided church and a free and just Southern Africa.'



Black churches form alliance

sewaka
30/10/81
28

LEADING black reformed churches in South Africa have formed the Alliance of Black Reformed Christians in Southern Africa, at a conference at Hammanskraal.

The delegates adopted a charter, which was introduced by Dr Alan Boesak, chairman of the Broederkring and also dean of students at the University of the Western Cape.

By **NORMAN NGALE**

Dr Boeksak (NG Sending Kerk) was elected chairman and the Rev. J F Bill (Evangelical Presbyterian

Church in SA) was elected secretary.

• See Page 9

The charter was adopted after several amendments. The aims of the formation of the alliance, according to the charter, include:

- To bring together black reformed people from all existing reformed churches;
- To promote unity of those churches;
- To create an ecumenical network with other reformed Christians who share the same commitment and to form groups of solidarity;
- To create a network of understanding and support for those blacks in reformed churches in North America and elsewhere who find themselves in a minority position.

The conference resolved to seek financial aid from Holland, Canada, America and other countries where there were reformed churches.

SA Methodists reject apartheid

CT
20/10/81
28

Own Correspondent

PORT ELIZABETH. — The debate on whether apartheid can be justified is over for more than 600 000 of the Methodist Church in South Africa.

And Methodists who do not utterly reject apartheid as sinful and "of the devil" will have to reconsider their continuing membership of a church which yesterday adopted this attitude as its official policy.

In what leading Methodists described as "the most significant statement made by the church in recent times", delegates to the annual conference in Grahamstown rose to their feet to solemnly swear that they would live and work to bring about a free and undivided South Africa.

The oath came at the end of a wide ranging "message" unanimously accepted as officially expressing the views of the Methodist church.

Witness

In it, the church stated that God sought a free South Africa delivered from the violence of oppression, revolution and war. It called on Methodists to witness against the "disease of apartheid" and discriminatory practices "which infect all people and leave none unscathed".

The message arose from the recent "Obedience '81" conference in Johannesburg at which 800 Methodists, from the rank and file as well as from the church leadership, took uncompromising stands on apartheid, racial barriers within the church structure, and the need for visible social action.

It was presented yesterday to the Methodist conference by the former general secretary of the South African Council of Churches, Mr John Rees, in his capacity as convener of the "Obedience '81" conference.

Mr Rees described it as an historic document which enabled the church, after years of searching and agonizing, to know where it stood on the major debate of our times.

Other delegates said the

importance of the message was such that supporters of apartheid would have to seriously question their on-going membership of the Methodist church.

On the question of racial barriers the message was clear — from its local congregational level the Methodist church is to be an undivided community and one which "practices reconciliation at its deepest and most costly".

It called for a conscious effort to break down racial barriers and said Methodists were ashamed of the "tenuous relationships" between local congregations of different racial groups.

The time had come to stop making excuses and to integrate the church by forming geographic circuits.

It was hard to abandon long-held prejudice and long-felt bitterness, the message said, but every Methodist had to reject apartheid and witness against it. There could be no compromising on the urgency of the message.

Its significance was attributed yesterday by the new president of the Methodist church, the Reverend Dr T Simon N Gqubule, to the fact that it had emerged from rank and file members of the church.

"The leadership has been saying these things for some time but there was often assumed to be a gap between their thinking and that of the grass roots membership.

"That gap does not exist and I believe this to be the most significant document that I know of in the history of the church in this country."

Mr Rees, who received a standing ovation and a presentation bible for his work in convening the "Obedience '81" conference, said the question facing the church now was how to communicate the message and how to implement it.

The conference passed resolutions calling for an on-going programme of winter schools and further conferences to take the theme of "Obedience '81" through the decade.

Star 20/10/81 (28)

Methodists take oath for a 'free and just society'

Own Correspondent

GRAHAMSTOWN — The Methodist Conference of Southern Africa yesterday unanimously recited a solemn oath to "bring about a free and just southern Africa," and called on all Christians to support it in condemning apartheid as the "sinful work of the devil" and to set about creating a new society.

The head of Methodist Church, the Reverend Dr Simon Gqubule, said in an interview that without the support of Christians, "the ruling party would collapse in a day."

Dr Gqubule said the oath taken by the conference was the most significant event in the history of the Methodist Church in southern Africa, and set Methodism on a new road in which apartheid was no longer a debatable issue but had to be totally rejected as a sin and against the will of God.

"It means that no Methodist can still subscribe to apartheid with any sup-

port from the Church, and it is an open invitation to the whole of South Africa to join us in this new step into the future.

BELIEF

"My belief is that if every Christian in South Africa were to support this rejection of apartheid then the ruling party will collapse in a day. In the meantime the Church must act to create a new society in its own constituency," Dr Gqubule said.

The 110 delegates to the conference rose to recite together an oath to bring about a new society.

METHODIST CONFERENCE

"We promise before Almighty God and each other that we will henceforth live and work to bring into reality the concept of an undivided church and a free and just southern Africa."

The oath was taken following the unanimous endorsement of a "message of obedience" from a conference attended by 800 Methodists from throughout southern Africa in Johannesburg recently.

It said God had a vital and immediate task for the Methodist Church, and the Church accepted his promise of power to proclaim, "the full, free and present salvation," in South Africa today.

CONVICTION

"The whole Church is to proclaim and teach the gospel of Jesus Christ with clarity and conviction, to offer caring ministries which can recognise and heal the pain of his suffering people. The Church is to be God's living, visible good news in a fragmented society.

"God seeks a free South Africa, delivered from the violence of oppression, revolution and war.

"We now declare to all South Africans that there is a better way where people who have discovered their love for each other, translated it into justice for all"

Delegates stood holding hands and sang a hymn with the words, "Bind us together, Lord."

PRESBYTERIAN ASSEMBLY

Churchmen refuse to accept 'flimsy' report

Religion Reporter

Presbyterian Church bodies have come under heavy fire from critical churchmen who have questioned their response to efforts to eradicate racism in the church.

The annual General Assembly of the Presbyterian Church of Southern Africa yesterday took the rare step of voting not to receive a report from a church committee.

The step was taken after the report of an ad hoc committee on racism was described by one representative at the assembly as "very, very flimsy."

Other representatives attacked church presbyteries (local church governing bodies) for failing to respond to a questionnaire sent out by the committee. Only four of the 12 presbyteries in southern Africa replied and another two said they had not received the questionnaire.

The committee's two-page report only recorded the replies of the four presbyteries to seven questions put to them.

The Reverend Bob Orr

of Port Elizabeth condemned the reply of the Durban presbytery to a question on whether confirmation candidates were taught that racism was a sin.

The presbytery had replied: "We all believe that racism is a sin but do not necessarily mention it specifically or spell it out in preparing confirmation candidates."

Mr Orr added: "I don't think I can remember a report that has given me as much grief as this one."

Last year the committee urged that blacks should be trained for higher church offices, that greater contact between black and white should be encouraged, that white congregations should make amenities available to their black counterparts and that ministers of different race groups should preach from each other's pulpits.

Three of the four presbyteries which replied to the questionnaire said this year they were carrying out these recommendations.

Presbyterian query about SACC funds

Religion Reporter

The financial affairs of the South African Council of Churches were queried at the General Assembly of one of the SACC's member churches yesterday.

Doubts were raised at the assembly of the Presbyterian Church of Southern Africa following the recent trial of a former SACC employee. Evidence was that SACC accounts had been in disarray and that a former general secretary, Mr John Rees, had handled SACC money through private bank accounts.

The assembly approved a R1 000 affiliation fee to the SACC after hearing an explanation of the situ-

ation, but a handful of commissioners (church representatives) voted against the payment.

Answering questions, the church's general secretary, Mr Chris Aitken, said although "the disarray of (past) years is sowing something of a whirlwind," the handling of SACC money had improved considerably.

Mr Aitken said funds administered by Mr Rees, which did not belong to the SACC, had at times been used for the SACC when its funding had been temporarily insufficient. When SACC money had become available the other funds run by Mr Rees had been reimbursed by the SACC.

Presbyterians split on church union move

Religion Reporter

Dissension has emerged in the ranks of the country's best-known Presbyterian Church over a proposal that it should unite with another church under a new name by 1984.

Emotional debate, marked by warnings of "schism," took place at the annual General Assembly of the Presbyterian Church of Southern Africa yesterday.

Last year the assembly agreed to adopt a "Scheme of Union" with the United Congregational Church of Southern Africa and committed itself to a process expected to lead to union by 1984.

But last year's decision was made in the face of opposition from four of the church's 12 regional presbyteries and renewed resistance emerged yesterday.

PRESBYTERIAN ASSEMBLY

Some church commissioners (representatives) said an appeal by St James Presbyterian Church in Bedfordview represented the feelings of other congregations.

Calling for an immediate halt to efforts for a merger, the congregation laid the Presbyterian Church "has been raised up by God for a unique role." The assembly rejected the plea.

Union would turn the Presbyterian Church, a white majority church, and the Congregational Church, which has a black and coloured majority, into the United Church in Southern Africa (Presbyterian/Congregational). The new church would have a

black and coloured majority.

Initial negotiations towards union included two mainly black Presbyterian churches, the Reformed Presbyterian Church in Southern Africa and the Evangelical Presbyterian Church, but they appear unlikely to join negotiations at this stage.

Debate began yesterday and was due to continue today — on a "timetable for union." The timetable, already approved by the annual assembly of the Congregational church, provides for steps leading to a uniting assembly of the two churches in 1984.

A resolution declaring that union could not be

achieved until greater enthusiasm was evident among members was rejected yesterday.

Supporters of the "United Church" cited what they described as allegations that a clique in the church had "bulldozed" union through the church courts. They said the Congregational church would feel it had been rejected if the Presbyterian church delayed moves towards unity.

There are already about 20 united Congregational-Presbyterian local churches and the Albert Lutuli College of the Federal Theological Seminary at Edendale near Maritzburg is a joint training college.

The assembly was warned that union could lead to a bitter dispute among Presbyterians and to the breakaway of a minority body.

Assembly rejects 'racist' leadership education plan

Religion Reporter

Presbyterian churchmen have rejected a move to give a church official special responsibility to build up black leadership in the church.

The General Assembly of the Presbyterian Church of Southern Africa took the decision yesterday after vigorous debate during which the proposal was described as "racist."

The assembly, sitting in Johannesburg, decided that the primary responsibility of the church's new Christian education director should be to promote leadership generally, not only black leadership.

But the assembly left a reference to race in the director's job description when it said his "second responsibility" should be to encourage black members to give more momentum to the church.

His "first responsibility" was initially described as one involving the training of black leaders and the education of white members to accept them. But church commissioners objected to this.

The Reverend S. D. Smit of Bulawayo, Zimbabwe, said: "In the country in which I live this would be called racism. I'm sick and tired of hearing (there) about white racist South Africa. But I would hate to see this as an official document on our church."

The Rev. L. Matheka described the proposal as "divided into black and white in South Africa and there are still needs which are peculiar to black people."

The assembly voted to eliminate the reference to building up "black" leadership.

08

2/10/84

Methodist Church

Star 21/10/81

affirms support

25

for SACC, Tutu

Own Correspondent

GRAHAMSTOWN — The Methodist Church has affirmed its support for the South African Council of Churches and "identified itself" with Bishop Desmond Tutu in calling for full citizenship for all South Africans.

Support for the SACC and its general secretary, Bishop Tutu, was approved last night without dissent by the Methodist Conference of South Africa.

The church said "Conference deplores the systematic attempt of certain bodies to present the views of the SACC out of context and against a false background."

In the unopposed motion the church stated: "Conference declares its support for the SACC in its opposition to apartheid and its commitment to non-violent change, while reserving the right to criticise or disagree with particular statements or actions of the council or its officers."

"Conference reaffirms its repeated calls for the South African Government to:

① Express its commitment to a common citizenship for all South Africans in an undivided South Africa.

② Phase out the pass laws which restrict free-

dom of movement for black people

③ Stop forced removals and resettlements immediately.

④ Move towards the introduction of a common education system for all South Africans."

A person was presumed innocent until proven guilty, the church said, in endorsing the SACC's financial assistance to people accused of "political" crimes.

The secretary of the church's ecumenical department, Dr Donald Cragg of Grahamstown, said "The interests of justice require an adequate defence. The SACC steps in to ensure that justice is done."

The conference approved without dissent a 500 word document in reply to criticism of the SACC by the Witbank, Transvaal, circuit of the Methodist Church.

It said in its reply that 70 percent of those defended with aid from the SACC were acquitted by the courts.

It also supported the provision of funds by the SACC to the Transkei Council of Churches to help those who had been arrested at Nvanga return to the Cape when Transkei refused to accept them.

Migrant policy flouts God's law—Methodists

By JWS 22/10/81
28

Religion Reporter

GRAHAMSTOWN. — The Government continues to flout God's law that 'man may not separate whom God has joined together' in its disruption of families, the Methodist Conference of Southern Africa said here.

War, killing 'presented as a joy'

Religion Reporter

GRAHAMSTOWN.—South Africans were increasingly being presented with war, violence and killing as 'a joy and an achievement,' the Methodist Church was told here yesterday when it adopted motions against rising militarism.

The Rev A B Mazibuko, secretary of the church's Christian education and youth department, said young people seemed to be encouraged to 'kill as many people as possible.'

'On television, the radio and paper, it seems in this country to be a joy and an achievement to be as violent as you can,' he said.

BUDGET

A resolution adopted said: 'Conference expresses its concern at the rapidly growing military budget in South Africa, and at the proliferation of arms for Government and private use.'

