

Church & STATE

1984

JANUARY — DEC.

CAPE TIMES 4/1/84

Crisis year for SA Christians

28

F O U N D E D

by BARRY STREEK

THE Christian Church in South Africa is facing a year of crisis in 1984.

The report of the Eloff Commission of Inquiry into the South African Council of Churches (SACC) is due to be tabled this year — and it could lead to government action against the body to which many of the major churches are affiliated.

And two leading black church leaders, Bishop Desmond Tutu and Dr Allan Boesak, have warned in interviews of growing tensions between black and white Christians in South Africa.

Dr Boesak, president of the World Alliance of Churches, said these tensions were underlined by the referendum vote in November last year.

He said most white Christians had voted "yes" in the belief that this was a step in the right direction, but for "most black Christians this is ludicrous".

Sons on border

"There are real tensions between white Christians whose sons go to the border and black Christians whose sons fight them", Dr Boesak said.

Bishop Tutu, general secretary of the SACC, said it was not surprising that there were tensions in the churches, as Christians were human beings.

"It is an axiom. Anything that pleases most whites displeases most blacks, and vice versa.

"The churches are part of society and they will reflect that society," he said.

Both Bishop Tutu and Dr Boesak said many white people supported the Christian message of liberation, which most black people backed, with the result that the division in the church was not purely racial.

Many major churches had also declared apartheid a heresy and had called for a "no" vote in the referendum.

The whole question of liberation is something that is going to loom large in South Africa and in the church: What is the role of the church

in the total liberation struggle?

Most white Christians thought of reconciliation because they saw reconciliation as an easy option, Bishop Tutu said.

But black people within the major churches emphasized more the liberation aspect of the Christian faith and this had led to tensions.

This was particularly reflected by the issue of violence.

Many white Christians, Bishop Tutu said, had suddenly woken up as pacifists, although they had supported a war against a violent nazi regime. They also refused to see the violence inside South Africa, the violence of apartheid.

'Society of violence'

"They refuse to acknowledge that South Africa is already a society of violence," he said.

Dr Boesak said South Africa was becoming more and more of a national security State, which most white and some black people believed in.

"The churches have to decide whether they are going to be used by the State with its totalitarian character."

In 1981 the State President had said at an NG Sendingkerk meeting that the total onslaught against South Africa was the onslaught against the Kingdom of God, but most black Christians rejected this and the churches would have to decide how far they would be allowed to be drawn into this framework.

'Participate'

Unless there were total change from the apartheid system, "we will not support it".

Dr Boesak said the churches had declared apartheid to be a heresy.

"Once you have said apartheid is a heresy, the only thing left is for the church to continuously participate in the struggle against that heresy."

However, most white churches would go along with it.

Calvinist calls for law reform

By MAURITZ MOOLMAN

A LEADING Afrikaner Calvinist theologian has called for the Defence Force Amendment Act to be re-amended to make provision for conscientious objectors who refuse military service on moral grounds.

At present the Act only makes provision for certain categories of religious objectors.

Professor Arnie van Wyk of the theological school of the Gereformeerde Kerk (Dopper Church) at Hammanskraal, gives four grounds for objecting to the present Act: theological, ethical, rational and juridical considerations.

In the latest edition of the Calvinist monthly *Woord en Daad* he says humans have been called on by God to build upon and make the earth habitable — not to damage or destroy it. Moreover, they belong to Christ in body and soul.

The State should therefore take particular care not to fall into state absolutism where people are totally or largely usurped by the State.

On ethical grounds it should be recognised that situations could arise where a person's conscience prevents him from taking part in a particular cause.

"May he then be forced to go against his conscience or else be jailed?" Prof Van Wyk asks.

According to Calvinist doctrine the State may not force itself upon a subject who calls on his own conscience.

Thirdly, on rational grounds, it could be asked whether it would not be better and more rational to allow a moral objector the same right to do community service as have religious objectors.

There are, fourthly, judicial objections to non-recognition of moral objectors. Prof Van Wyk says

He says in the normal run of judicial affairs habitual criminals are penalised each time they have committed an offence.

"But in this case — apart from the fact that the conscientious objector is declared a criminal — the Law states that a first time offender cannot be punished a second time. Is this not the only case where a second time offender is not penalised?"

"The Act therefore goes cripple from an inherent contradiction. It holds back from branding an unrepentant transgressor an habitual criminal."

"I therefore plead for the Act to be re-amended to make provision for moral conscientious objectors. How difficult it may be, to me it seems an ethically responsible standpoint, especially for a society which had had to contend with such a lot of criticism regarding 'institutionalised violence'." he says

'Dallas' still tops despite SABC cancellations

By J MANUEL CORREIA
TV Correspondent

"DALLAS" — which ends its run in March and which the SABC will probably not buy again — was still clinging to No 1 spot on the SABC popularity ratings from November 28 to December 4.

According to the SABC yesterday, "Quincy" — which comes to an end next week — slipped to third place, from second in the previous ratings list.

Its place was taken by the last episode of "Herberg", in which the identity of the murderer was revealed — which might account for its having overtaken "Quincy".

"The Devil Connection" made an astonishingly quick climb to No 4 — although this is to be expected in a Saturday night series — and the controversial "Town Guard" came in fifth.

Surprisingly, the film "Assignment Munich", considered not too hot by film guides and critics, came sixth.

Sport achieved seventh place in the ratings, attributed to the golf at Sun City. Normally sport comes fairly low in the ratings.

The popular quiz programme "Flunkdink", which has also ended its run, came eighth, and ninth was "Die

Wereld van Harold Lloyd".

"Police File" made 10th place, which is good news, because it is an invaluable aid in the fight against crime.

An SABC spokesman yesterday agreed that the latest ratings reflected a somewhat erratic pattern, and said he had been aware for some time of shortcomings in the system.

People in the 2 000-strong judging panel probably tend-

Tugabe backs PLO

RARE — Zimbabwe's Prime Minister, Mr Robert Mugabe, has sent a message of support to the PLO. The message, sent to mark the 10th anniversary of the PLO, affirmed Zimbabwe's backing for the struggle for self-determination. — Sapa-AP.



Some of the world's most gifted young pianists have assembled in Pretoria to take part in the Second International Pianoforte Competition. Sharing a moment of tension before their performances at the University of South Africa were, from left, Russel Peters, from the United States, Laurent Philippe and Jean Rault, both from France. The preliminary rounds began last Wednesday and the six finalists will perform with the PACT symphony orchestra on January 18 at the State Theatre in Pretoria.

Picture: JILLIAN EDELSTEIN

Many are disappointed with aerials for Bop-TV

TV Correspondent

A MAJOR Johannesburg UHF aerial manufacturer has been flooded with complaints by people who have bought cheaper, imported aerials in the hope of getting good Bop-TV reception — and are apparently not getting it.

A senior executive of the company said yesterday: "I've had to tell people who have bought these aerials that, regrettably, there's nothing I can do about it."

The only aerial with proven results for Bop-TV is the

Call to soldiers

NATIONAL servicemen wanting lifts to and from camp:

Ring your local Call and Ride Safe number. Every effort will be made to get you home absolutely free.

Drivers with empty seats in your cars! Give a soldier a lift. Tell Call and Ride Safe where and when you are travelling.

Duty list:
TRANVAAL
Witwatersrand (011) 442-6456
Pretoria (012) 70-9242

'Rude Food' and tips on better sex now un-banned

CAPE TOWN. — The Director of Publications has ruled against a commitment decision that the publication "How to Improve your Life" by Dr David Delvin not undesirable, the director has ruled that it should be sold, hired or lent out to persons under the age of 18.

The appeal board had also ruled that "Two Women" by Laurie Lee and "35mm Photography — Vol 2, No 1, January 1984" by Model and

undesirable" by the appeal board — but the latter may not be sold to persons under 18 nor be displayed with the inner pages open.

From now on it will be an offence to import and/or dis-

tribution 1983 (Western Areas Table Tennis Association).