'It reminds people that true security is to be found in Jesus Christ, the Prince of Peace, and not in weapons of war and preparation for war.'

The unopposed motion also called on the Government to increase its efforts to achieve a settlement in South West Africa and to 'move rapidly away from discrimination, injustice and oppression' within South Africa.

Another approved motion called on Methodists to inform themselves of the consequences of increasing militarism both in South Africa and the rest of the world.

The Methodist Church decided to make renewed attempts for the recognition by the Minister of Defence, General Magnus Malan, of all forms of conscientious objection.

A letter from the Ministry of Defence to the Methodist Church accused Christianity of being responsible for conscientious objection.

ALTERNATIVE

'The fact that an alternative form of service outside the Defence Force is demanded, is indicative that their attitude is displayed under the banner of Christianity and with the support of some of our churches,' the letter said.

It added: 'Although no theologian, I nevertheless feel that a much stronger case would have to be presented before any changes can be considered.'

Dr Charles Villa-Vicencio said the church had to make it clear to both General Malan and to Christians that it would support people who in Christian conscience would not participate in military acts.

The Rev Abel Hendricks, chairman of the Cape district of the church, said the Methodist Relief Fund had given R3 500 for black families affected by raids in the Peninsula.

A resolution said the 'conference condemns the iniquitous system of migrant labour which flouts the word of our Lord.'

The system 'destroys the life of the families involved and causes immense frustration to those who grapple with the problem.'

EMPLOYERS

The resolution urged employers to take all possible steps to enable families to remain where they worked, and called for pressure on the Government to repeal the pass laws and allow freedom of movement to all.

Another unopposed motion said: 'Conference reaffirms its rejection of the policy of enforced population removals, and its concern for the people involved.'

'Conference appeals to Christians to use every means consistent with the Gospel to prevent further removals, and to support uprooted communities by prayer, action and aid.'

VISITS

In the case of families broken by Government policy and those affected by forcible removals, the church asked Christians for active association with the families, including visits in whatever camps they were placed.

'There are still some people who don't believe that things can be so bad,' said the Rev Dr Simon Gqubule, Methodist president. 'The answer is: Go and see.'

Keeping Koornhof's conscience on its toes

Religion Reporter

GRAHAMSTOWN.—Dr Piet Koornhof, Minister of Co-operation and Development, had 'an unhappy conscience' about the coloured labour preferential area of the Western and Eastern Cape, and the Methodist Church would keep his conscience 'on its toes.'

This was said at the Methodist conference here in rejecting a letter from Dr Koornhof's department saying 'circumstances do not warrant a departure from the policy applicable to the coloured labour preferential area.'

The letter ended: 'The matter should please be regarded as closed.'

The Rev Austen Massey, secretary of the Methodist Church's Christian Citizenship Department, told the conference: 'I have not heeded the word of the

Minister. I don't believe he has the right to tell me this matter is now closed.'

'The Minister's conscience is unhappy on the matter. I will keep his conscience on its toes.'

The conference endorsed a motion stating 'conference requests that, if justice is to be done, the Eiselin line should be removed so that blacks may legally be employed west of the line, and blacks legally employed east of the line.'

The conference removed from the original motion its opening words 'in the light of the Minister's forward policy, conference requests that...'

The Rev Howard Kirkby, immediate past president of the Methodist Conference, commented: 'The amount of suffering caused by this discrimination on either side of the Eiselin line — black or coloured — is terrible.'

Church to recognise those who take arms

By John Allen
Religion Reporter

The Presbyterian Church today declared recognition for Christians "who in good conscience before God take up arms to fight either for liberation or for law and order in South Africa."

The General Assembly of the church took its decision to reaffirm recognition for the bona fides of such Christians.

After a short debate the assembly also decided to pay tribute to those who, in taking up arms, "suffer or pay the supreme sacrifice."

In a clause linked to the same resolution it pay tribute to those who, as conscientious objector Mr. Charles Yeats, who had taken a stand "for peace and reconciliation." Mr. Yeats is serving a sentence in detention barracks for refusing military call-up.

An attempt by a legal academic of Rhodes University, Professor A Kerr, to eliminate reference to those who took up arms in South Africa was defeated by 71 votes to 38.

During debate a black Zimbabwean churchman, the Rev S B Nxumalo, said that during the country's civil war he had two sons fighting on one side "in the bundu" and one son who was subjected to military call-up.

The proposal to pay tribute to those who had taken up arms came from the Rev S D Smuts, a Bulawayo minister and a former moderator of the church.

Clergymen told: marry mixed couples

By John Allen,
Religion Reporter

The Presbyterian Church of Southern Africa today urged clergymen to contravene the law and marry people of different races.

The decision by the General Assembly of the church in Johannesburg was one of several taken in the face of warnings that the church might face prosecution for inciting people to break the law.

Last night the assembly urged clergymen to ignore government banning orders when preaching from their pulpits.

It also instructed a church committee to disregard bannings on people and literature when circulating material within the church.

CONSEQUENCES

Today the assembly said that before marrying couples who wanted to marry, despite the Prohibition of Mixed Marriages Act, ministers should warn them of the possible consequences.

They should complete marriage registers and send them to the Secretary for the Interior only when couples were aware of the consequences and wanted this to be done.

ILLEGITIMATE

A report before the assembly said couples should be told that although the church would recognise their marriages as valid before God, the State was unlikely to, and any children would in law be illegitimate.

The report said: "The authorities have, in fact, in recent years turned a blind eye to a few such weddings... when no attempt has been made to register them legally."

Page 9: Churchmen vote to ignore ban order.

Methodist chaplain for SAP

Own Correspondent

GRAHAMSTOWN — The Methodist Church of Southern Africa may become the first of the so-called "English churches" to appoint a chaplain to the South African Police if negotiations between the church and police are successful. A letter from the Ministry of Police said: "The Department of Police is ready and willing to fulfil its undertaking to consider the appointment of a Methodist chaplain to the South African Police Force."

On the assembly's resolution passed by a substantial majority, read: "The noblely urges ministers in preaching to disregard restrictions on quotations or literature used for political ends, and instructs the church and Nation committee to circulate literature without regard to such restrictions whenever this is appropriate, for example, for the appointed days of prayer and reflection."

GRAHAMSTOWN — The Methodist Church has congratulated the Rev Peter Storey on being elected president of the South African Council of Churches. The church had endorsed the work of the SACC and stated its support for Bishop Desmond Tutu.

Killing presented 'as a joy and an achievement'

Own Correspondent

GRAHAMSTOWN — South Africans were increasingly being presented with war, violence and killing as "a joy and an achievement," a Methodist church conference was told when it adopted resolutions against rising militarism.

The Rev A B Mazibuko, secretary of the church's Christian Education and Youth Department, said yesterday young people seemed to be encouraged to "kill as many people as possible."

SACC head congratulated

Own Correspondent

GRAHAMSTOWN — The Methodist Church has congratulated the Rev Peter Storey on being elected president of the South African Council of Churches.

The church had endorsed the work of the SACC and stated its support for Bishop Desmond Tutu.

Government 'flouts God's law'

Own Correspondent

GRAHAMSTOWN — The Government continued to flout God's law that "man may not separate whom God has joined together," in its "iniquitous disruption of migrant labour families," the Methodist Conference of Southern Africa said in Grahamstown.

The Reverend Abel Hendricks, chairman of the Cape District of the Methodist Church, said the Methodist Relief Fund

METHODIST CONFERENCE

Church aims to prod Koorhof

Own Correspondent

GRAHAMSTOWN — The Minister of Co-operation and Development, Mr Piet Koorhof, had "an unhappy conscience" about the coloured labour preferential area of the Western and Eastern Cape, and the Methodist Church would keep his conscience "on its toes."

This was said at the Methodist Conference here in rejecting a letter from Dr Koorhof's department saying "circumstances do not warrant a

departure from the policy applicable to the coloured labour preferential area." The letter ended: "The matter should please be regarded as closed."

The Rev Austen Massey, secretary of the Methodist Church's Christian citizenship department, told the conference: "I have not headed the word of the Minister. I don't believe he has the right to tell me that matter is now closed."

"The minister's conscience is unhappy on the matter. I will keep his conscience on its toes."

had contributed R3 500 to the relief of black families affected by Government raids in the Peninsula. "Conference condemns the iniquitous system of migrant labour which flouts the word of our Lord, 'Whom God has joined together let no man separate,' destroys the life of the families involved and causes immense frustration to those who grapple with the problem," said the Church in its resolution.

It urged employers to take all possible steps to enable families to remain where they worked and called for pressure on the Government to repeal the Pass Laws and allow freedom of movement to all South Africans.

"Conference reaffirms its rejection of the policy of enforced population removals and its concern for the people involved," said another unopposed motion.

"Conference appeals to Christians to use every means consistent with the Gospel to prevent further removals and to support uprooted communities by prayer, action and aid."

In the case of families broken by government policy and those affected by forcible removals, the Methodist Church asked Christians for active association with the families, including visits to them in whatever camps they were placed.

can bring about reconciliation in South Africa.

'That is the work of the church. The church and the State can never become one — which makes it difficult for them to work together to end the situation in this country.'

'But I am looking forward to a Government open enough and bold enough to consider the interests of the country, of all its peoples who must survive together, instead of playing to the gallery of white voters.'

'The Prime Minister does not have to approach change with trepidation.'

Living proof

'The church' — my (Methodist) Church and most churches in Southern Africa — are living proof that people of different colours and political persuasions can be held together, and can work together for the common good.'

Mr Hendricks said one of South Africa's greatest tragedies was that it had such a large volume of capable and dedicated black people who were not being used effectively as peacemakers.

He said the Methodist Conference just ended in Grahamstown proved his statements.

It had elected in succession two highly qualified and dedicated black

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(Continued from Page 1)

men committed to peace — Dr Simon Gqubule, a graduate of London and Edinburgh Universities, Dr Khoza Mgojo, a graduate of Harvard and Chicago Universities, as 1981 and 1982 presidents of the church.

'If the church has these people and uses them, and if the Government will recognise them and what they are trying to achieve, we may yet avoid bloody confrontation,' Mr Hendricks added.

'People are aware as never before that South Africa cannot continue on the road of segregation. Dr Verwoerd said it was an experiment, and the road could be changed if that experiment failed.'

'The experiment has proved not just a failure, but a disaster.'

Message

'And we don't have to experiment with non-racialism — it is already proving, within the church, that it works, that in spite of the pain we can use God's power to reconcile us and achieve a peaceful future.'

Mr Hendricks said he believed this was the essential message from the 1981 Methodist Conference, where divisive issues of the past were no longer issues, and people were prepared to make sacrifices to serve South Africa by serving her people in their pain.

'We elected people to leadership not because they were black, but because they are leaders, men of stature. And the golden thread of the conference was the deep desire for reconciliation — and reconciliation does not come cheap in our divided society.'

Methodists look to other churches to care for exiles

Mail Correspondent

THE Methodist Church will approach churches in neighbouring countries with a view to offering spiritual care to South African refugees and exiles, including those fighting "on the other side of the border".

At its conference in Grahamstown yesterday, the Church reaffirmed its neutrality in the border struggle and its commitment to minister to those fighting on both sides.

However, after seeking legal advice the church had decided not to circulate a letter to its ministers calling for volunteers for this duty, the former president, the Rev Howard Kirkby, told delegates.

A call for volunteers was contained in a resolution passed at last year's conference, but legal opinion had been that it could constitute an offence under security legislation, while the position of any volunteer wishing to return to South Africa would be difficult.

The conference president, the

Rev T Simon N Gqubule, said there were Methodists who had children or relatives "on the other side" and the church had to be wherever there were people committed to its care.

The Rev F C Louw, chairman of the church's Northern Transvaal district, said that since the church had decided in 1978 that it was neutral and therefore had to minister to both sides, ways would have to be found to implement this. He warned such a ministry could run into difficulties other than legal ones — such as a Marxist resistance.

Mr John Rees, former general secretary of the South African Council of Churches, said that if it was impossible to send Methodist ministers from South Africa, such a ministry should be organised through churches in neighbouring states or through ecumenical bodies.

He suggested that the United Methodist Church of America, which was active in neighbouring states, be approached in this connection.

Passport a right — Methodists

Angus 23/10/81

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Religion Reporter

GRAHAMSTOWN. — The Government's withdrawal of the passports of Bishop Desmond Tutu, general secretary of the South African Council of Churches, and other ministers of religion was an abrogation of basic citizenship rights, the Methodist Conference of Southern Africa said here.

It was decided to drop the names of those deprived of passports from the decision because a wider issue was at stake.

Conference asserts that the possession of passports should be regarded as a right and not a privilege. It was stated in an unopposed motion yesterday. Conference requests the Minister of Internal Affairs to reconsider the ruling regarding the allocation of passports.

In a brief debate, the conference again deplored the ban on Indians imposed by the Free State and by Swaziland.

It was decided to ask both the South African and Swaziland Governments to ensure that existing stop-over restrictions on Indians visiting or passing through the Free State and Swaziland be lifted.

Delegates also drew attention to a newspaper report and photograph of a police dog named Chaka used in crowd control.

Congress refers to the Minister of Police the unfortunate and damaging practice by police dog units of naming dogs after leaders in the history of our land, the conference said.

'This practice is the more damaging to community relations when photographs and the naming of dogs are reported in the national Press.'

The conference reaffirmed a decision taken at the 1978 Methodist conference to 'minister to both sides in the South African conflict.'

The decision instructed the Methodist Church's committee on military chaplaincy to 'continue to investigate ways and means of establishing such a ministry "to the other side" in consultation with other churches and ecumenical bodies in South Africa and beyond.'

The Rev. Freeman Louw, chairman of the church's Northern Transvaal district and a member of the chaplaincy committee, said the church had not yet been able to mount a ministry to those on the other side.

Church calls for justice, freedom

Argus 23/10/81

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Religion Reporter

GRAHAMSTOWN. — The Methodist Conference has called for obedience to 'the concept of an undivided church and a free and just Southern Africa.'

Lies, damn lies and pension statistics

Religion Reporter

GRAHAMSTOWN. — Untruths in South Africa come in three sizes, according to a delegate to the Methodist conference — lies, damnable lies, and Government pension statistics.

'Of them all, pension statistics are the most damnable,' Mr R. J Hood-Williams, a Natal West delegate, said.

He was reacting to a letter from the Ministry of Finance to the Methodist Church in which it was claimed that this year white pensions rose by 11.9 percent, coloured pensions rose by 14.5 percent and black pensions 21.2 percent.

The letter did not give the increases in rands and cents, 'but one doesn't need a pocket calculator to work out the truth,' said Mr Hood-Williams.

While a white pension had increased by R13 this year (from R109 to R122), a black pension had risen by R7 (from R33 to R40).

HOW...?

'And if that is narrowing the gap, I want to know how you widen it,' he added.

Other delegates pointed out that black pensioners were paid only every second month. White pensioners were paid monthly.

Black pensions were paid from the date an application was approved and white pensions were backdated to the date of application.

So the Methodist Church decided to go back to Mr Horwood and ask him, once again, to narrow the gap between pensions — aiming at equalisation of social benefits to all.

The 1981 conference, which ended in Grahamstown yesterday, said: 'We are challenged by how much remains to be done if we are to be faithful to the call of our Lord.'

'We are challenged by our president (the Rev. Simon Gqubule), among others, to hear the call of God in the Bible and in the example and teaching of our Lord, to love, compassion and servant-hood.

'We need to become involved in the ministry.'

'We have been reminded very forcibly of the many needs in terms of personal crises, poverty and starvation, resettlement areas, migrant labour, and the breakdown of marriage and family life.

'We affirm that we are a church in Africa and ask our people to appropriate the riches which are our inheritance in Africa.'

The conference called on Christians to honour the message of the recent Obedience '81 conference: 'We now declare to all South Africans that there is a better way, where people who have discovered their love for each other translate it into justice for all.'

Non-racial 'umbrella' over homes

Religion Reporter

GRAHAMSTOWN. — The Methodist conference approved a new constitution for the Marsh Memorial Homes and Heatherdale Home in the Cape Peninsula. It places these children's homes under a single non-racial umbrella body to be called Methodist Homes for Children, Cape.

The Rev Abel Hendricks, chairman of the Cape district of the Methodist Church, told The Argus there are 66 white children at Marsh Memorial Homes and 50 coloured children at Heatherdale.

Although the homes would remain separate, the new constitution provided for a single non-racial organisation under his chairmanship in control of both institutions.

Marriages Act: State may clash with church

Argus 23/10/81

(28)

Political Staff

A MAJOR confrontation with the Government can be expected if Presbyterian ministers go ahead with plans for limited civil disobedience, including marrying people across the colour line.

The Minister of Internal Affairs, Mr Chris Heunis, today declined to comment 'at this stage' on yesterday's decision of the general assembly of the Presbyterian Church of Southern Africa to defy certain laws, including the Mixed Marriages Act.

However, it is understood that the Government is considering steps that could be taken against ministers who defy the law.

PROSECUTION

These include the withdrawal of marriage officer licences and prosecution of ministers.

According to Government sources, the assembly decisions are being studied.

It was made clear that the Government considered the issue in a 'very serious light.'

The Argus correspondent in Johannesburg reports that total rejection of apartheid's effect on church and society has emerged from the general assembly.

The church's ruling body yesterday recognised

the bona fides of Christians 'who in good conscience before God take up arms to fight either for "liberation" or for "law and order" in South Africa.'

It also moved hesitantly towards limited civil disobedience by risking prosecution for incitement and calling on church ministers to marry people of different races despite the law.

Several civil disobedience proposals were rejected, but the assembly urged ministers to ignore Government banning orders in quoting literature and people.

In its decision on people who took up arms, the assembly paid tribute to those who suffered or died in doing so.

OBJECTORS

The assembly paid tribute to those, such as conscientious objector Mr Charles Yeats, who had taken a stand 'for peace and reconciliation.'

Mr Yeats is serving a sentence in detention barracks.

A report before the assembly said people of different races who wanted to marry should be told that although the church would recognise their marriages as valid before God the State was unlikely to, and children would in law be illegitimate.

Presbyterians vote to defy ^{CT 23/10/81} (28) Marriages Act

Own Correspondent

JOHANNESBURG. — The Presbyterian Church of Southern Africa has decided to defy the law against mixed marriages.

Controversial decisions taken by the General Assembly of the church this week also include an invitation to congregations to form groups to organize non-violent protests against apartheid.

Marriage officers have been called on to marry couples across the colour line.

The meeting of the Assembly, in Parkview, ends today.

The Presbyterian Church is believed to be the first church in South Africa to defy the Mixed Marriages Act by calling on clergymen to marry people of different races.

Civil disobedience was highlighted as an issue at a South African Council of Churches conference at Hammanskraal in 1979. At the conference, the Rev Allan Boesak called for civil disobedience as the only way left for the church to fight apartheid.

The government responded to this call with anger.

In spite of this, the Presbyterian Church has taken con-

crete steps to implement proposals put before it in its Church and Nation Committee report.

By deciding to quote banned people or publications and to marry mixed couples, clergymen run the risk of prosecution.

The Rev Douglas Bax of Rondebosch, Cape Town, convenor of the Church and Nation Committee, said last night that it was the first time civil disobedience proposals had been put before the assembly.

In his report, he said the church would recognize mixed marriages, even though they would not be legal.

The State would be unlikely to accept the marriage as legal, and the children would therefore be illegitimate.

He suggested the couple themselves decide if they wished to be married only in church and if they wished to have the marriage certificate sent to the Department of the Interior.

"The Department of the Interior would have to decide for itself whether to enforce its own laws by refusing to accept the marriage as valid," he said.

When son fights son...

The sons of Presbyterians are fighting the sons of other Presbyterians, a worried university lecturer told the General Assembly of the Presbyterian Church of Southern Africa.

These words — from the Rev A Stoffle of the University of Fort Hare — highlight the underlying reason for South African Church debate on civil disobedience: the fear that if urgent non-violent action for change is not launched now, violence will engulf our society.

Mr Stoffle's contribution was made during the course of an extensive debate at the Presbyterian Assembly.

A report of the assembly's "Church and Nation" committee split the civil disobedience issue into two thrusts:

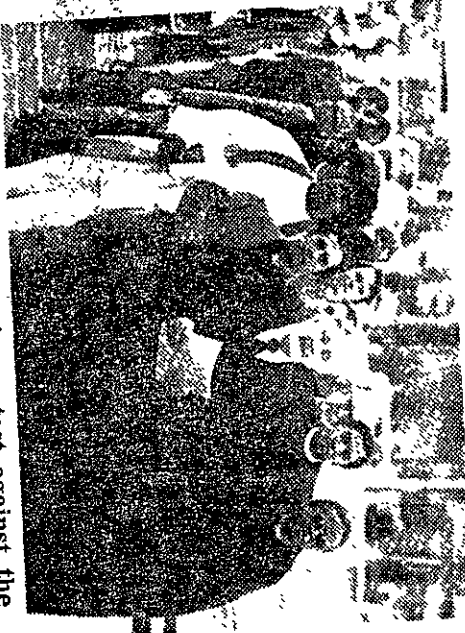
- Non-violent action to free the nation from racial discrimination; and
- Non-violent action to free the church from the effects of discrimination.

The first thrust, dealing with the nation, was the subject of a brief discourse in the report.

This responded to a resolution from last year's assembly which said liberation should be achieved by "non-violent action undertaken in a responsible, disciplined and peaceful manner, rather than by violence and civil war."

The discourse suggested that such a plan needed to be distinguished from reliance on Parliament to introduce change, although it might appeal to Parliament.

The core of the reason for church debate on civil disobedience is the fear that unless urgent change is not made in South Africa, violence is inevitable writes The Star's Religion Reporter, John Allen.



Churchmen marching in protest against the detention of a fellow minister last year.

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"It also needs to be distinguished from the violent overthrow of the State..."

"It depends on enough occupants of the country refusing to comply with discriminatory laws, so that these laws and the policy they implement become impossible to enforce (for example, the Polish movement, Solidarity)."

"Alternatively it depends on a few individuals refusing to comply long enough to reach the conscience of the white electorate or their representatives. Non-violent action had to be accompanied by willingness to enter into dialogue with the State

and by training, said the report.

"If a team of people are to expose themselves to the action of police or servicemen, for instance, it is essential that they be carefully trained. One person... who forgets himself and reacts in a hostile or violent way to violence may destroy the effect of the entire programme, as well as provoke further violence...."

Action could include vigils, demonstrations, marches, protest strikes, songs, sermons and prayers, or "non-cooperation" such as go-slow strikes and refusals to supply forms and information required by the

Government.

The second thrust, dealing with freeing the church from racist laws and social pressures, included the range of proposals which gave rise to emotional debate.

The proposals can be separated into two categories: those which suggested moral support for people who had already broken the law on their own initiative and those which actively urged churchmen to disregard the law.

The assembly approved a suggestion in the former category without real opposition when it resolved to support clergymen who lived in the "wrong" racial area with their congregations.

But it turned down a strongly motivated case for calling on church members to refrain from applying for permits to have fellowship with Christians of other races in their areas.

The assembly changed its mood after a powerful call by the Rev Douglas Bax — the man who proposed the controversial "Hannamskraal" consensus objection resolution at a conference of the SA Council of Churches in 1974.

Mr Bax said the assembly was being hypocritical in effectively saying to church members, "You can risk yourself, but we are not prepared to risk ourselves." Soon afterwards the assembly voted to urge clergymen to ignore Government banning orders on people and literature.

Yesterday it called on ministers to marry people of different races in contravention of the law.

The case against civil disobedience was stated by Dr Jack Dalziel of Wits University.

"God will bring in His Kingdom in His time, and civil disobedience is not going to bring it about in this country. What if everybody did it? Don't think the country would be run by the nice kind of liberal people in this church." But Dr Dalziel said he supported change in South Africa: he differed only over the method used to bring it about.

Church plan

on marriage

Stev 23/10/71

may arouse

(28)
Govt action

Political Staff

CAPE TOWN — A major confrontation with the Government can be expected if ministers of the Presbyterian Church go ahead with plans for limited civil disobedience, including marrying people across the colour line.

Mr. Chris Heunis, the Minister of Internal Affairs, today declined to comment "at this stage" on the decision of the general assembly of the Presbyterian Church of South Africa to defy certain laws, including the Mixed Marriages Act.

But it is understood that the Government is not taking the issue lightly, and is considering various steps that could be taken against ministers who defy the law.

These include withdrawal of marriage officer licences, and even prosecution of ministers.

According to Government sources, the decisions of the church's general assembly are being studied, and there will be a decision on the issue soon.

It was made clear that the Government considered the issue in a "very serious light."

● Page 9: Separate development a "heresy."

Passport a right, Call for not a privilege, obedience, says church unity, justice

Post Correspondent

GRAHAMSTOWN — The Government's withdrawal of the passports of Bishop Desmond Tutu, general secretary of the South African Council of Churches, and other ministers of religion was an abrogation of basic citizenship rights, the Methodist Conference of Southern Africa said here yesterday.

It was decided to drop the names of people deprived of passports from the decision of conference because a wider issue was at stake.

"Conference asserts that the possession of passports should be regarded as a right and not a privilege," it was stated in an unopposed motion.

"Conference requests the Minister of Internal Affairs to reconsider the ruling regarding the allocation of passports."

In a brief debate, the conference again deplored the ban on Indians imposed by the Free State and by Swaziland.

It was decided to ask both the South African and Swazi governments to "ensure that existing stop-over restrictions on Indians visiting or passing through the Free State and Swaziland should be lifted".

Delegates also drew attention to a newspaper report and photograph of a police dog named Chaka used in crowd control.

"Congress refers to the Minister of Police the unfortunate

Methodist Church conference

and damaging practice by police dog units of naming dogs after leaders in the history of our land.

"This practice is the more damaging to community relations when photographs and the naming of dogs are reported in the national Press," said the conference.

The conference reaffirmed a decision taken at the 1978 Methodist conference to "minister to both sides in the South African conflict".

The decision instructed the Methodist Church committee on military chaplaincy to "continue to investigate ways and means of establishing such a ministry 'to the other side' in consultation with other churches and ecumenical bodies in South Africa and beyond".

The Rev Freemont Louw, a member of the military chaplaincy committee, told the conference that the church had not yet been able to mount a ministry to those 'on the other side'.

Post Correspondent

GRAHAMSTOWN — In an address to all Methodists in Southern Africa, the Methodist conference yesterday called for obedience to "the concept of an undivided Church and a free and just Southern Africa".

The 1981 conference, which ended here yesterday, said: "We are challenged by how much remains to be done if we are to be faithful to the call of our Lord.

"We are challenged, by our president (the Rev Dr Simon Gqubule) among others, to hear the call of God in the Bible and in the example and teaching of our Lord, to love, compassion and servanthood.