From now on it will be an offence to possess the following undesirable publications:

Sex Tool (Chris Harrison); Photo Orgy (Lick Parker); Biss on the Rite (Ken Walsh)

Azania News — Vol 19 No 1, January 1983 (not stated); Teach Me (Chris Harrison); Facts and Reports — 13th Vol. No 5, September 16, 83 (edited by Holland Committee on Southern Africa (Angola Committee), Amsterdam, Holland); New Africa News — No 42, September-October 1983 (New Africa News Enterprises)

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'Religious war' if mosque is removed

By JEANETTE MINNIE
Municipal Correspondent

THE secretary of the Save Pageview Association, Mr Soni Hari, warned yesterday that there could be a "religious war" if efforts were made to remove or demolish the Pageview mosque.

Mr Hari, who is not a Muslim, said yesterday: "There is one area where you do not threaten a Muslim — and that's his religion."

He was reacting to reports that white Pageview residents, who have been resettled in the area by the Department of Community Development, are complaining about the Call to Prayer made by the mosque caretaker over a powerful loudspeaker five times a day. The first call is at dawn and the last at about 8pm.

"We warned the authorities as far back as three years ago that this would

become a problem if whites were moved into Pageview," Mr Hari said.

He said some white residents may have been misled into believing that in time the mosque would be moved.

"But the city council has given an undertaking not to do this. The council knows very well the religious sensitivity which surrounds a mosque," Mr Hari said.

Earlier this month the Rand Daily Mail reported that police were investigating whether to prosecute a white Pageview man who had allegedly threatened to shoot the mosque caretaker one morning when he made the dawn call.

Yesterday Mr Hari explained that in terms of Islamic law a mosque could not be moved and that the ground on which it stood was sacred.

He said in terms of Islamic law the five Calls to Prayer had to be made at the specified times and loud enough for all Muslims in the area to hear.

"In Pageview this means that the

calls must be heard from 11th Street to 23rd Street. In fact, the mosque may have to make even louder calls in future through a more powerful loudspeaker system to reach Muslims in Mayfair," Mr Hari said.

The Pageview mosque is attended by 64 of the 67 remaining Indian families in the suburb.

It is also attended by hundreds of Muslims who work in the Fordsburg area and the main Friday afternoon assembly is attended by over 1 100 Muslims.

The remaining families cannot be evicted by the Department of Community Development until the issue is decided by the Supreme Court.

Pageview was declared a white group area in 1956 but Indian families stood their ground and refused to be moved to Lenasia 30km out of the city.

The department has built a large number of housing units for whites in Pageview.

It's not our policy, says council²

Mosque is not in danger of being moved

BY
28

By JEANETTE MINNIE

THE Pageview mosque is not in danger of being demolished following assurances yesterday by both the Department of Community Development and the Johannesburg City Council who said it was not their policy to move or demolish religious sites.

A spokesman for the department said in Pretoria yesterday that the department did not move or demolish churches and that it respected the religions of the various race groups.

And a spokesman for the Johannesburg City Council said it was not policy to move or demolish churches.

The future of the mosque became uncertain this month after reports that white residents were angry over the noise caused by the five daily Calls to Prayer coming from the mosque through a powerful loudspeaker.

Plans for the route of a future road along Krause Street have had to be changed so as not to interfere with the mosque, the council spokesman said.

The department's spokesman said its function was not to investigate matters which dealt with public disturbances such as noise. Such complaints were the responsibility of the police.

About 100 homes were built in Pageview

for whites by the department last year as part of the scheme to return the suburb to whites.

Pageview has been in dispute since 1956 when it was declared a white group area after Indians had lived there since the days of President Paul Kruger. President Kruger had given the land to the Asian community.

The Government reaffirmed Pageview's white group area status in 1982 when it announced that the Fordsburg-Newton-Burghersdorp area would be declared an Indian group area instead.

But 67 Indian families have refused to move from Pageview and the issue is still in the hands of the Supreme Court. An application for an interdict to restrain the department from evicting any more Indians was made two years ago and the case is still pending.

Sixty-four of the families are Muslims and they are served by the Pageview mosque. Hundreds of Muslims who work in the Fordsburg area also make use of the mosque.

If the families are eventually evicted the mosque will have to remain where it is. According to Islamic law mosques cannot be moved once they have been built and the ground is regarded as being sacred.

Even if a mosque is destroyed by a natural disaster, such as an earthquake, no other mosque or any other building may be built on the site.

Resettlement will be discussed by ¹³/₁ ¹³/₃ ⁴/₄ bishops

PRETORIA — Forced removals, resettlements and the launching of a national Catholic newspaper will be among the main topics of discussion at this year's plenary session of the Southern African Catholic Bishops' Conference (SACBC).

The annual plenary session, which will be attended by Catholic church leaders from South Africa, SWA, Botswana and Swaziland, will be held in Waterkloof, Pretoria, from January 24 to February 1.

This year's plenary session will take place without the presence of one of the conference's key figures, the secretary-general of the

SACBC, Father S. Mkhathshwa, who has been in detention in Ciskei since October 30 last year.

"Even at this 11th hour, the bishops and the conference staff still continue to hope and pray that, by some miracle, he might still be with us," a spokesman for the general secretary of the SACBC, said here yesterday.

The session will be opened by the Apostolic Delegate, Archbishop E. Cassidy, and will culminate with a press conference on February 2.

An SACBC spokesman said the working out of an overall pastoral plan for evangelisation in a constantly changing situation would be an important item on the

agenda. *D. Dispatch*

"Other priorities include a study of forced removals and resettlements, the problems of workers — migrant and farm labourers, the launching of a national Catholic newspaper and the setting up of some kind of structure for pre-service and in-service training of Catholic teachers, especially as regards religious education and social subjects," the spokesman added.

Delegates from the neighbouring episcopal conferences of Lesotho and Zimbabwe will also attend the plenary session at the St John Vianney Seminary in Waterkloof. — SAPA.

Detained cleric will miss key church gathering

By MAURITZ MOOLMAN

THE Southern African Catholic Bishops' Conference (SACBC) is pessimistic over the chance to have their general secretary released from detention before the start of this year's plenary session.

"An enormous cloud is likely to loom over this 1984 conference by the absence of Father Smangaliso Mkhathshwa, who has been in detention in the Ciskei since October 30, 1983," the general secretariat of the SACBC said in a statement yesterday.

"Even at this eleventh hour, the bishops and the conference staff still continue to hope and pray that by some miracle he might still be with us."

It was announced that the ordinary plenary session of the SACBC will be held at St John Vianney Seminary, Waterkloof, Pretoria, from January 24 to February 1.

Key items on the bishops' agenda include a

pastoral plan for evangelisation in a constantly changing situation, a study of forced removals and resettlements and the problems of migrant workers and farm labourers.

The conference will also discuss the launch of a national Catholic newspaper and the setting up of a structure for the training of Catholic teachers.

About 35 bishops will attend the opening mass, which will be sung by the clergy and St Anne's Church Choir, Atteridgeville.

The Apostolic delegate, Archbishop E Cassidy, will give the opening address, and the SACBC president will report on the main activities of the organisation during the past year.

Church leaders from SWA/Namibia, Botswana, Swaziland and South Africa as well as delegates from the neighbouring episcopal conferences of Lesotho and Zimbabwe will attend the plenary session.

CME works 12/1/84

Danish award for Dr Boesak

Staff Reporter

DR ALLAN BOESAK, president of the World Alliance of Churches, yesterday became the first recipient of the Kaj Munk Award, established in the memory of a Danish priest shot by the Gestapo for leading resistance against the nazi regime during World War II.

A telegram received by Dr Boesak from Denmark yesterday said he had been selected for the award because of his "contribution to the dissemination of Kaj Munk's ideas in South Africa and in the world, and for your stand for justice in general".

Kaj Munk became the spiritual father of the Danish resistance after challenging a nazi directive that ministers of religion keep themselves distanced from politics. On hearing of the directive he immediately wrote to the government refusing to comply and saying he would actively resist the measure.

Protest

When Kaj Munk heard towards the end of 1943 that Danish pastors were helping to establish coastal defences against an expected Allied invasion, he refused to preach to his local congregation in protest, and symbolical-



Dr Allan Boesak

ly declined to light the candles in his church.

The following day he was arrested by the Gestapo and summarily shot.

The award was established by the Danish ministries in November last year and Dr Boesak is its first recipient.

Reacting to the award, worth about R625, Dr Boesak said he was "bowled over — when I first came across a book of his sermons and articles six years ago, I was captivated and inspired by the man".

Dr Boesak leaves South Africa on January 23 to deliver a series of six lectures on "The Church in South Africa in the 80s" at Edinburgh University.

EAST LONDON — The secretary-general of the Southern African Catholic Bishop's Conference, Father Smangalis Mkhathshwa, who is being held in detention in Ciskei, will appear in court today.

According to Major Avery Ngaki, the Ciskei police press liaison officer, Father Mkhathshwa will appear in the Alice magistrate's court at 10 am.

Major Ngaki did not say on what charges he would appear.

Father Mkhathshwa

537 785 78

Mkhathshwa in court today

D. Disputch 20/1/84

was detained after a prayer meeting at Fort Hare University in Alice on October 30, 1983. Despite numerous requests during his detention, his whereabouts was not revealed.

Father Mkhathshwa's detention has drawn protests from all over the world. The president of the Southern African

Bishop's Conference, Bishop Denis Hurley, filed an unsuccessful application with the Ciskei Supreme Court for an order to release Father Mkhathshwa.

Numerous placard demonstrations have also taken place as well as the signing of petitions. — DDR

2/17/84 (78) (294) D. Dispateth
Blacks banned from church

JOHANNESBURG — About 150 black worshippers at the Methodist Church in the white suburb of Norwood here have been told to worship in future in Alexandra because they "make too much noise."

The resident minister of the Norwood congregation in Nellie Road, the Rev. R. Baumeister, said yesterday religious services for blacks, mostly domestic workers, had to

be stopped following complaints by Norwood residents to the Johannesburg City Council.

He said a by-law stating that relative peace and quiet should prevail during the hours between 2 pm and 4 pm on Sundays had been invoked to stop the blacks from meeting at the church.

"Residents have complained about hand clapping, singing and the stamping of feet. But

they have not complained about motorcycles in the area. Why, I don't know," Mr Baumeister said.

He said domestic workers had met at the church for the past four years between 3 pm and 5 pm.

As a result of the ban, the Methodist Church in Alexandra will now have to hold a special service to accommodate the newcomers from Norwood. — DDC



Father Mkhathshwa strides into court in Alice yesterday.

Mkhathshwa bail plea refused

D. Dispatch
21/1/84

ALICE — An application for bail was refused when the secretary-general of the Southern African Catholic Bishops' Conference, Father S'mangaiiso Mkhathshwa, appeared in the magistrate's court here yesterday on a charge of terrorism.

No details of the charge were given and Father Mkhathshwa was remanded until February 10.

The refusal came after the state had handed in a certificate issued by the Ciskei Attorney-General, Mr W. F. Jurgens, in terms of Section 29 of the National Security Act.

In turning down the application, the presid-

ing magistrate, Mr A. S. Nkuhlu, said that after reading the certificate the court had come to the conclusion that it was not necessary for Father Mkhathshwa to be given a chance to state reasons for his application.

"Once there is a certificate issued by the Attorney General in terms of Section 29 (1) of the National Security Act, the court has no jurisdiction unless the certificate is rescinded by the Attorney General," Mr Nkuhlu said.

The application was therefore refused and Father Mkhathshwa would be kept in custody in the Mdantsane police cells until his next

appearance on February 10.

Mr M. J. Anderson, who appeared for Father Mkhathshwa, said he was doing so on instruction from the Archbishop of the Catholic Church, Archbishop Denis Hurley, of Durban.

It was important to consider whether he was likely to exert influence on witnesses.

He said Father Mkhathshwa was a Catholic priest in-charge of the Shangula parish near Pretoria.

"In the interests of the whole Catholic Church it is essential that he should be released."

City Press
**Churchman in
court after
mission raid**

22/11/84
A LUTHERAN churchman – freed last year on charges of furthering the aims of the ANC – appeared in court again this week, apparently in connection with banned literature.

The Rev Molefe Tsele's appearance is a sequel to a Security Police raid on his Munsieville mission last year.

**By MARTIN
NTSOELENCOE**

He was not asked to plead when he appeared in the Krugersdorp Regional Court, and the case was postponed to January 26. Rev Tsele was let out on his own recognisance.

The churchman made headlines last year when he appeared on charges of promoting the ANC. He was acquitted, as were his fellow-accused, social worker Ms Amanda Kwadi and Mr George Moiloa, a field-worker with the Young Christian Movement.



national Miss Pharmacy Assistant competition as the of the nine finalists from around South Africa who will next month. The winner will take home R1 000.

Hurley questions SA involvement in Namibia / Angola

25/1/84 *Star*
By Carina le Grauge,
Religion Reporter

(28) ~~(5/2/84)~~

Catholic Archbishop Denis Hurley last night questioned South African involvement in what he called the "tragedy" of the Namibian war which "involves South African troops in never-ending operations in Angola, ostensibly to neutralise Swapo".

He said: "But in view of all that is said about destabilisation these days, one can only wonder whether that is the whole story."

"Destabilisation is aimed principally at forcing South Africa's neighbours to deny assistance and facilities to the African National Congress."

Archbishop Hurley was delivering his presidential address at the opening of the annual meeting in Pretoria of the Southern African Catholic Bishops' Conference (SACBC).

HARD LINE

He said the conclusion which must be drawn was that a hard line would be taken in Namibia and Angola until South Africa had achieved its object in both these countries.

"The questions arise: how much military action does it imply, and what are the precise goals that South Africa hopes to achieve?"

Archbishop Hurley later referred to both the United Democratic Front (UDF) and the

National Forum as "important political events to which the church cannot remain indifferent".

With regard to the UDF, he said the SACBC's administrative board could not "fail to note that the defined goals and intentions of the UDF concerning the new constitution and the so-called Koornhof Bills agree with the positions taken up by the SACBC on these issues".

UNDERSTAND

Earlier he noted that many people still failed to understand why the churches should be interested in politics, and that it was obvious there was a need for continuous efforts to clarify this matter.

"People do not easily understand the distinction between, on the one hand, the pursuit and exercise of political power, and, on the other, the fostering of an understanding of the moral values involved in political decisions, actions and policies," he said.

The opening ceremony, which was attended by about 30 bishops from Southern African countries, was marked by numerous references to the SACBC's secretary general, Father Smangaliso Mkhathswa, who was detained by the Ciskeian authorities in October last year and is now awaiting trial.

Want of SA's — naval expert

ignorance, but they are that South Africa and advised and its efforts, would admirable area of Western fleets."

Moore said South absolutely no all of keeping its of submarines ... et they have at the fleet they can future".

They have retired forced on them by

"Their army and air force have had to mount efforts on the northern boundary to protect the country from infiltration by terrorist elements.

"The navy can provide merely a coastal defence organisation and operations in support of the border engagements. It no longer has any ASW (anti-submarine warfare) capability worth considering, other than three submarines which are very efficiently maintained and operated

are to increase the number of submarines by indigenous building and to move to a group of large Corvettes — small frigates which they can build in their own country.

"The South Africans have the capability to build helicopters, but are dubious about their capability to produce the necessary sonars to go with them."

Captain Moore said the SA Navy's anti-submarine warfare weapons were antiquated, "but the great thing they do have is a highly efficient command-and-control system and a very effective intelligence system".

He said Western planners had to recognise that "little fires" could turn into "much larger blazes" anywhere in the world. Thus it was ludicrous to

UK reacts cautiously to Argentinian overtures

LONDON — Britain yesterday reacted cautiously to overtures from Argentina's new civilian government towards restoring diplomatic relations, severed by the Falklands War in 1982.

A Foreign Office spokesman said: "We have received no formal proposals but if we do we will study them carefully."

But government sources made it clear Britain was looking for a formal cessation of hostilities from Argentina to pave the way for normal relations between the two.