"We need to become involved in ministry. We have been reminded very forcibly of the many needs in terms of personal crises, poverty and starvation, resettlement areas, migrant labour, and the breakdown of marriage and family life.

"We affirm that we are a church in Africa, and ask our people to appropriate the riches which are our inheritance in Africa.

"We now declare to all South Africans that there is a better way, where people who have discovered their love for each other translate it into justice for all."

Pension statistics seen as 'damnable lies'

Post Correspondent

GRAHAMSTOWN — Untruths in South Africa come in three sizes, according to a delegate to the Methodist Conference being held here — lies, damnable lies, and Government pension statistics.

"Of them all, pension statistics are the most damnable," said Mr R J Hood-Williams, a Natal West delegate.

He was reacting to a letter from the Department of Finance to the Methodist Church, in which it was claimed that white pensions rose by 11,9% this year while those for coloured people rose by 14,5% and those for black people by 21,2%.

The letter did not give the increases in rands and cents, "but

one doesn't need a pocket calculator to work out the truth," said Mr Hood-Williams.

While a white pension had increased by R13 this year (from R109 to R122), a black pension had risen only by R7 (from R33 to R40). "And if that is narrowing the gap, I want to know how you widen it," he added.

Other delegates pointed out that black pensioners were paid only every second month, while whites were paid monthly.

So the Methodist Church decided to go back to the Minister of Finance, Mr Horwood, and ask him, once again, to narrow the gap between pensions, aimed at equalisation of social benefits to all.

Methodists, Lutherans back defiance call

Own Correspondent

JOHANNESBURG. — Leaders of the Methodist and Lutheran churches yesterday backed the Presbyterian Church of Southern Africa's call to its clergymen to defy the Mixed Marriages Act by marrying mixed couples.

The Presbyterian Church is believed to be the first church in the country to adopt a concrete civil disobedience proposal.

Section 2 of the Prohibition of Mixed Marriages Act

of 1949 prevents a legal marriage between people of different races.

A marriage officer conducting such a marriage is guilty of an offence — and the Presbyterian Church's defiant stand means its clergymen will risk prosecution and a fine of up to R100 if they conduct these marriages.

The President of the Methodist Church, the Rev Dr Simon Gqubule, said from Pietermaritzburg last

night his church opposed apartheid and all the laws that went with it, and therefore endorsed the Presbyterian's Church's resolution.

He said his church would be observing all developments with interest.

The Rev Reinhardt Schnitz, acting general secretary of the Lutheran Church, described the law as unfortunate.

"Hundreds of people have suffered because of this law. Some have had to flee the

country and others have even taken their lives.

"There is no way the law can be justified from a Christian or human point of view. Therefore, the Presbyterian Church can only be admired for taking such a strong standpoint by calling on its clergymen to marry people of different races," he said.

The Rev Winston Ndungane, liaison officer of the Anglican Church, said in a statement his church had

made no statements on the question of marrying people across the colour line.

People, he said, were created in the image of God and marriage was a sacrament ordained by Him.

"Therefore, whenever God wishes to join together, no man should put asunder. The church believes it should not deny anyone an opportunity to marry because of the colour of his or her skin," he said.

A spokesman at the Dur-

ban home of Archbishop Dennis Hurley of the Roman Catholic Church said the Archbishop had too many commitments last night to discuss the issue.

A legal expert, Professor John Dugard of the University of the Witwatersrand, described the call as an "obvious case" of church-state conflict.

Dominees of the Ned Geret Kerck refused to comment. They said they did not wish to debate the matter in

the press, but would consider it in the church's magazines.

A Johannesburg businessman, who did not wish to be identified, telephoned to voice his opposition.

"The coloureds have suffered enough. The church should not take a stand on this sort of thing. It should be left to the government."

The Presbyterian Church's decision was taken at their General Assembly in Johannesburg, which ended yesterday.

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Church accused of 'incitement'

Argus 24/10/81

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THE Minister of Internal Affairs, Mr Chris Heunis, has reacted sharply to a decision by the Presbyterian Church of Southern Africa this week urging clergymen to marry couples of different races in contravention of the law.

Mr Heunis accused the church's general assembly of 'malicious incitement' and warned that the authorities would not hesitate to act against marriage officers for misconduct.

In a statement issued in Cape Town, he pointed out that Section 9 of the Marriage Act provided for the appointment of a marriage officer to be revoked for 'misconduct or any other good cause'.

WARNING

Mr Heunis issued a 'serious warning' on the legal implications of marriages ignoring the Prohibition of Mixed Marriages Act.

Children born of the marriage would be illegitimate and would be under the guardianship of the father. They could not inherit if the father died intestate.

The children and wife would not enjoy the father's medical, pension and housing benefits.



Mr Chris Heunis

The children would not have the benefit of a healthy family life, nor be able to use the father's surname unless their births were registered in that name with the father's permission.

Mr Heunis described the decision of the Presbyterian Church as incompatible with the Christian message it purported to preach.

He said correspondence and discussions between the Prime Minister, Mr P W Botha, and church leaders showed that the Government would give serious consideration to proposals for amending the Prohibition of Mixed Marriages Act and the Immor-

ality Act if all churches agreed on them.

The Weekend Argus Correspondent in Johannesburg reports that Presbyterian Church assembly members who have called on clergymen to disregard the law could be prosecuted under a law providing for fines of up to R1 000, jail of up to five years and whippings of up to 10 strokes.

A top legal expert said that those who voted for this week's decisions could be liable to prosecution in terms of the 1953 Criminal Law Amendment Act.

CLASH

But churchmen have warned of a massive Church-State clash if the Government acts against the officially constituted ruling body of one of the country's best known churches.

Church and legal sources have predicted that the Government would hesitate to take legal action against the church or individual clergymen over this week's decisions.

The prosecution of ministers and laymen for actions constituting part of the official business of their church would lead to international furore, they said.

Heunis warning to church

Staff Reporter ²⁸

THE Minister of Internal Affairs, Mr. Chris Heunis, last night warned the Presbyterian Church that he would not hesitate to withdraw the marriage powers of clergymen who married people of different races in contravention of the law.

Mr Heunis also issued "a serious warning" on the implications of the birth of any children in such marriages. The children would in law be illegitimate.

His statement released in Cape Town followed this week's decision by the General Assembly of the Presbyterian Church of Southern Africa to urge clergyman to marry couples in spite of the prohibition of the Mixed Marriages Act.

Mr Heunis described the church call as "malevolent incitement" to marriage officiators (huweliksbevestigers) to defy the law, challenging the power of the State.

The attitude of the church was not reconcilable with the Christian message which they preached.

Noting the decision "with astonishment", Mr Heunis said it was a violation of a silent agreement between the Prime Minister, Mr P W Botha, and the various church leaders who met for discussions on August 10 on the Mixed Marriages and Immorality Acts.

According to correspondence between the parties released by Mr Heunis last night, Mr Botha asked the delegation to approach other churches to reach an agreement on the issue.

Mr Heunis said in terms of Article 9 of the Marriage Act of 1961, the appointment of a marriage officiator could be withdrawn on the grounds of misconduct or any other satisfactory reason.

He would not hesitate to enforce the provision "in appropriate circumstances".

Churchmen face harsh penalties

8/24/16/87
28

By John Allen
Religion Reporter

Presbyterian Church Assembly members who have called on clergymen to disregard the law could be prosecuted under a law providing for fines of up to R1,000, jail up to five years and whippings of up to ten strokes.

A legal expert told The Star that members of the General Assembly of the Presbyterian Church of Southern Africa who voted for this week's decisions, urging clergymen to ignore laws could be liable to prosecution under the 1953 Criminal Law Amendment Act.

But churchmen have warned of a massive Church-State clash if the Government acts against the ruling body of one of the country's leading churches.

The Minister of Internal Affairs, Mr. Chris Heunis, last night attacked the church for what he called "a malicious attempt to spur on marriage officers to break the law and challenge the authority of the State."

He warned that marriage officers' licences could be withdrawn.

Church sources said there had already been isolated cases of clergymen contravening the Prohibition of Mixed-Marriages Act.

AGREEMENT

Church and legal sources predicted that the Government would hesitate to take legal action against the church or individual clergymen over this week's decisions.

The prosecution of ministers and laymen following official church policy could lead to international furor and would challenge the church's freedom to act without restriction during services of worship in church buildings.

Church leaders rejected Mr. Heunis's claim that they had broken agreement with the Prime Minister that the various churches draw up joint proposals on mixed marriages.

"Our understanding was that the Prime Minister would meet the churches again only if unanimity among the different churches could be found."

Prominent churchmen in other churches have serious reservations about whether all churches — including the white Ned Gerof Kerk — will ever agree to a unanimous stand urging the abolition of the law.

The 1953 Criminal Law Amendment Act, enacted to crush the ANC passive resistance campaign in the early 1950s, provides for heavy penalties for those who commit or encourage others to commit an offence by way of protest.

It is described as "the main obstacle" in the way of civil disobedience in South Africa in Professor John Dugard's book "Human Rights and the South African Legal Order."

THREAT

The church report suggested that banned material written by Christians should be quoted. Penalties for quoting people banned under the Internal Security Act range up to three years' imprisonment.

"Ministers are not going to quote outrageous statements of support for communism or exhortations to violence," said the Rev. Douglas Sax, the Cape Town clergyman who convened the church committee, which raised the civil disobedience proposals.

One response to Mr. Heunis's threat could be a church decision that all ministers should relinquish their marriage licences. The suggestion was made in a report before the Presbyterian assembly this week.

'Apartheid threatens both the church and society in SA'

EX PRESS 25 10 81 (28)

CHURCH LAUDED FOR ITS DEFIANT STAND

CHURCH leaders have applauded the Presbyterian Church of Southern Africa's decision to officiate at marriages across the colour line and have described it as a significant step forward in having the Immorality and Mixed Marriages acts abolished.

The Presbyterian Church's defiant stand at its General Assembly in Johannesburg this week comes after years of debate and squabbling between the churches and the Government over having the discriminatory act scrapped from the Statute Book.

Dr Alan Boesak, a minister of the Nedegkultse Geretormeerde Sending Church, said that by allowing marriage officers to bless mixed marriages, the continuous debate about the Immorality and Mixed Marriages acts had been turned about.

"Now we are merely facing the Government and stating that we can no longer obey its un-Christian laws and that we will go ahead in marrying people who love one another."

"The Presbyterian Church's decision, however, has now placed an obligation on all other Christian churches and if all church ministers take the matter seriously, the onus will be on the Government to either scrap the acts or stop the churches," said Dr Boesak.

He said that he did not feel it would be unfair to marry mixed couples in a system which still enforced segregation because those who were determined to be married were not innocent victims.

"They're not children who have suddenly been thrust into a situation but people who have taken a very clear step."

Dr Boesak said he believed the Presbyterian Church was not using the institution of marriage as a political tool, but had taken a prophetic stand in rescuing it from being destroyed by ideology.

"It's the National Party and the White Dutch Reformed Churches who force marriage into an ideological framework."

By JEANIE DE VRIES
Political Reporter

fiect with the law of the land."

Mr Bax went on: "In all humility, I would like to ask Mr Heunis if it is not hypocritical to express so much concern for the domestic life of people when the apartheid policies of his Government have destroyed the domestic life of so many families through the Group Areas Act, the Mixed Marriages Act, race classification, the Nyanga and other removals, the pass laws, bannings and

detections?"

Mr Bax who stressed that he was speaking in his private capacity and not for the Presbyterian Church, said ministers would report back to their congregations on the assembly but that the decision to disregard banned material would not be implemented immediately.

The assembly had resolved that the "Church and Nation" committee would circulate ma-

terial without regard to restrictions "whenever this was appropriate, for example for any appointed days of prayer and reflection".

Ministers would doubtless wish to study such material before making use of it from their pulpits, he said.

It was likely that conservative members of the church would be "upset" by decisions taken at the assembly, he said.

But eventually they would come to rejoice that their church had taken a stand against the evil of apartheid, he concluded.

APARTHEID was based on a heresy which threatened the church and society in South Africa, Reverend Douglas Bax, former convener of the Presbyterian Church's "Church and Nation" committee, told the Sunday Express yesterday.

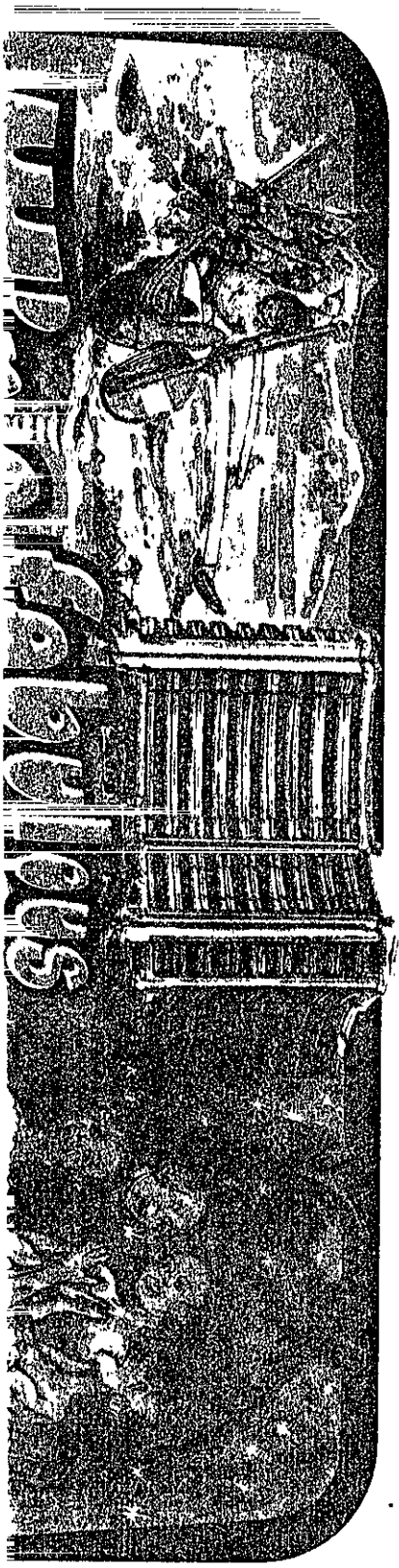
"It is not the Presbyterian Church's decisions which are irreconcilable with Christianity, but the policies of the Government," he said.