The Catholic hierarchy: (from left) Archbishop G Daniel (Pretoria), Cardinal McCann (Cape Town), Archbishop D E Hurley (Durban), Bishop S Naidoo (Cape Town) and Archbishop Peter Buthelezi.

Detained Mkhatshwa haunts conference

City Press 28
29/1/84



By
ZB MOLEFE

Archbishop Dennis Hurley opens the Bishops' Conference this week.

THE DETENTION of the prominent Catholic priest Father Smangaliso Mkhatshwa hung over the opening of the 10-day plenary session of the Southern Africa Catholic Bishops' Conference (SACBC) this week.

Fr Mkhatshwa, detained since October 30, last year is facing terrorism charges in the Ciskei. His detention has caused anger in church circles locally and abroad, and will again be in the spotlight when a mass is held in Johannesburg's Catholic Cathedral on Sunday.

There was an air of

irony hanging over the session this week. Last year Fr Mkhatshwa, Secretary-General of the SACBC, was banned and silenced when the conference took place. Then he could not be quoted. This year he is in detention.

Prominent churchmen from different denominations with a Catholic majority from Lesotho, Botswana, Swaziland and Namibia gathered at Pretoria's St John Viannery Seminary to hear SACBC president Archbishop Dennis Hurley put the

spotlight on a variety of problems facing the church in South Africa and the sub-continent, including "the long-awaited and long-desired release of Fr Mkhatshwa".

A hush fell over the churchmen when Archbishop Hurley told of the threat of a court case hanging over him. This was after he responded to a reporter's question about alleged atrocities in Namibia after the publication of "Report on Namibia". The SAC-

CS publication was declared undesirable literature by the Publications Board last year.

Archbishop Hurley reminded the audience of last year's Security Police raid on Sister Bernard Ncube at her convent in Kagiso, West Rand. In December Sister Ncube was sentenced to a year's imprisonment, with eight months suspended, for possession of banned literature and furthering the aims of the banned African National Congress (ANC).



**CISKEI
FREES
STUDENTS
UDF
LEADER**



The Catholic hierarchy: (from left) Archbishop G Daniel (Pretoria), Cardinal McCann (Cape Town), Archbishop D E Hurley (Durban), Bishop S Naidoo (Cape Town) and Archbishop Peter Buthelezi.

By BENITO PHILLIPS

CISKEI has released more than 30 detainees. They include Border United Democratic Front president Steve Vukile Tshwete, who was released last Friday after four months in detention.

A number of scholars arrested during the school boycott in Mdantane have been released: Mcedisi Damoyi, Ngxizela Diki, Anele Sinxo, Maboy George, Priel Dlova, Mandla Tyumana, Mthetheleli Sinandla, Siphiso Ntabayiyalila, Nkululeko Baji, Salanga Ben-Mazwi, Lindile Lawuse and Vule Maki.

Other scholars released are: Sonwabo Mgcaychibi, Lungelo Mgwane, Zolile Solontsi, Mhembekile Mbonza, Elliot Witbooi, Phumzile yeyi, Feteni Komanisi, Mkhale Magxaza, Martin Mngongoto, Ernest Lantati, Siphiso Mzimeni, Mlamli Komanisi, Mlamli enana, Thando Maki and Xolani Cingo.

Mrs Ntombizonke Mabantu, wife of detained former Ciskei Central Intelligence Service officer, has also been released.

Detained Mkhathshwa haunts conference

City Press 28
29/1/84



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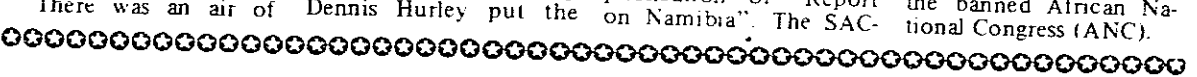
spotlight on a variety of problems facing the church in South Africa and the sub-continent, including "the long-awaited and long-desired release of Fr Mkhathshwa".

A hush fell over the churchmen when Archbishop Hurley told of the threat of a court case hanging over him. This was after he responded to a reporter's question about alleged atrocities in Namibia after the publication of "Report on Namibia". The SAC-

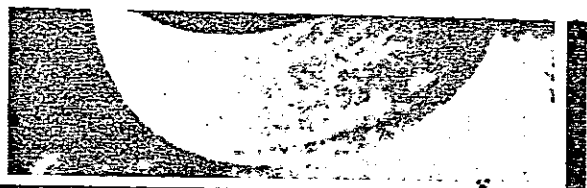
BCS publication was declared undesirable literature by the Publications Board last year.

Archbishop Hurley reminded the audience of last year's Security Police raid on Sister Bernard Ncube at her convent in Kagiso, West Rand. In December Sister Ncube was sentenced to a year's imprisonment, with eight months suspended, for possession of banned literature and furthering the aims of the banned African National Congress (ANC).

**DOCLEY'S
MASTER TAILORED**



inkatha



Cape Times 30/1/84 28 The Cape

2 000 at service — police watch

Own Correspondent

JOHANNESBURG. — Uniformed and plainclothes policemen watched from buildings surrounding the Christ the King Cathedral in Berea, Johannesburg, yesterday as nearly 2 000 people left the church singing and chanting.

The people had gathered in the church to take part in a service to demand the release of the Rev Emangaliso Mkhathshwa, a Roman Catholic priest arrested in Ciskei in October last year and who is still being held, and to pray for all detainees.

Also present were 35 bishops — the largest gathering of bishops ever in Southern Africa — and the Pope's representative, Archbishop Edward Casidy.

Plainclothes policemen stood opposite the church throughout the service, some filming the crowd, while a group of at least 20 uniformed police watched from a distance.

Amongst the speakers was Archbishop Dennis Hurley of Durban, who said the South African system called for politics to be kept out of religion, but this also meant keeping all the virtues of Christianity out of political life.

Bishop M Biyase of Eshowe said: "It grieves me as a black to realize that at this stage of our liberation struggle, a fellow brother is an instrument in this act of torturing another black."

Prayers were also said for "people who hold other people in their power".

In the congregation was Dr Beyers Naude, former director of the Christian Institute of South Africa, who has been a banned person since 1977.

35 bishops protest priest's detention

28 Mail Reporter

UNIFORMED and plain-clothes policemen watched from buildings surrounding the Christ the King Cathedral in Berea, Johannesburg, yesterday, as 35 bishops and nearly 2 000 people gathered to protest the detention of a Catholic priest.

The Pope's representative, Archbishop Edward Cassidy, also took part in the service, which demanded the release of Reverend Smangaliso Mkhathshwa and prayed for all detainees.

It was the largest gathering ever of bishops in Southern Africa.

Mr Mkhathshwa, who is sec-

retary general of the Southern African Catholic Bishops Conference (SACBC), was detained by Ciskei police in the Ciskei in October last year, following a prayer meeting at the University of Fort Hare.

He recently appeared in a Ciskei court on unspecified "terrorism" charges. His second banning order lapsed last year.

Plain-clothes policemen stood opposite the church throughout the entire service — some were busily filming the crowd — while a group of at least 20 uniformed police watched from some distance away.

Harassment after Mass for detainees

~~Star~~
Star
28
~~Star~~
30/1/84

By Carina le Grange,
Religion Reporter

About 3 000 people attended a special Mass for Father Smangalis Mkhathswa — detained by the Ciskei authorities last year and now awaiting trial — and all other detainees in the Cathedral of Christ the King in Doornfontein, Johannesburg, yesterday afternoon.

As the two-hour service ended, about 40 plainclothes and uniformed police, filming the crowds, kept a close watch on the scene as singing crowds poured into Saratoga Avenue and created a minor traffic jam.

A freelance woman photographer was assaulted by a white man as she was trying to photograph the police. She

received injuries to her hands as the man, grabbing her from the back, tried to break her camera while the police looked on.

The Mass, which took place during the annual meeting of the Southern African Catholic Bishops' Conference (SACBC) being held in Pretoria at present, was attended by the top leadership of the Catholic Church, among them Owen Cardinal McCann of Cape Town, the Apostolic delegate to Southern Africa, Archbishop Edward Cassidy, and the president of the SACBC, Archbishop Denis Hurley.

PROCESSION

The 32 bishops entered the cathedral in ceremonial procession which included invited guests such as the secretary general of the United Congregational Church of Southern Africa, the Rev Joseph Wing, and the banned Dr Beyers Naude, wearing the black robe of the Ned Geref Kerk in Afrika.

Although the Mass was held for all detainees, prayers and sermons (in Zulu, Sotho and English) centred on the secretary general of the SACBC, Father Mkhathswa. Many people sat on the floor or stood in the aisles for lack of space.

Delivering a sermon in Zulu, the Bishop of Eshowe, the Right Rev M Biyase, said in reference to the Ciskei and Father Mkhathswa's imprisonment: "It grieves me as a black to realise that at this stage of our liberation struggle, a fellow brother is an instrument in this act of torturing another black."

The Archbishop of Bloemfontein, the Most Rev P F Buthelezi, said in Sotho that the church in recent times had been harassed — priests, nuns and lay people were not spared. "The Lord is just to the oppressed, sets prisoners free and raises up those who are bowed down," he said.

FREEDOM

Archbishop Hurley said in his English sermon that "the call to keep politics out of religion is really a call to keep the message of the Scriptures, the example, the influence, the wisdom, the virtue, the holiness and the freedom of Jesus, out of political life".

Cardinal McCann, who was one of the main concelebrants at the Holy Communion, prayed for Father Mkhathswa and "others suffering injustice, for their freedom so that they may work for justice and for peace in South Africa".

Boesak: English churches facing crisis

★ (78) ~~78~~

From JOHN BATTERSBY

LONDON. — A crisis was developing in the English-speaking churches in South Africa because people were ignoring what their churches were saying. Dr Allan Boesak, president of the World Alliance of Reformed Churches, said on Sunday.

He was inaugurating the Campbell Sermon Series at Great St Mary's Church, Cambridge. More than 300 people packed the 500-year-old Anglican church in the English university town to hear the Dutch Reformed theologian.

For a week, Dr Boesak is also delivering at the University of Edinburgh the Cunningham Lectures on the challenge facing the church in South Africa in the Eighties. He said a major dilemma the churches faced was that they no longer represented the views of white English-speaking South Africans.

"If it were not for the support of English-speaking people, the government would not have got such a high majority in the November 2 referendum on its constitutional initiatives."

"There is a crisis developing in English-speaking people have decided to ignore what their churches are saying on such a fundamental issue."

He said the decisions being taken at the church synods, which were dominated by enlightened black opinion, no longer reflected what the white rank-and-file in the churches were thinking.

There were also elements in the black community who had decided that their interests were best served by being co-

opted by the ruling class.

"The lines are being drawn on the basis of what kind of commitment and obedience we have towards justice."

"I predict that these tensions will come to a head this decade."

Explaining the 1982 WARC decision to declare apartheid a heresy and to suspend the white reformed churches in South Africa from membership of the world body, Dr Boesak said it

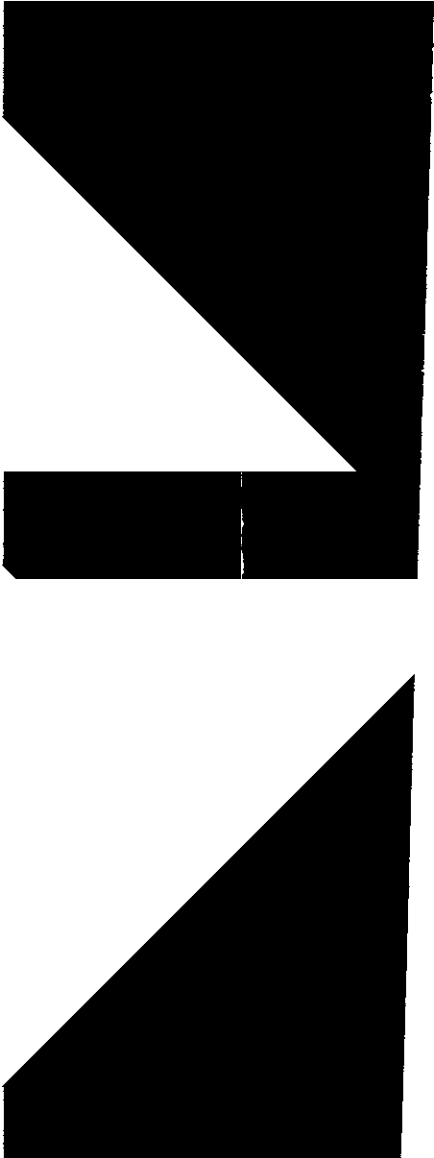
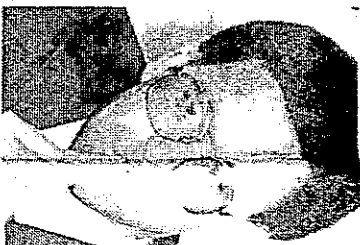
was the only decision the alliance could have taken with integrity.

Dr Boesak was introduced by the vicar of Great St Mary's, the Rev Michael Mayne, as "one of the most important leaders of the church in Africa", and the "spiritual head of the Dutch Reformed Church to which the South African Prime Minister (Mr P W Botha) belongs".

Dr Boesak said the World Alliance decision to suspend the white churches had followed consultations, appeals and approaches by the white churches by the world body over more than 30 years.

"When we arrived at Ottawa in 1982 we no longer had to ask ourselves what course of action to take. We knew the consequences of apartheid and we took the only decision we could with integrity."

Dr Allan Boesak



Church ²⁸ must fight for justice, says Tutu

Argus Foreign Service

WASHINGTON. — Bishop Desmond Tutu, head of the South African Council of Churches, told the annual convention of the Washington Episcopal Diocese at the weekend that the church had to fight for justice even if the cost were death.

Described by Bishop John Walker of the diocese as "one of the great prophets of our age", Bishop Tutu was given standing ovations before and after his address at the University of Maryland, near Washington.

He told the delegates that to be true to its calling, the church could not but be on the side of the poor.

VOICELESS

"Most of all (the church) must work... to make it more and more impossible for a few to be rich and powerful and the majority to be poor and voiceless," he said.

Without mentioning South Africa by name, Bishop Tutu said the church had to stand with those who were uprooted in large numbers. The church had to protest against detention without trial and solitary confinement.

In what might have been a reference to abuses in El Salvador, where civilians are being murdered by gangs of political thugs, he said the church should protest against death squads.

COMPASSION

If the church chose to stand for justice, goodness, compassion, love and laughter, it would not suffer and die at the hands of its enemies.

"But who said death was the worst that could happen to a Christian?" the bishop asked.

Bishop Tutu is a popular figure in the US ecumenical Christian community. They admire his courage and enjoy his sense of humour.

During his address he said: "When an elephant is sitting on the tail of a mouse, to say you are neutral is not going to help the mouse."

Cape Times 3/1/84
Bishop on
'militarism
mentality'
28

Staff Reporter *284*

THE Anglican Archbishop of Cape Town, the Most Rev Philip Russell, attacked the "militarism mentality" affecting South Africans in the February issue of his newsletter, "Good Hope".

His views were sparked off by SATV's Video 2 programme during the week before Christmas which consisted in the singing of Christmas carols against military backgrounds.

The programme was "symptomatic of the insidious way in which the militarism mentality is capturing all of us", he wrote.

"The moment that the Church — or one of its leaders — starts to challenge militarism — the attack is subtly shifted so as to make it appear an attack on 'our boys on the border', which of course it is not."

Religious objection IS Manpower issue

78
2/2/84
By Carina le Grange,
Religion Reporter

An important new aspect of the newly formed Board for Religious Objection is that religious objectors will no longer be seen as lawbreakers who need to be punished, said board chairman Mr Justice M T Steyn.

He said there would no longer be a waste of manpower since his board would place religious objectors in alternative forms of service which would be of value to both the community and themselves.

The formation of the Board for Religious Objection was announced by the Minister of Manpower, Mr Pietie du Plessis. It is expected to start hearing applications from men who object to serving in the Defence Force on

religious grounds from February 13 or 14.

Mr Justice Steyn said about 87 applications had already been received.