"Moreover, there was no silent agreement with the Prime Minister to refrain from speaking against the Mixed Marriages Act and the Immorality Act.

"If Mr Heunis thinks that the Presbyterian Church undertook to the Prime Minister to wait until it could agree with the Nedegkultse Geretormeerde Kerk and the Hervormde Kerk on the two acts that is a mistaken interpretation of the meeting with him, since they still support them."

Mr Bax was commenting on a statement by Mr Chris Heunis, Minister of the Interior, in which Mr Heunis reacted to controversial decisions taken at the Presbyterian Church's General Assembly in Johannesburg this week.

The assembly met from 1980 to 1981.



different races in contravention of the Mixed Marriages Act and urged them to disregard restrictions on quoting banned persons or literature from the pulpit.

Mr Henris described the decision on mixed marriages as "malevolent incitement" to marriage officers to defy the law, saying that is was irreconcilable with the Christian message the church professed to preach.

He also alleged that the Presbyterian Church had reneged on an agreement made with the Prime Minister when a delegation headed by the Most Reverend Philip Russell, Archbishop of Cape Town, met Mr Botha on August 10.

The Archbishop was not available for comment yesterday.

"The Presbyterian Church's decisions are not malevolent incitement to break the law," Mr Bax went on.

"The law itself is malevolent, and the Church was merely deciding to act in accordance with the Gospel against the fundamentally anti-Christian policy of apartheid.

"The apartheid ideology is based on a profoundly heretical interpretation of Scripture which wrongly interprets the story of the Tower of Babel so as to exalt the separation of races above the Gospel's principle of reconciliation of races.

"Apartheid also, heretically denies that Jesus Christ is Lord over the political area of man's life."

The Moderator of the Presbyterian Assembly, the Right Reverend John Hawkrigde, said at the assembly that "we must live by God's law when it is in con-

Mixed marriages 'conducted'

Argus 26/10/81

29

Argus Correspondent
DURBAN. — Some church ministers have already conducted marriages across the colour line in contravention of the Government's Mixed Marriages Act, according to reliable sources.

And today the head of the Methodist Church in Southern Africa said that if any Methodist minister went ahead and married 'mixed' couples, he would have the backing of the church.

The Rev. Simon Gqubule, the newly elected Methodist president, was commenting on the decision by the Presbyterian Church of South Africa last week to urge clergymen to marry such couples in spite of the Government prohibition.

REJECTION

He said his church, at its annual conference in Grahamstown last week, made a total rejection of the apartheid policy.

"That means we reject all things that come from the apartheid policy, including the Mixed Marriages Act."

The Methodist Church had not given any specific instruction to ministers on whether to conduct marriages of couples of mixed races. It also left the decision to ministers themselves as to whether they would continue to be marriage officers in the light of the rejection of

apartheid marriage laws.

If ministers went ahead with 'mixed marriages, the church would support their decision because it is in keeping with our policy."

Some sources said some mixed marriages had already been conducted in churches of various denominations. It is believed the ministers concerned did not try to register the marriages with the State authorities, which means the couples are not married in the eyes of the law, but they are 'man and wife' in the eyes of the church.

The Roman Catholic Archbishop of Durban, Dr Denis Hurley, said the course of action adopted by the Presbyterians might prompt other churches to consider the issue 'systematically'. The Roman Catholic Church had not yet done so and he would not like to anticipate any decision the church might take.

A question which had been debated was whether priests should continue to serve as 'civil officers'. A proposal had been put forward that a couple should go to church for the church rites and should go to a civil magistrate for separate civil registration of their marriage.

"That would relieve priests and ministers of the burden of obeying laws with which they can't agree."

Backing for mixed marriage

Stu 26/10/81 (2f)

Own Correspondent

DURBAN — Some church ministers have already conducted marriages across the colour line in contravention of the Government's Mixed Marriages Act, reliable sources say.

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The Reverend Simon Gqubule, the new Methodist president, was commenting on last week's decision by the Presbyterian Church of South Africa to urge clergymen to marry such couples despite the Government prohibition.

Dr. Gqubule said his Church, at its annual conference held in Grahamstown last week, made "a total rejection of the apartheid policy."

"That means we reject all things that come from the apartheid policy, including the Mixed Marriages Act."

The Methodist Church had not given any specific instruction to ministers on whether to conduct marriages of couples of mixed races.

It had also left the decision to ministers as to

whether they should continue to be marriage officers in the light of the rejection of apartheid marriage laws.

If ministers went ahead with mixed marriages the Church would support their decision "because it is in keeping with our policy," Dr Gqubule said.

Some sources said some mixed marriages had already been conducted in churches of various denominations. It is believed the ministers concerned did not try to register the marriages with the State authorities, which means the couples are not married in the eyes of the law.

ATTACKS

The Presbyterian decision has come at a time of fast-mounting attacks by various churches on apartheid. The Presbyterians, at their general assembly last week, also decided to urge clergymen to disregard laws banning the quoting of certain people and literature when preaching.

The Minister of Internal Affairs, Mr Heunis, described the move as a malicious attempt to spur marriage officers to break the law and challenge the authority of the State.

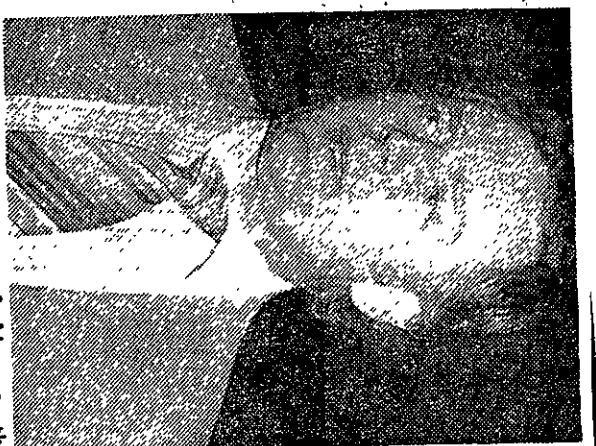
Apartheid

under fire from black theologians

27/10/81



Dr Allan Boesak (left), chairman of the Broederkring, with the secretary-general of the South African Council of Churches, Bishop Desmond Tutu, at the Abreca conference in Hammanskraal.



The acting secretary of Abreca, the Rev J-Francis Bill, opening the conference in Hammanskraal last night.

By Jon Gwelane
Three prominent theologians last night attacked the Government on the basis of race in South Africa.

It happened at the opening of the inaugural conference of the Alliance of Black Reformed Christians in Southern Africa (Abreca) at Hammanskraal, near Pretoria.

Bishop Desmond Tutu, the general secretary of the SA Council of Churches, said in a message that South Africans were "stupid enough" to accept that they were divided by

other people, and even more stupid for having agreed to it. "The situation in this country is totally obverse, and there is no hope for this country except in the church," he said. There were souls in limbo — "or under the altar" — which were crying the

question: "Lord, for how long must we suffer like this?" There were still some black men and women who would die in the course of the black struggle for liberation, but for how long would they endure this? he asked. "But the struggle in

many ways is over — some of us will most probably die, but I hope you will be around when freedom comes," said Bishop Tutu. "We remind our brothers and sisters that we cannot and will not be divided because, on the one hand, there is

The conference continues today.

"What then is our coming, it was time to ask: early hours of the morning were terrorised in the Cape, when young children were being exposed to the merciless winter of the were being exposed to the and mothers and babies was brutally taken away shelter of a plastic sheet when even the meagre of resettlement camps, into the utter desolation were uprooted and thrown boot, when old people with a heavy soldier's was being trampled upon God-given human dignity mined and where the was so thoroughly undermined and where the when black personhood In the black situation,

DIGNITY
In the black situation, when black personhood was so thoroughly undermined and where the God-given human dignity was being trampled upon with a heavy soldier's boot, when old people were uprooted and thrown into the utter desolation of resettlement camps, when even the meagre shelter of a plastic sheet was brutally taken away and babies and mothers were being exposed to the merciless winter of the Cape, when young children were terrorised in the early hours of the morning, it was time to ask: "What then is our coming, it was time to ask: early hours of the morning were terrorised in the Cape, when young children were being exposed to the merciless winter of the were being exposed to the and mothers and babies was brutally taken away shelter of a plastic sheet when even the meagre of resettlement camps, into the utter desolation were uprooted and thrown boot, when old people with a heavy soldier's was being trampled upon God-given human dignity mined and where the was so thoroughly undermined and where the when black personhood In the black situation,

It was not in the genu- manisation and contempt for black personhood, neither was it in the tragic alienation between people and the incredible costs in terms of human dignity and human relationships. The uniqueness of apartheid lies in the fact that this system claims to be based on Christian principles," Dr Boesak said. It was necessary to refute that blasphemous claim that apartheid was Christian.

CONTEMPT
It was not in the genu- manisation and contempt for black personhood, neither was it in the tragic alienation between people and the incredible costs in terms of human dignity and human relationships. The uniqueness of apartheid lies in the fact that this system claims to be based on Christian principles," Dr Boesak said. It was necessary to refute that blasphemous claim that apartheid was Christian. In the black situation, when black personhood was so thoroughly undermined and where the God-given human dignity was being trampled upon with a heavy soldier's boot, when old people were uprooted and thrown into the utter desolation of resettlement camps, when even the meagre shelter of a plastic sheet was brutally taken away and babies and mothers were being exposed to the merciless winter of the Cape, when young children were terrorised in the early hours of the morning, it was time to ask: "What then is our coming, it was time to ask: early hours of the morning were terrorised in the Cape, when young children were being exposed to the merciless winter of the were being exposed to the and mothers and babies was brutally taken away shelter of a plastic sheet when even the meagre of resettlement camps, into the utter desolation were uprooted and thrown boot, when old people with a heavy soldier's was being trampled upon God-given human dignity mined and where the was so thoroughly undermined and where the when black personhood In the black situation,

"The people who claimed this land, scattered and killed its people, did it in the name of a Christian God to whom they prayed as reformed Christians. "When they introduced slavery and enforced it with the most vicious forms of dehumanisation and violence, it was the bible read through reformed eyes and arguments from the reformed tradition that gave them justification for these acts of violence and human tragedy," Dr Boesak said. Apartheid was unique, but its uniqueness did not lie in the inherent violence of the system, nor in the inevitable brutality without which the

Mixed-race marriages: Church backing

Argus 28/10/31

28

Argus Correspondent

DURBAN. — A third major church says it will back its ministers who conduct mixed-race marriages in contravention of the Mixed Marriages Act.

The Congregational Church passed a resolution in July saying that ministers should be free to decide whether to marry couples across the colour line, but it has kept a 'low profile' on this decision until now.

The Presbyterian Church has decided to encourage ministers to perform mixed marriages, while the Methodist Church says it will back any ministers who do so.

All three of these churches, together with the Church of the Province of Southern Africa, had a brief meeting in August with the Prime Minister, Mr P. W. Botha, and members of his Cabinet.

REPEAL

At the meeting the churches presented a memorandum which asked for the repeal of the Mixed Marriages Act to be considered.

A statement issued by the Presbyterian Church yesterday on the meeting said: 'The Prime Minister stated that other Churches had approached him on this matter with the very opposite request.

He said it was impossible for him to know what was right until such time as all churches were agreed.'

This was taken as a mandate for a meeting of all churches to discuss the issue, and an attempt was being made to call all churches together.

'EVASIVE'

The Prime Minister's handling of the issue was 'very evasive', says the Rev Bekisipo Dlodla, chairman of the Natal regional council of the Congregational Church.

He said in Durban today he saw little prospect of all the churches agreeing on one course of action — and he did not see why the churches should be expected to do so.

'It's something like telling South Africa that it must find consensus with Zambia, Zimbabwe, Mozambique, Uganda, Nigeria and Kenya on averting communism.'

He said his church's resolution in July meant that the church would stand by any Minister who contravened the Mixed Marriages Act. It also said the couples should be aware of the consequences of their marriages. They would not be married in the eyes of the State.

BOESAK REJECTS 'WHITE GOD'

Frederick 28/10/87

28

DR ALAN Boesak, interim chairman of the Alliance of Black Reformed Christians of South Africa told how the history of the reformed Christianity in South Africa was racked with contradictions.

He said three hundred years ago people who claimed this land, scattered and killed its people, did it in the name of a christian god whom they prayed to as reformed Christians.

"The god of the reformed tradition was the god of slavery, fear, persecution and death, yet, for those black Christians this was the God whom they had turned to for comfort, for justice and peace," Dr Boesak said.

Dr Boesak was speaking at the conference to launch the Abresca, held at the, Saint Peter's seminary, Hammanskraal.

The contradictions did not disappear with time, Dr Boesak said, they multiplied. "Today, three hundred years later, black reformed Christians come together to ask the question: 'What does it mean to be black and reformed in South Africa today?'"