The board will consist of six members including three theologians, an army chaplain, an officer of the SADF and the chairman.

Appointed for the first three-year term are Professor Johan Heyns of the Ned Geref Kerk, Dr D C J van Wyk of the Nederduitsch Hervormde Kerk, the Rev V W Harris of the Methodist Church, Chaplain J M Daines of the Anglican Church and Colonel H L Bosman of the Defence Force.

Alternative members are the Rev P Strauss, the Rev C J de Lange, the Rev J Western, Chaplain G Reyneke, and Colonel T J du T Hattlingh.

NATIONAL servicemen appearing before the new Board for Religious Objection will speak man to man to Mr Justice M T Steyn and his five board members.

There will be no lawyers leading evidence for either themselves or the state.

The board will consist of three theologians, an army chaplain and a Defence Force officer plus the judge.

"I have already decided not to have anyone appearing for the state as no legal representation is allowed for the applicant. There will be personal and direct communication," Mr Justice Steyn said in an interview this week.

The formation of the board was announced in Pretoria earlier in the week by the Minister of Manpower, Mr Pietie du Plessis.

The board will meet informally for the first time on February 13 to discuss its *modus operandi* and will begin hearing cases soon after.

Between 87 and 90 applications have already been received by the board. Ninety percent are from Jehovah's Witnesses. Mr David Fourie, secretary of the board, said the rest were Seventh Day Adventists, Christadelphians, Plymouth Brethren, Congregationalists, Latter Day Saints and one Roman Catholic.

Mr Justice Steyn said religious objectors were no longer regarded as offenders and would not be treated as such.

He said where there were "cut and dried cases", applications could be granted without the objector appearing before the board.

"But if the case is one of public interest, or if there is uncertainty about the case, it may be refused or granted to a lesser extent. We can't refuse an applicant without hearing him."

The board will have to decide who *bona fide* religious objectors are who qualify under the new legislation for non-combatant posts in the SADF and six-year community service posts under the auspices of the Department of Manpower.

There are no categories for objectors who have mor-

The man who'll decide between God and country

The formation of a new board, with power to exempt conscientious objectors on religious grounds, was announced this week. MARION WHITEHEAD reports

al, ethical and political objections to military service. They will be required to report to the SADF for duty or face court martial and a maximum of six years in jail.

Political

"If applications are not based on religious views we

do not entertain them. If we got a political application, we would refuse it and may tell him to approach the exemption board," Mr Justice Steyn said.

Commandant John Rolt, of the SADF media liaison service, warned that any national serviceman who did not fall within the ambit of the board was still subject to

the Defence Act.

"If he fails to report for duty, then the normal legal process continues," he said.

Under fire

The new legislation under the Defence Act had a stormy passage through Parliament and has come under fire from churches,

theologians and politicians for not making provision for objectors on moral, ethical and political grounds.

The Reverend Robbie Roberts, convener of the SA Council of Churches' committee on violence and non-violence, said: "Our government, dominated by the Dutch Reformed Church, thinks you cannot be moral without being religious. That is mistaken."

He said a valid category had been excluded by eliminating "just war" objectors and political objectors.

Leading Afrikaner Calvinist theologian Prof Amie van Wyk recently added his voice to the protest.

In the latest edition of the

lar church or the tenets of any particular religion," he said.

"Indeed, it would be hard to say where religious motivation ends and morality begins."

The new legislation provides alternative service only for religious objectors whose religions do not allow them to:

- Render service as combatants in any armed force — they will be given non-combatant posts within the military.

Combatant

- Render service as combatants, to perform any maintenance task of a combatant

The Baptist teacher who chose time in a prison

RICHARD Steele spoke this week of the year he spent in detention barracks for refusing to do his military service.

"The time I spent in prison was one of the major growth periods of my life in terms of my self-awareness and in clarifying my commitment to justice," the quiet young man said in an interview in Johannesburg.

"It was more difficult being in jail than I had expected — you can't know what prison is like before you go.

"But being there reaffirmed my decision not to participate in the military machine. Seeing the effects of violence on people and their emotions strengthened my commitment to non-violence."

Ironically, he found that while he could resist the full weight of military commands, he could not resist time.

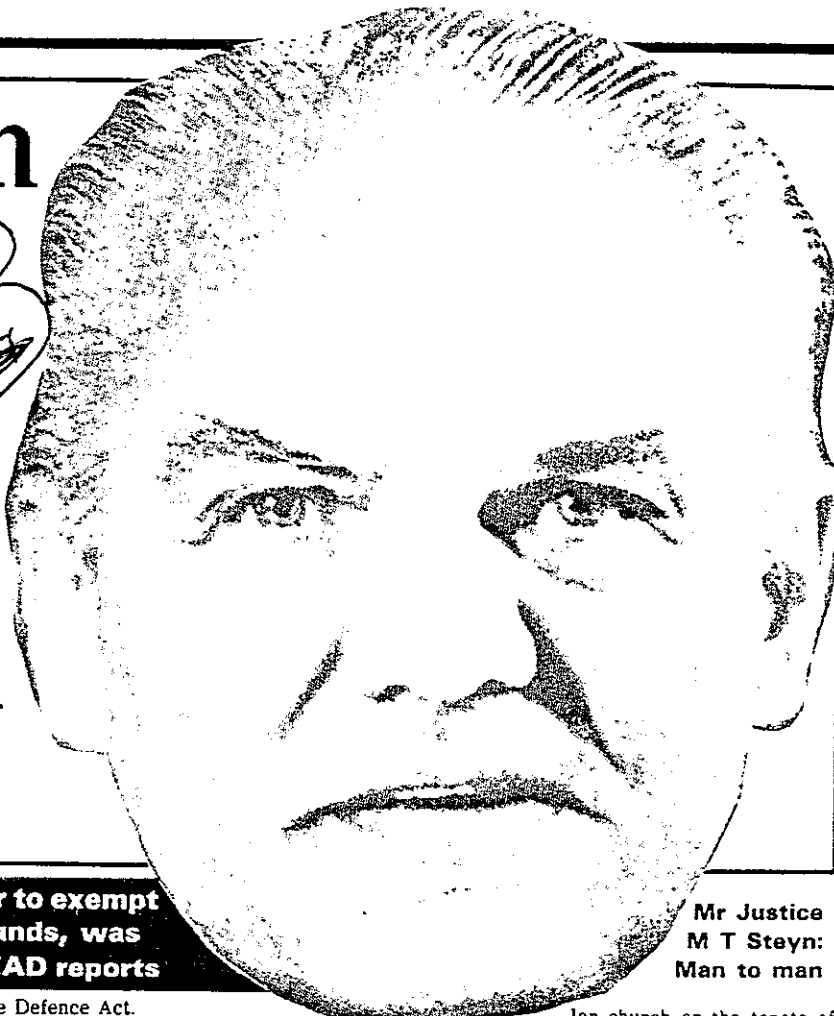
"I learned to focus on the present. Time was no longer linear because every day the pattern was the same, it became more cyclical."

Mr Steele's survival in DB included 50 days in solitary when he refused to wear military overalls. He was finally given a plain blue overall.

Gentleness

He learned the values of love and gentleness in his parents' home. Later, he became inspired by Gandhi's principles.

When his military call-up papers came, the Baptist schoolteacher newly graduated from the University of Cape Town found he could not carry a gun or be associated with the SADF in any



Mr Justice M T Steyn: Man to man

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He said a valid category had been excluded by eliminating "just war" objectors and political objectors.

Leading Afrikaner Calvinist theologian Prof Amie van Wyk recently added his voice to the protest.

In the latest edition of the Calvinist publication *Woord en Daad*, the Gereformeerde Kerk theologian said that on ethical grounds it should be recognised that situations could arise where a person's conscience prevented him from taking part in a particular cause.

"May he then be forced to go against his conscience or else be jailed?" he asked.

Roasting

The PFP gave the Defence Amendment Bill on conscientious objectors a roasting when it went through Parliament.

Mr Brian Goodall, deputy PFP spokesman on Defence, told the House the categories of conscientious objection were too narrow and should include those whose reasons were ethical and moral.