Being black and reformed was an expression of a "painful" paradox for



CONTRADICTIONS: Boesak speaks on South African history.

the power in this country was possessed by reformed Christians.

"Through the power of the gun and sheer trickery they have claimed themselves 87 percent of this land and called it "white South Africa," Dr Boesak said.

They carved, he said, the

wealth with which God blessed this land in brazen arrogance: "for whites only."

Reformed Christians, he said, created a political, economic and social dispensation which they called apartheid. It was based on racism and white supremacy, economic exploitation and misuse of political power.

"They treat the homeless with callousness and brutality that stun the mind. They detain without trial, they silence the prophetic voices of the nation through arbitrary bannings," he said.

In the eyes of millions of black people, the reformed tradition was seen to have been responsible for political oppression, economic exploitation, unbridled capitalism, social discrimination and total disregard of human dignity.

"I am convinced that reformed tradition has the future in this country only if blacks reformed Christians are willing to take it up and make it their own," Dr Boesak said.

He said the tradition was to be made the champion of the poor and the oppressed, "clinging to the confession of the Lordship of Jesus Christ and the supremacy of the word of God."

Townships may get US loans

SEVERAL American companies have agreed in principle to make loans and investments towards the development of the Vaal Triangle townships.

This was disclosed to The SOWETAN by Mr Jesia "Knox" Matjila, chairman of the Vaal Community Council during an interview in Sebokeng.

Mr Matjila, who recently returned home after a tour of the United States, said his council needed R100-million

~~Sowetan~~ By JOSHUA RABOROKO

to develop the Vaal into a metropolitan area.

During his tour he met and discussed with directors of several companies, trade unionists, members of chambers

of commerce and several others who showed "a keen interest in the Vaal complex".

"These groups have shown interest in my area and will come to South Africa to make a feasibility study of proposed projects," he said.

12/12/21/213

Marriages: Statement by church

THE Presbyterian Church of Southern Africa said yesterday that it had called on its ministers faced with problems associated with mixed marriages "to acknowledge that they serve God before they serve man, and to act in this matter as God directs them".

In a statement in Cape Town, signed by the immediate past moderator, the Rt Rev Brian Woods, the church said it wished to make clear its position regarding the Mixed Marriages Act and the decision taken at its General Assembly last week.

In August a 15-minute meeting was held between the Prime Minister, Mr P W Botha, cabinet members and heads of four leading churches to discuss the Act.

Mr Botha had said he could not "know what was right" till all the churches had reached agreement.

"The Presbyterian Church of Southern Africa is not aware that any tacit agreement between them and the Prime Minister has been broken and fails to see how the decision taken at their General Assembly has prejudged the issue," the statement said. — Sapa

Support for rural areas

T 29/10/81

Staff Reporter

(21)

MAJOR companies have pledged support for a programme aimed at boosting the economic viability of South Africa's rural areas.

The executive director of the newly-formed Southern African Rural Trust, Mr Vic Allen, said at the launch in Johannesburg on Monday that it would seek to attract investment and manpower to the platteland areas of the Republic "in every practical way".

It was intended to offer members profit-generating concepts for the rural areas from a pool of projects being acquired from all over the world.

The trust would also assist rural municipalities and farmers in introducing methods for economic revival.

Financial backers of the trust, he said, included Barlow Rand, Shell, SA Breweries, and Coca Cola.

Alliance discusses crucial charter

By NORMAN NGALE

THE formation of the Alliance of Black Reformed Christians in Southern Africa (Abreca) entered a crucial stage when the initial discussions on Alliance's Charter were started.

The press was not allowed in during the discussions which followed three emotionally charged speeches on problems experienced by black member churches in the reformed traditions.

The conference, being held at the Saint Peters seminary in Hammanskraal was addressed by Bishop Desmond Tutu, secretary of the South African Council of Churches, Dr Alan Boesak, interim chairman of Abreca and Dr Bongani Goba, a Unisa lecturer.

The themes of their speeches revolved around black reformed christians

who found themselves being victims of apartheid system of the South African Government which had been conceived by people belonging to the same reformed tradition.

The conference is also looking into its relations with the Dutch Reformed Church, "die moeder kerk", the

Catholic and member churches of the SAACC. In the first draft of the charter to be finally drafted and adopted today the aim of the alliance is to bring black reformed people from different churches together.

In one of the alliance's motivations, the draft read: "As heirs of the reformed

tradition we are faced with a crisis because the system of apartheid has been and is still justified theologically by people of that very tradition."

The conference it is hoped will form a strong alliance which is to form a base to grapple with the evils of apartheid.

Goba attacks 'baaskap' churches

GOD'S sovereignty has been replaced by an ideology that has promoted suffering and inequality among South African society.

Addressing the first conference of the Abreca at Hammanskraal, Dr Bongani Goba, a lecturer of Systematic and Comparative Theology at the Univesity of

SA, said the ideology of apartheid had become the skunk in the world.

Dr Goba, also a priest of the United Congregational Church of South Africa shook the conference to life when he said Reformed Church theological students at seminars were fed with "poison."

He said these students had

to be brought into the alliance to save them being "pumped with poison" under the strict control of the mother church.

"So long as our churches are divided we will never become a liberating force. We must discover a new base for church unity," Dr Goba said.

"The future of South Africa is no longer a priority of politicians but the church has

a decisive role to play. Our coming together in this alliance is the beginning of a new struggle," Dr Goba said.

He said many Reformed Churches in the Republic were still committed to the ideology of "baaskap".

"The English Reformed Churches are vocal in their condemnation of apartheid

but in practice they are no different to Afrikaans speaking churches," Dr Goba said.

Christians continued to say "Your is the power the glory" while some had plenty and others were starving. White churches reflected ambivalence inherent in the white society, he said, while black churches reflected the poverty prevailing in their community.

"Unless the church begins to examine the socio-economic structure of our society — particularly what is termed free enterprise — how do we hope to preach the Kingdom of God," Dr Goba asked.

Choir needs financial backing

THE Tladi Evangelical Lutheran Church Choir, which recently swept the board at the church's regional music competitions, needs a financial backer to help it

break into the local and international show scene. The 50-membership-strong choir won the Zulu and English sections, to beat their traditional arch-

rivals, Mamelodi Lutheran Church Choir. It was for the first time the choir had done well since it started taking part in the competitions 15 years ago.



Members of the Tladi Evangelical Lutheran Church choir displaying some of the trophies they won in recent competition.

Overdue accounting

28
The row over the origins and use of certain SA Council of Churches (SACC) funds is growing. Former general secretary, John Rees, had this to say to the FM on Tuesday: "I am now so confused that I don't know what is happening." In any case, he added, it was up to current general secretary, Bishop Desmond Tutu, to comment — not "a former office holder."

Unfortunately, Bishop Tutu, according to his secretary, was "tied up in meetings" all of Tuesday and all of Wednesday. In other words, he was unavailable for comment until after the FM's deadline.

The basic issue is simple: were SACC funds, or were they not, misused? According



Rees ... "I don't know what is happening"

to allegations in a fraud trial, Rees, as general secretary, had 51 bank accounts into which about R250 000 of SACC money was diverted. He refuses to be drawn on this, saying that "answers to some of your questions will only raise new questions."

At the time, there were two main funds run by the SACC: the Dependants Conference Fund and the Asingeni Fund. Asingeni, as Rees explained to the FM, was set up "to deal with the aftermath of the 1976 unrest" and was disbursed at the discretion of the general secretary. The bulk of the money, Rees said, was spent on legal costs, largely on defending people accused of various offences as a result of the troubles — and a full accounting was given.

Eighteen detailed and comprehensive reports were rendered to donors, some of which an FM staffer has seen. The SACC also, according to documents in the FM's possession, dispensed with the services of a controversial lawyer who seemed to be profiteering at the fund's expense.

But there was also another use for Asingeni money. This lay in what has been called the "discretionary fund" administered by the general secretary. Rees has confirmed that money from this fund was drawn from cash provided by Asingeni donors.

Loans to two publishing undertakings may have come from this fund. One, a low-interest loan of R10 000, was used to set up a magazine, *Frontline*, that is considered by professional journalists to be a journalistic success though possibly not yet a financial one. The other went to an enterprise that seems to have been a disaster.

Rees refused to identify donors to the Asingeni fund. Money, he said, "came from a multiplicity of sources — wherever I could raise it." He would not comment on whether the bulk of the money came from overseas sources.

The role of the Dependants Conference Fund in the controversy is even less easy to unravel. Former SACC ombudsman Eugene Roelofse says that R1.4m was budgeted by the conference between 1977 and 1979, but that the auditors had noted the bookkeeping was so bad they could not perform their function.

The SACC is a major critic of the government and is often identified as a fruitful source of moral pressure and ideas for change. It has used funds from hidden (and probably foreign) sources for purposes it refuses to specify. It is on record as being opposed to government by stealth and secrecy. Opposition by similar methods has no more to commend it.

No bliss over mixed nuptials

S. Herald 31/10/81 (28)

PRESBYTERIAN ministers should hand back their State marriage licences following a threat by the Minister of Internal Affairs, Mr Chris Heunis.

The suggestion was made in a report at the church's annual conference in Johannesburg.

The church gave the go-ahead to mixed marriages regardless of the law.

Mr Heunis then threatened to withdraw the licences of church ministers who break the law.

The church decided too that quotations from banned people and literature should be used from the

pulpit if bearing on the message of a sermon.

Ministers from other churches have welcomed the decisions taken by the Presbyterians and have said they were a formidable challenge to their own churches.

The Rev Allan Boesak, chaplain at the University of the Western Cape and a Sendingkerk minister, said he would respond positively to the challenge of the Presbyterian Church.

The president of the Methodist Church, the Rev Simon Gqubule, said his church endorsed the proposals.

The Anglican Church annual synod defeated a similar move.

The Roman Catholic Church had not adopted a course on mixed marriages. Bishop Steven Naidoo, Auxiliary Bishop of Cape Town, said but they did take place within the church.

Mixed marriages have always been the prerogative of Imams.

Move on mixed marriages surprises State

3/10/81 C. Heald
28

THE Government is surprised at the decision of the Presbyterian Church of South Africa to urge clergymen to contravene the law and marry people of different 'races.'

The decision by the General Assembly of the church in Johannesburg was one of several taken in the face of warnings that the church might face prosecution for inciting people to break the law.

Last week the assembly urged clergymen to ignore Government banning orders when preaching from their pulpits.

It also instructed a church committee to disregard bannings on people and literature when circulating material within the church.

CONSEQUENCES

The assembly said that before marrying couples who wanted to marry, des-

pite the Prohibition of Mixed Marriages Act, ministers should warn them of the possible consequences.

They should complete marriage registers and send them to the Secretary for the Interior only when couples were aware of the consequences and wanted this to be done. -

ILLEGITIMATE

A report before the assembly said couples should be told that although the church would recognise their marriages as valid before God, the State was unlikely to, and any children would in law be illegitimate.

The report said: 'The authorities have, in fact, in recent years turned a blind eye to a few such weddings . . . when no attempt has been made to register them legally.'

● A church marriage is both a religious and civil contract and those ministers of religions who

have been appointed marriage officers by the Government perform both duties. It is quite possible, though, for a minister to perform only the religious ceremony, leaving out the official part. This means that a marriage could be acceptable in the eyes of the Church, but as illegal in the Government's eyes.

There are known to be many such marriages in South Africa. A Muslim marriage, for instance, is performed by a religious man who is not a Government-appointed marriage officer. But, in addition, there are white-black couples who get married legally in other countries and then return to South Africa where they go through a religious ceremony.

In fact, their marriage is illegal in South Africa and, if they live together, can be charged under the Immorality Act.

SACC money row worries donor from overseas

S. Times
1/11/81

By WILMAR UTTING
and HENRY HARRINGTON

(28)

AT LEAST one overseas donor to the South African Council of Churches' secret Asingeni Relief Fund takes a "serious view" of the council's management of millions of rands sent to "help those caught-up in South Africa's political legislation".

The project director for the Christian Aid Society in London, Mr Paul Renshaw, said: "This is worrying.

"If there are mistakes in the administration of funds then obviously donors want to know about it.

"It is important to remember that the SACC has an important place in the South African political scene."

He was reacting to the decision this week by the SACC to appoint a senior advocate to conduct another inquiry into the handling of monies sent by overseas donor agencies for distribution by the council.

The new commission follows a claim by a detective during a recent court case.

Detective Warrant Officer Allan Mills told the court he believed a prima facie case of fraud and theft involving more than R250 000 existed against the former SACC secretary general, Mr John Rees.

Since the court case it has emerged that substantial sums have gone to members of the SACC hierarchy for their personal use through Mr Rees.

Bishop Desmond Tutu, presently secretary general, has received R14 000 to build a house.

A vice-president, Mrs Sally Motlana, received R7 000, and the Reverend Peter Storey, SACC president, received two air tickets to Europe for a study tour for himself and his wife.

Mr Eugene Roelofse, former SACC ombudsman, said yesterday: "Two years ago I drew attention to the way funds were administered.

"They referred these to the finance committee, who said all was well.

Commission

"Then they referred it to their financial adviser, who said all was well.

"Then they referred it to the executive, who said all was well.

"Then they called in an independent auditor and after his inquiry Bishop Tutu said all was well.

"Now they say we should really have a commission of inquiry. If this commission finds all is not well, they are back to where they started in 1979."

Interviewed after the announcement of the inquiry, Bishop Tutu said the senior advocate to examine the SACC would be led by the SACC president, which consists of the bishop, Storey and Mrs Motlana.