"We believe that the sincerity of one's personal beliefs is not necessarily dependent upon one's membership of any particu-

lar church or the tenets of any particular religion," he said.

"Indeed, it would be hard to say where religious motivation ends and morality begins."

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- Render service as combatants in any armed force — they will be given non-combatant posts within the military.

Combatant

- Render service as combatants, to perform any maintenance task of a combatant nature or to be clothed in a military uniform — they will also be accommodated within the military.
- Render any military service, undergo any military training or to perform any task in connection with any armed force — these pacifists will do community service under the auspices of the Department of Manpower.

National servicemen must submit their applications within 30 days of receiving their call-up papers, detailing the grounds on which their objection is based, which category they want to be placed in, affidavits from potential witnesses who may appear on their behalf, and state the books of faith on which their objection is based. Applicants will travel to the hearing at their own expense.

If the applicant's religion is not already represented by a minister on the board, then one will be co-opted to sit with the board.

Mr Justice M T Steyn: Man to man

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When his military call-up papers came, the Baptist schoolteacher newly graduated from the University of Cape Town found he could not carry a gun or be associated with the SADF in any way.

- His reasons were two-fold:
- As a religious pacifist, he had a universal objection to all war.
- Politically, he found the need to express his non-cooperation with the violence of apartheid.

A court martial sentenced him in February, 1980 to one year in detention barracks.

Now he feels the new legislation with its stiff penalties is aimed at getting rid of "a source of irritation" that is presented by conscientious objectors like him and others.

The question arises: would he object again?

"My commitment to the principles of gentleness and justice is the same, as is my commitment to stay and work for peace in South Africa.

"I don't think I would fall into the category of a religious pacifist under the new legislation, so yes, I would go to jail again for the same reasons."

Feb. 1984

Village evacuated as flood waters threaten thousands

Argus Africa News Service

(20)

MAPUTO. — Mozambican authorities began evacuating thousands of people near the border with Natal amid fears that flood water released from the Pongolapoort Dam could flatten Catuane and drown hundreds of villagers.

Radio Mozambique warned people every 15 minutes to evacuate to higher ground.

The level of the Maputo River, which claimed at least 14 lives in the week, rose dramatically today after South African authorities opened the dam's sluice gates. Water was rushing into the river at the rate of 2 000 cubic metres a second.

The Domoina cyclone death toll has risen to at least 115 with reports from Kangwane that a child has died. Scores of people there are still missing.

The body of a boy, aged 8, was found in a pool nearly a kilometre from his home in the Pienaar Trust area near Kanyamazane yesterday.

The bodies of 28 people who drowned in the Ingwavuma River, Natal have been found on the banks of the river, according to a radio report.

HELP IN MOPPING-UP

Meanwhile, hundreds of national servicemen and air force personnel moved into northern Natal to help in mopping-up.

An air force helicopter today airlifted more than 70 holidaymakers and Natal Parks Board officials and their families stranded at a remote game reserve in the Lower Umfolosi Valley.

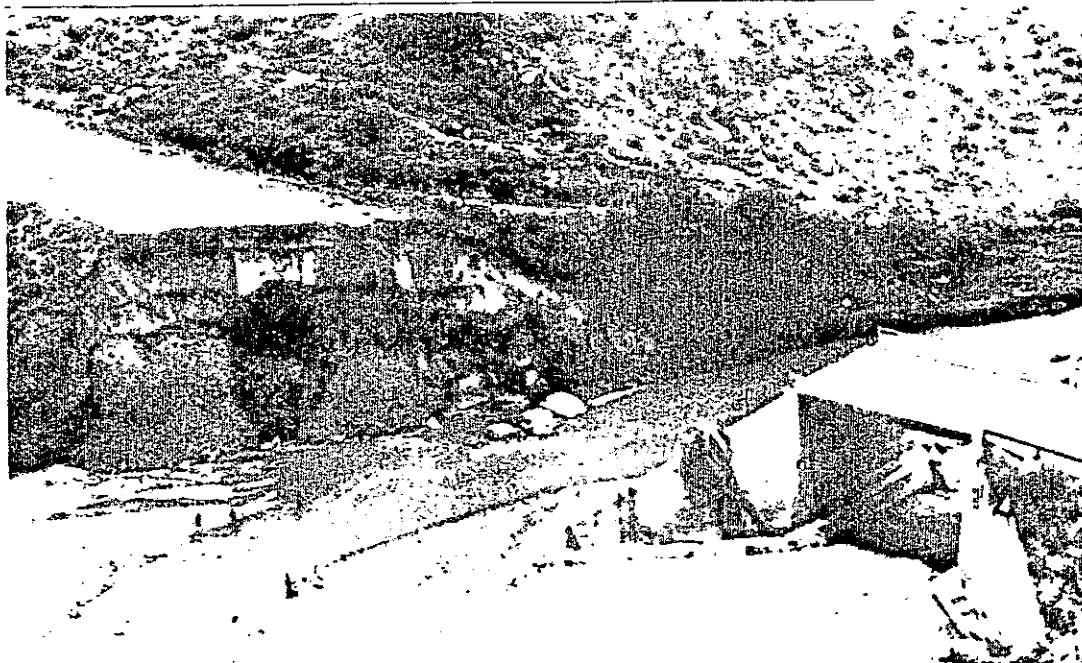
Another helicopter was due to monitor the controlled flooding of the Makatini Flats as the final sluice gates in the Pongolapoort Dam were opened during the night.

A Super Frelon helicopter fetched a woman and her two-day-old daughter after she gave birth in a remote farmhouse.

Mrs Elsie Marx and her husband, Gerhard, were making a desperate dash from the Mbazawane police post to the Empangeni Hospital when they were bogged down in a raging river.

The Government health services are to take im

(Turn to Page 3, col 3)



The normally serene and meandering Pongola River turned savage, laying low a bridge linking the towns of Piet Retief and Pongola.

Bodies found, but many still missing

(Contd from Page 1)

mediate steps to ensure protection against outbreaks of cholera, typhoid and malaria in the flood area.

The Minister of Health, Dr Nak van der Merwe, said during an inspection yesterday that malaria was the biggest threat.

The body of a Richard's Bay woman, swept away from the flood-damaged Blood River bridge in a car with her husband and year-old baby boy, have been identified and their vehicle recovered. The father and child are still missing.

Police said the couple left

their home in Richards Bay to go on holiday. Because the coast road was flooded, they apparently took the inland route through Vryheid and did not realise the bridge over the Blood River was holed.

At Kwambonambi, villagers have been without drinking water for three days and are hoping that a water-tanker will make it through to bring relief today.

In Newcastle, many residents fled their homes late last night when the Nkandu River broke its banks, flooding parts of Lennoxton, an Indian residential area, of as well as busi-