Asked if this could cause a conflict of interest, the bishop said: "Was it not a conflict of interest that the government appointed a judge to investigate the information scandal?"

Detainees' payments explained

By WILMAR UTTING
and HENRY HARRINGTON

THE director of a fund which assists detainees and their families this week explained why some beneficiaries received more money than others.

She was asked to comment following revelations that Mrs Sally Motlana, vice-president of the South African Council of Churches, received R7 000 from the Asingeni Relief Fund as a released detainee, while others received a maximum "release-from-prison grant" of R100.

This was the 1978 amount paid to released political detainees from the council's Dependants' Conference.

During their detention their families were paid from R21 a month (for a single dependant), rising to a maximum of R33 a family.

Asked this week to explain the discrepancies in payments, the director of the Dependants' Conference, Miss Anne Hughes, said her fund was audited annually.

It was governed by policies determined under the leadership of the Rt Rev R Selby Taylor, honorary life president of the SACC.

Families

These guidelines bore no relationship to the amounts that could be dispensed at the discretion of the secretary-general.

The secretary-general, formerly Mr John Rees and now Bishop Desmond Tutu, had absolute discretion over amounts granted from the General Secretariat Discretionary Fund and the Asingeni Fund.

The funds together handled hundreds of thousands of rands annually.

Miss Hughes said the Dependants' Fund looked after about 900 families of political detainees.

During October alone it had paid out R55 000 in subsistence payments.

The basic payment is now R50 for a single dependant, rising to a maximum of R80 a month.

"Even today our release-from-prison grant is generally only R150.

"We feel this is too little for those coming out of prison where they have served as long as 18 years.

"So from January we have decided to increase payments," she said.

Bishops call for charter to protect workers

Mercury Correspondent

JOHANNESBURG—In response to an urgent plea to assist the plight of millions of migrant workers in South Africa who contribute significantly to the country's economic buoyancy, the Roman Catholic Bishops' conference has called for recognition of a Charter of Rights for them.

'The Church can never condone any social, political or economic system in which the full dignity of persons is not respected, the fulfilment of married life denied, profit and productivity pursued regardless of human cost and the

totality of the worker's life controlled,' a spokesman for the conference said.

The conference refers to migrant workers as men and women who, in order to make a living, leave home for another place and are unable to take up permanent residence there, because they are legally barred from doing so.

Recognition

'In principle we consider it unjust that people are prevented from taking up permanent residence at their place of work for they should have the right to live where they contribute to

the good of the community by their work

'However realising that in southern Africa the practice of migrant labour will not be easily abolished, we call for the recognition of the following Charter of Rights for Migrant Workers:

Migrant workers, like all other people, have the right to a just and human condition of life materially and spiritually

They have the right to be seen and treated in their full humanity and not merely as instruments of production.

Migrants should have the

right to compete in the open labour market and in so doing undertake work or enter a profession as opportunity occurs.

Same rights

Migrants should be free to enter or form trade unions with the accompanying benefits and obligations.

In regard to conditions of work, migrants should enjoy the same rights and benefits as other workers.

Migrants should have the right to live wherever they please, according to their means.

Migrants have the right to be decently housed and to maintain their families and bring up their children in comfort and security.

The bishops' conference has also reacted after a special meeting to the De Lange Commission's report on its recommendations for the future of education in South Africa.

Concern

'The implementation of the recommendations of the report could remove most of the glaring injustices and inadequacies of our present education system ... and eliminate the causes of the widespread student unrest which has disrupted so many communities over the past five years

'It is a matter of grave concern that the Government has already voiced its determination to maintain separate schools and separate departments for each population group.

'This decision could undermine the whole value of the report which would be reduced to a costly but useless exercise.'

The conference also said it would be a tragedy if 'the excellent work of the commission was rendered ineffective and if recommendations which could provide a solution to many of our country's ills went unheeded because of blind adherence to an outdated ideology.'

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RAND DAILY MAIL, Monday

Bishops detail migrant workers' list of rights

Mail Reporter

IN RESPONSE to an urgent plea to assist the plight of millions of migrant workers who contribute significantly to South Africa's economic buoyancy, the Catholic Bishops' Conference has called for recognition of a charter of rights for them.

"The Church can never condone any social, political or economic system in which the full dignity of persons is not respected, the fulfilment of married life denied, profit and productivity

pursued regardless of human cost and the totality of the worker's life controlled," a spokesman for the bishops said.

They referred to migrant workers as men and women who, to make a living, left home for another place and were unable to take up permanent residence there because they were legally debarred from doing so.

The bishops said: "In principle we consider it unjust that people are prevented from taking up permanent residence at their place of work for they should have the right to live where they

contribute to the good of the community by their work.

"However, realising that in Southern Africa the practice of migrant labour will not be easily abolished, we call for the recognition of the following Charter of Rights for Migrant Workers:

- Migrants should have the right to live wherever they please, according to their means;
- Migrants have the right to be decently housed and to maintain their families and bring up their children in comfort and security.
- Migrant workers, like all other people, have the right to a just and human condition of life materially and spiritually;
- They have the right to be seen and treated in their full humanity and not merely as instruments of production;
- Migrants should have the right to compete in the open labour market and in so doing undertake work or enter professions as opportunity occurs;
- Migrants should be free to enter or form trade unions with the accompanying benefits and obligations; and,
- In regard to conditions of work, migrants should enjoy the same rights and benefits as other workers."

After a special meeting, the Bishops' Conference also reacted to the De Lange Commission's report on its recommendations for the future of education. They said its implementation could remove the causes of the student unrest in the last five years.

The bishops said it would be a tragedy if "the excellent work of the commission were rendered ineffective and if recommendations which could provide a solution to many of our country's ills went unheeded because of blind adherence to an outdated ideology".

Tough Catholic stand on mixed marriage

RDM
7/11/81
28
28

By MAURITZ MOOLMAN

THE Roman Catholic Church in South Africa has clearly spelled out that its priests would be obliged to marry couples across the colour line regardless of the Mixed Marriages Act.

The church's position is stated in an editorial in the latest issue of the Catholic newspaper Southern Cross, by the editor, Father Donald de Beer.

It follows the recent Presbyterian Church decision to request its marriage officers to conduct nuptials across the colour line in defiance of the Mixed Marriages Act.

Whereas Presbyterian Ministers have been requested to do so if necessary, Fr De Beer says: "If the couple insist, and there is no churchly impediment, the (Catholic) priest must and will marry them in the eyes of God and the Church, though not in the eyes of the South African State."

"The Church defends the right of any two Christians to marry who are not prevented by Divine or ecclesiastical law. It cannot, therefore, refuse to bless the marriage of two South African Christians on the grounds that their marriage is prohibited by the Mixed Marriages Act."

Sacrament

Fr De Beer says the Roman Catholic Church's view of interracial marriages has always been that marriage is a sacrament, and therefore falls under the exclusive jurisdiction of the Church — apart from the competence of the civil authority regarding "merely civil effects".

He says any priest asked to perform a mixed marriage will make sure the couple understand the consequences — that according to civil law, the marriage will be regarded as null and void, their children as illegitimate and that they may not be able to live together without being guilty of an offence.

RDM 9/11/81

Charter to guard rights of migrant workers

By ANNE SACKS

A CHARTER to protect the rights of the huge number of migrant workers in South Africa has been drawn up by the Southern African Catholic Bishops' Conference.

The eight-point charter — the first to be devised by the conference of Catholic churches in South Africa, Swaziland and Botswana — was prompted by a need to protect the rights of migrants, who have no trade union.

Thousands of workers flock from their homes in the rural areas and in Lesotho, Swaziland, Botswana, Malawi, Zimbabwe and Mozambique to work in South Africa, where they are not allowed permanent residence.

Migrants are debarred from having their families with them and have to live in single-sex hostels and compounds.

The charter's preamble says: "In principle, we consider it unjust that people are prevented from taking up permanent residence at their place of work for they should have the right to live where they contribute to the good of the community.

"However, realising that in Southern Africa the practice of migrant labour will not easily be abolished, we call for the recognition of the following charter of rights for migrant workers."

The charter says migrant workers:

- Like all other people, have the right to a just and human condition of life materially and spiritually.
- Have the right to be seen and treated in their full humanity and not merely as instruments of production.
- Should have a big enough income to maintain a sound standard of living.
- Should have the right to compete in the open labour market and in so doing undertake work or enter a profession as opportunity occurs.
- Should be free to enter or form trade unions.
- In conditions of work, should enjoy the same rights and benefits as other workers.
- Should have the right to live wherever they please, according to their means.
- Have the right to be decently housed and to maintain their families and bring up their children in comfort and security.

Church body seeks race permit

CAPE TIMES

11/11/81

28

By NEVILLE FRANSMAN
Municipal Reporter

THE Churches' Urban Planning Commission (CUPC), an inter-church organization which operates a training centre in Muizenberg, has had to apply to the Western Cape Administration Board for permission to allow blacks on its premises after two pre-dawn raids by the board's inspectors.

After the second raid, the CUPC had to pay R750 in fines to free 15 black people who were arrested at the centre as they were not carrying identity documents.

The youngsters, who could not attend school because of boycotts, were living at the

centre while participating in a Christian leadership and citizenship course. The centre is in an isolated spot off Prince George Drive in Muizenberg.

The administration board subsequently sent the CUPC letter of application "for comment and recommendation" to the Cape Town City Council, which in turn referred it to the two city councillors for Muizenberg, Mr E E Riese and Mr H L Stern. They submitted it to their Ward 17 Ratepayers' Association which unanimously supported the application.

No objection

Yesterday the city council's Exco decided that it had no objection to black people making use of the CUPC training site, known as the Dora Falcke Sunrise (DFS) Centre, formally a holiday camp for underprivileged children run by the Lions Club.

In an interview yesterday, CUPC director the Rev Des Adendorff sketched the background to his organization's having to get special permission to accommodate blacks.

The CUPC — whose activities are co-sponsored by the AME, Anglican, Lutheran, Methodist, Moravian, Presbyterian, Catholic and United Congregational Churches — had to pay at the Langa Commissioner's Court a R50 fine for each of 15 students arrested on August 28 this year at the DFS Centre.

A week earlier, at 4.30am, 29 black people had been arrested. After representations by Mr Adendorff, they were warned and discharged.

'Sleep'

Administration board officials then told the CUPC that it was contravening the Black Urban Areas Consolidation Act which stipulated that blacks may not "sleep" on white properties without special permission.

Mr Adendorff explained yesterday that the CUPC was regarded as "white" for the purpose of the Group Areas Act, so the DFS Centre was being occupied legally in a "white" area. Being an inter-church organization, the CUPC was not willing or able to exclude persons on grounds of race or colour.

He pointed out that the centre had been serving many people and Christian organizations on a non-racial

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for the past five years has contributed substantially to inter-racial understanding and goodwill.

● Officials of the Western Cape Administration Board could not be reached for comment last night.

Tough stand taken on mixed marriages

11/11/51
SUN ETM (28)

THE CATHOLIC Church has taken an even tougher stand than the Presbyterian Church on the Mixed Marriages Act.

An editorial in the church's official newspaper, *The Southern Cross*, says priests are obliged to marry couples across the colour line regardless of the legal barrier.

"Any priest who is asked to perform such a marriage," it says, "will make sure the couple understands what the consequences will be, that according to civil law their marriage will be regarded as null and their children illegitimate, and that they

may not be able to live together without being guilty of an offence in law. Marriage is demanding enough without extraneous problems of this kind.

"But if the couple insist and there is no ecclesiastical impediment, the priest must and will marry them in the eyes of God and the Church, though not in the eyes of the South African state."

The Presbyterian Church's general assembly aroused the Government's

ire with its recent call to Presbyterian ministers to perform weddings across the colour line.

Both the Congregational and Methodist churches subsequently indicated they would back their ministers who performed such marriages.

A statement by the Church of the Province of South Africa at the weekend pointed out that the church's synod, as long ago as 1950, described the legal ban as "unwarranted interference by the State."

GRAHAMSTOWN — The Church of the Province of South Africa will not be represented at the Ciskei independence festivities because the church does not consider it an occasion for rejoicing.

The Bishop of Grahamstown, the Right Rev Kenneth Oram, said yesterday he did not want this construed as a "negative response".

His reason for non-participation included:

White people, whatever their language or origin, were regarded as one but Xhosa-speaking people were being assigned to one of two nations, Ciskei and Transkei.

A wholesale programme of removals and uprootings affecting the lives of thousands, notably in the white corridor, lay ahead in the cause of the consolidation of Ciskei and white self-preservation.

"Such removals will cause vastly increased poverty and unemployment. In this way South Africa's unemployment problem will apparently be solved by sweeping it under the carpet, in effect into Ciskei and Transkei" said Bishop Oram.

More serious still, one of the main objects of the exercise was to deprive blacks who for generations had lived and worked in the cities and farms of South Africa, and who would continue to work there, of their South African citizenship.

"The door is to be closed firmly against the possibility of one day being an

Church No to Ciskei festivities

DD 17/11/81



BISHOP ORAM

South Africans in the land of their birth. Whether they like it or not they are to be Ciskeians, Transkeians or citizens of some other 'homeland'."

Bishop Oram said such things made rejoicing difficult. The diocesan council, the church's decision-making body between

synods, the chapter, the bishop's advisory body, and he were clear in their minds that the church would not be represented officially at the festivities.

"I also want to point out that on Sundays the primary duty of Christians is to attend public worship in church rather than political rallies and 'special services'."

He called on all Christians to continue loving and caring for the people of Ciskei and to give them every aid in establishing means of employment and food production to relieve the ever-increasing poverty of an increasing population.

"Whether we agree with any government's policy and whether we as the church condemn any particular policy, it is our duty to uphold in our prayers those in authority faced always with complicated and difficult decisions."

"South Africa today might be very different if Christians had all their responsibilities seriously over the years," Bishop Oram said. — DDC

The collector can be called explicitly by the @MAP control statement or implicitly as a result of the user asking for the execution of a program which cannot be found in its absolute form. For example, the user may wish to compile and execute a program. As previously stated, the language processor will produce an RB element in a program file. The user may use his own assigned file or the temporary program file (TRF) provided by the Operating System as his program file. He may also elect to name his program file elements or, if only one of each type is produced in a file, may elect to have the Operating System provide names for the elements (NAME\$). The user may then call the collector with the @MAP control statement and supply names of files and/or elements to be used as inputs and/or output of the collector. (See Section 4). The user may, however, simply ask the Operating System to execute his program. If the user selects this course of action, the collector will be called by the Operating System in order to produce an absolute element for execution, thereby relieving the user of the responsibility. The user may execute his program by the use of the @XQT control statement.

2.7.1 THE @XQT STATEMENT

The @XQT (execute)

Church will defy Ciskei order

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Evening Post
24/11/81
28

By CHARMAIN NAIDOO

CHURCH leaders in Port Elizabeth today reacted strongly to the Ciskei Government's instruction that all churches must close their doors on Sunday, November 29, so that ministers and their congregations can take part in the independence celebrations.

Department of Economic History

churches to close their doors on a Sunday".

"How can a State continue without the assistance of the Church?" he asked.

"You are first a Christian and then a citizen."

When Transkei gained independence nearly five years ago, the Methodist Church was nationalised under the new name "The United Methodist Church of Southern Africa".

The Rev Gavin Graham, of the Methodist Church, said in an interview that the "problem that arose in the Transkei five years ago could arise in the Ciskei".

"If a church is 'nationalised' it cannot perform its role in the community, since it forfeits its prophetic role."

The Moderator of the NG Kerk in the Eastern Cape, Ds D T du P Moolman, said it was important to establish what kind of celebration the Ciskei Government was having on Sunday, November 29.

"If it is a religious service, including all religious congregations, then it is a good idea.

"However, if the church services have been cancelled without replacing them with a religious service, then it is a serious matter," he said.

Ds B J Smith, of the Kensington NG Kerk, said it was not possible for all the people to attend the Ciskei celebrations anyway.

For those who wanted to go to church, it "will be terrible if there was no minister to conduct the services".

Port Elizabeth's Roman Catholic Bishop, the Right Rev J P Murphy, said today that Sunday, November 29, "will be a normal day of worship in every Catholic Church throughout the country — be it in the Ciskei or elsewhere".

The Ciskei is due to become independent at midnight on December 3.

Bishop Murphy said: "The individual or government that attempts to suppress or curtail the lawful activities of the Church does not have a true concept of what the Church is or its function in the community."

He said the Church would fail in its mandate if it were to comply with government directorates that ran counter to its doctrine or teaching.

"We are conscious of the reality around us in the Ciskei and beyond its boundaries, and we are not prepared to compromise in matters pertaining to our Church," he said.

Bishop R W F Cowdry said it was the duty of a Christian to worship on a Sunday and the "Government has no authority to close the churches".

He said a church could not be "nationalised" as it was an autonomous body, separate from governments.

The Anglican Archdeacon of Algoa, the Venerable James said "it is alarming for

Ciskei ⁽²⁸⁾ tells ^{CME} ^{TMC's} ^{24/11/81} churches to close

Own Correspondent

JOHANNESBURG. — The Ciskei Government has ordered clergymen to close their churches on Sunday and participate with their congregations in independence rallies. Father James Gawe, chairman of the Border Council of Churches, said yesterday.

The instruction has evoked tremendous controversy in church circles, with the Anglican Church taking a firm stand against the bid to persuade clergymen to give their blessing to independence.

Father Gawe said: "The Anglican Church has come out strongly against the order. We are not prepared to close our churches on Sunday."

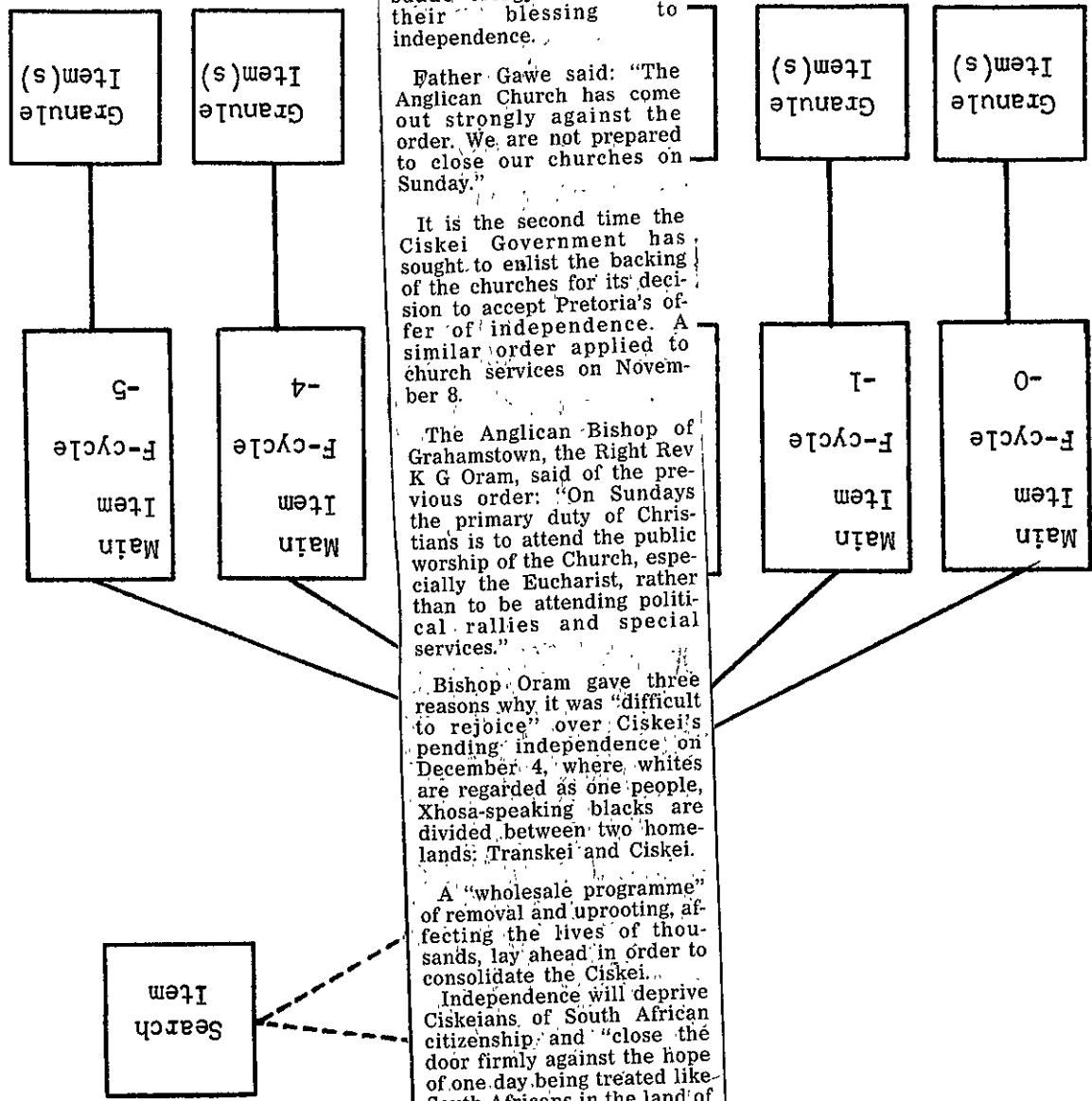
It is the second time the Ciskei Government has sought to enlist the backing of the churches for its decision to accept Pretoria's offer of independence. A similar order applied to church services on November 8.

The Anglican Bishop of Grahamstown, the Right Rev K G Oram, said of the previous order: "On Sundays the primary duty of Christians is to attend the public worship of the Church, especially the Eucharist, rather than to be attending political rallies and special services."

Bishop Oram gave three reasons why it was "difficult to rejoice" over Ciskei's pending independence on December 4, where whites are regarded as one people, Xhosa-speaking blacks are divided between two homelands: Transkei and Ciskei.

A "wholesale programme" of removal and uprooting, affecting the lives of thousands, lay ahead in order to consolidate the Ciskei.

Independence will deprive Ciskeians of South African citizenship and "close the door firmly against the hope of one day being treated like South Africans in the land of their birth."



Presbyterian church 'no' to breaking certain laws

ARGUS

(28) 25/11/81

Argus Correspondent
PRETORIA. — A second Presbyterian church congregation has dissociated itself from decisions by the General Assembly, urging members to disregard certain laws, including the Mixed-Marriages Act. The decision of the Saints Presbyterian Church in Verwoerdburg follows similar action by the St Luke's Presbyterian

Church in Villieria earlier this month.

The objections of the Verwoerdburg church to the General Assembly's decisions are contained in a letter from the pastor, the Rev C I Bernhardt, to the Moderator of the Presbyterian Church of Southern Africa.

According to the letter, a joint meeting of the session and board of man-

agement of the Saints Presbyterian Church, on November 16 unanimously decided that the minister and the session and board of management dissociate themselves from the following resolution of the 1981 General Assembly.

- Incitement of people to contravene the Mixed Marriages Act.
- Encouragement to ministers who wish to contravene the Group or Urban Areas Acts.
- The call to ministers to disregard restrictions on quoting persons or literature banned for political reasons.

IRRESPONSIBLE

'We feel that actual contravention of the law in these cases is counter-productive and in the South African context irresponsible,' says the letter.

'It is tantamount to incitement of the underprivileged also to ignore the law at their own discretion and plays directly into the hands of those who seek to exploit the South African scene for motives entirely unchristian.'

Where the laws are irreconcilable with Scripture, the church should seek to have them altered by all lawful means available to it including representations to the Government.

'We feel strongly that the church's work should be executed within the laws of the land (in terms of Romans 13:1-7 and 1 Peter 2:13-23),' it adds.

EAST LONDON — The chairman of the Border Council of Churches, the Reverend James Gawe, and the Bishop of Grahamstown, the Right Reverend K. G. Oram, would be dealt with after December 4, Ciskei's Deputy Chief Minister, the Rev W M Xaba, warned yesterday

Mr Xaba was reacting to allegations that the Ciskei Government had ordered clergymen to close their churches on Sunday, November 29

Mr Gawe claimed that the government had ordered ministers and their congregations to attend an inter-denominational service at Bisho, the Ciskei capital.

Several ministers of religion approached for comment yesterday were tight-lipped on the issue.

Mr Gawe, priest in charge of St Gregory's Anglican Church in Mdantsane, said yesterday he stood firmly against attempts to persuade clergymen to give their blessing to independence

"The Anglican Church has come out strongly against the order. We are not prepared to close our churches on Sunday," he said

Mr Xaba, who is also the Minister of Agriculture and Forestry, said Mr Gawe was talking from the wilderness. He had been cut off from the Ciskei.

Mr Xaba said the Ciskei Government "never intended to close churches on Sunday."

The regional independence celebrations would be held on Saturday, November 28, and the following day, Sunday, would be a day of prayer for all the regions of the Ciskei

"Father Gawe and his Bishop of Grahamstown

Xaba: we'll deal with priests

DD 25/11/81

28

have appointed themselves as spokesmen for the Ciskei, and their provocative utterances will be dealt with after December 4," Mr Xaba said

He said the Ciskei Government had created 13 000 job opportunities during the drought — paying R2 a person a day throughout the Ciskei between June 1980 and September this year.

"What has he (the Bishop of Grahamstown) done to alleviate the hunger during the period of drought and now he comes and shouts as the spokesman for the Ciskei," he said

Mr Xaba said the inter-denominational service had been planned by a committee of Ciskei clergymen who had invited the Ciskei Government to join them on that day.

He said the committee was chaired by Archdeacon Pat Ncaca, of the Anglican Church.

Mr Xaba said the Bishop seemed to be cut off from Anglicans in the Ciskei.

The deputy chairman and secretary of the Mdantsane Ministers' Fraternal, the Rev V N. Ntshinga, said the Ethiopian Church had been working hand in hand with the government

He said they would participate in the national day of prayer as it would be the fulfilment of their prayers. He said the Ethiopian Church was black dominated and whatever involved its members, the

church would be part of it

Mr Hintsu said chiefs at their installations in the Ciskei were all blessed by Ethiopian Church ministers, and that they would also bless independence day.

Mr Hintsu denied there had been any directive from the government ordering churches to be closed on Sunday.

All the ministers of the Order of Ethiopia and their congregation had been told to attend the service at Bisho, he said.

The Reverend A. Nkanjani, of the Baptist Church, Mdantsane, said they had been asked to organise services by the Rev V N. Ntshinga, the Ciskei chaplain, in their respective regions.

He said they were still waiting for a meeting to be called by the chairman of the Ministers' Fraternal, the Rev A. M. Bottoman

"If the government says we should close on Sunday, I will go to Bisho and will tell the congregation that," he said

He said all ministers were asked to participate in the independence celebrations

The acting president of the Zwellitsha Ministers' Fraternal, Archdeacon P. Ncaca, said he had not received any comments from the members of the fraternal

He said he had not received any order to close the church on Sunday — DDR.