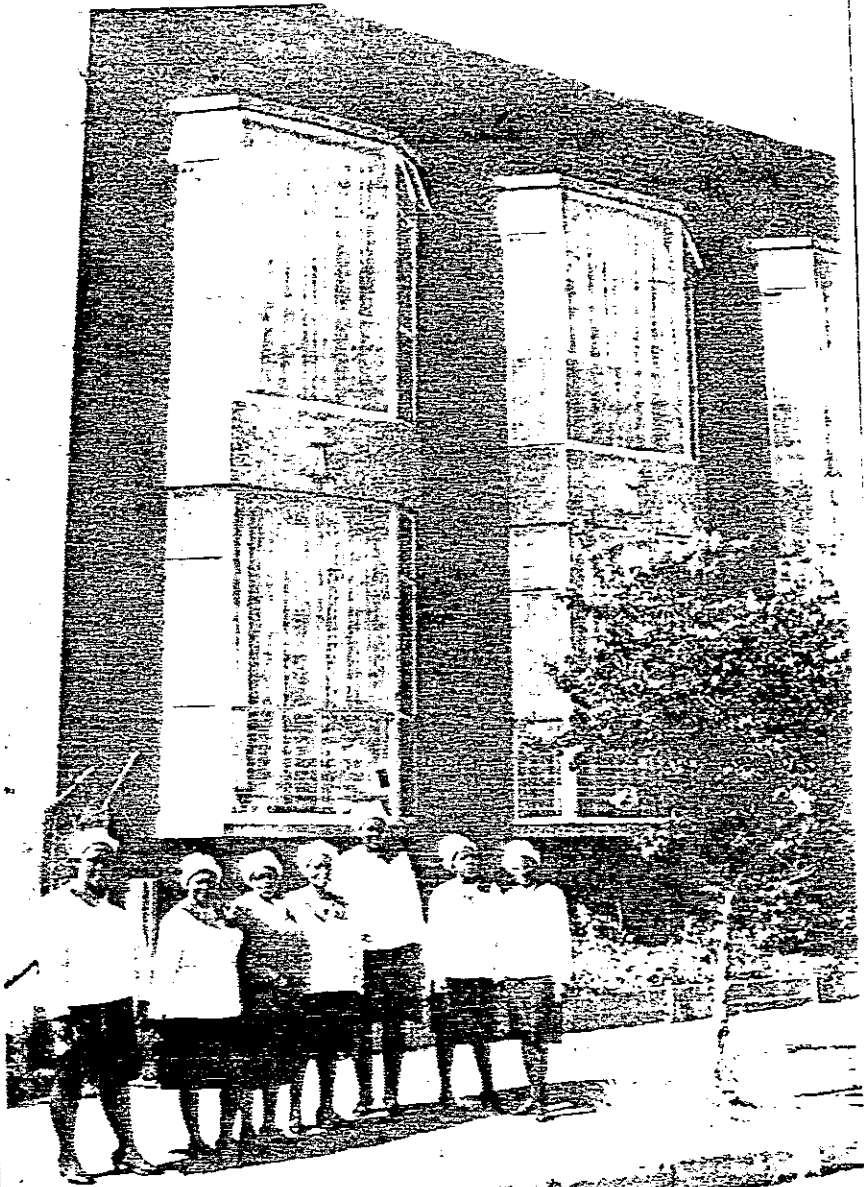
ness and light industrial premises.

About 16 families were evacuated as floodwaters rose to about window height. The water receded early today.

In Zululand, roads to four Natal Parks Board reserves, cut off for three days, became passable again today.

Damage totalling hundreds of millions of rands is expected to become apparent in the next few days as flood waters begin to subside.

Floods have destroyed major road and rail bridges in Northern Natal and Zululand.



● The Norwood Methodist Church hall, which worshippers can no longer use

Worshippers banned from hall

By MIKE CADMAN

A CONGREGATION of black Methodist worshippers has been banned from using a church hall in the fashionable Johannesburg suburb of Norwood because they make too much noise on Sunday afternoons.

Now the more than 250 church-goers — many of whom are employed as domestic workers in the suburb — have to travel 11km to Alexandra to worship.

The bus journey takes 15 minutes and costs 50c each way.

Although the Methodist Church is fully integrated, many domestic workers say they are forced to worship on Sunday afternoons because of their working hours.

The services were held in the hall because the church could not accommodate so many people.

Residents near the

Methodist hall in Nellie Road complained that the exuberant church-goers were disturbing their Sunday siestas and asked the city health department to conduct noise-level tests.

The residents based their argument on a municipal by-law which states that peace and quiet should prevail between 2pm and 4pm on Sundays.

Residents complained to the Methodist minister, Reverend Rod Baumeister.

"The complaints were first made about four years ago," Mr Baumeister said this week.

"The nearest Methodist hall which could accommodate the people and help share the load used to be in Orange Grove, but when this closed down they asked if

they could use our hall."

One resident said the noise became "very irritating".

"I know that these people don't have much time to worship but they must remember that we don't have much time to relax either."

After a city health department noise test showed the worshippers were making too much noise they were told they could no longer use the hall.

"This makes things very difficult for my congregation," Reverend Abel Moleleki said this week.

"The bus fare cuts deep into the pockets of these people — most are domestic workers and their wages are low."

Their problems increased when Putco increased its bus fares by 12.5% recently. Mr Moleleki said.

S. Express
28
12/2/84

**DE MARCHISSUE
L NEVER KNOW**

'Mkhatshwa's suffering hurts God, too'

City Press
12/2/84
28

**By MONO
BADELA**

"AN assault on Father Smangaliso Mkhatshwa is a direct assault on the Church of God," the Rev Mvume Dandala, superintendent of the Port Elizabeth North Methodist Church, told a packed audience in New Brighton at the weekend.

He was the guest speaker at a New Brighton prayer service held for Father Mkhatshwa, the South African Catholic Bishops' Conference secretary general, and other people detained in South Africa and the homelands.

Mr Mkhatshwa is due to appear before a Bisho court today. Mr Dandala warned that persecution had never brought the Church to its knees and therefore Mr Mkhatshwa's continued detention by the Ciskei Government would never leave him broken.

Mr Dandala said no amount of "homelandism" would deter the Church of God and no amount of eloquence in defence of the new constitution would hoodwink the church from seeing the evils built into the philosophy of apartheid.

Mr Mkhatshwa was detained by the Ciskei security police in last October after addressing a group of students at the University of Fort Hare.

Mr Dandala said apartheid was a significant number of churches.

He said apartheid, whether implemented by a white government or a government of white, brown and Indian people, or by Africans who co-operated with it, had in the end to give way to a system built on the foundation of love.



REV MVUME DANDALA - "direct assault on Church of God"

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VIPO SOUTH AFRICA

NGK welcomes objectors board

28 Religion Reporter

slaw 16/2/84

The editor of Die Kerkbode, the official mouthpiece of the Ned Geref Kerk, has welcomed the newly formed board for religious objectors which was recently announced by the Minister of Manpower, Mr Pietie du Plessis.

The Rev Tappies Moller — he is also moderator of the Western Cape Synod of the NGK — says the NGK has long been in favour of special treatment for bona fide religious objectors which would allow them to do alternative service rather than carry weapons or engage in violent activities.

He adds, however, that it has never

been the intention that religious objectors should be completely free of any duties, continuing in their professions while other young men "risk their lives on the border".

The SADF could no longer be accused of callous and disrespectful action towards conscientious objectors, he added.

"Genuine and honest religious beliefs prohibiting the carrying of weapons and violent action must be respected," he writes, but adds that the question also arises whether in some cases, it is not an effort to avoid military duty due to political or other reasons.

~~scribble~~ 28 ~~scribble~~

S. Times 26/2/84

Farmer's house burnt after he stopped black protest meeting

A FARMER'S house was burned down last week, two days after he told black churchmen not to attend a "protest" meeting in a white church.

Mr Casper Badenhorst, a dairy farmer who lives 8km outside Ventersdorp, said he suspected arson but could not "point a finger" at anyone.

"I cannot say it had anything to do with the incident at the church, but people can draw their own conclusions," he said.

"It certainly was not

By PETER DENNEHY

burned by a black labourer on my farm, because I don't employ anyone," he said.

Mr Badenhorst said he made a special trip to town last week when he heard that a meeting about the Mogopa Group Areas Act removals was to be held in the white Nederduitse Gereformeerde

Kerk, of which he is a member.

"I refused to allow this without protest," he said.

"The removals are not a church matter. If such a meeting is allowed, they may as well allow black political meetings in the church too.

"The people being moved are black, they have been paid out, and they are going to a black area," he said.

"If they move back again, they are rebels. One can't act against the government in that way."

He confronted two black churchmen, he said. According to reports, they were the Rev Ephriam Mogotiana and evangelist Mr Steven Kgobe.

Neither of the churchmen could be reached for comment.

Earlier, Mr Mogotiana

said he felt "sick at heart", according to a report.

"After I spoke to them, they turned around and left," said Mr Badenhorst.

"I was alone at the time, though I had come in with a friend.

"Later my friend returned, and together we kept watch for half an hour, to see whether the meeting would be held.

"The two I spoke to must have told the others. Nobody else came. Apparently the meeting was moved to another venue," he said.

Mr Badenhorst denied reports that he had been in radio contact with others in the town who were apparently prepared to "stand by him" if the meeting was held.

"I feel such a meeting should be held in the town

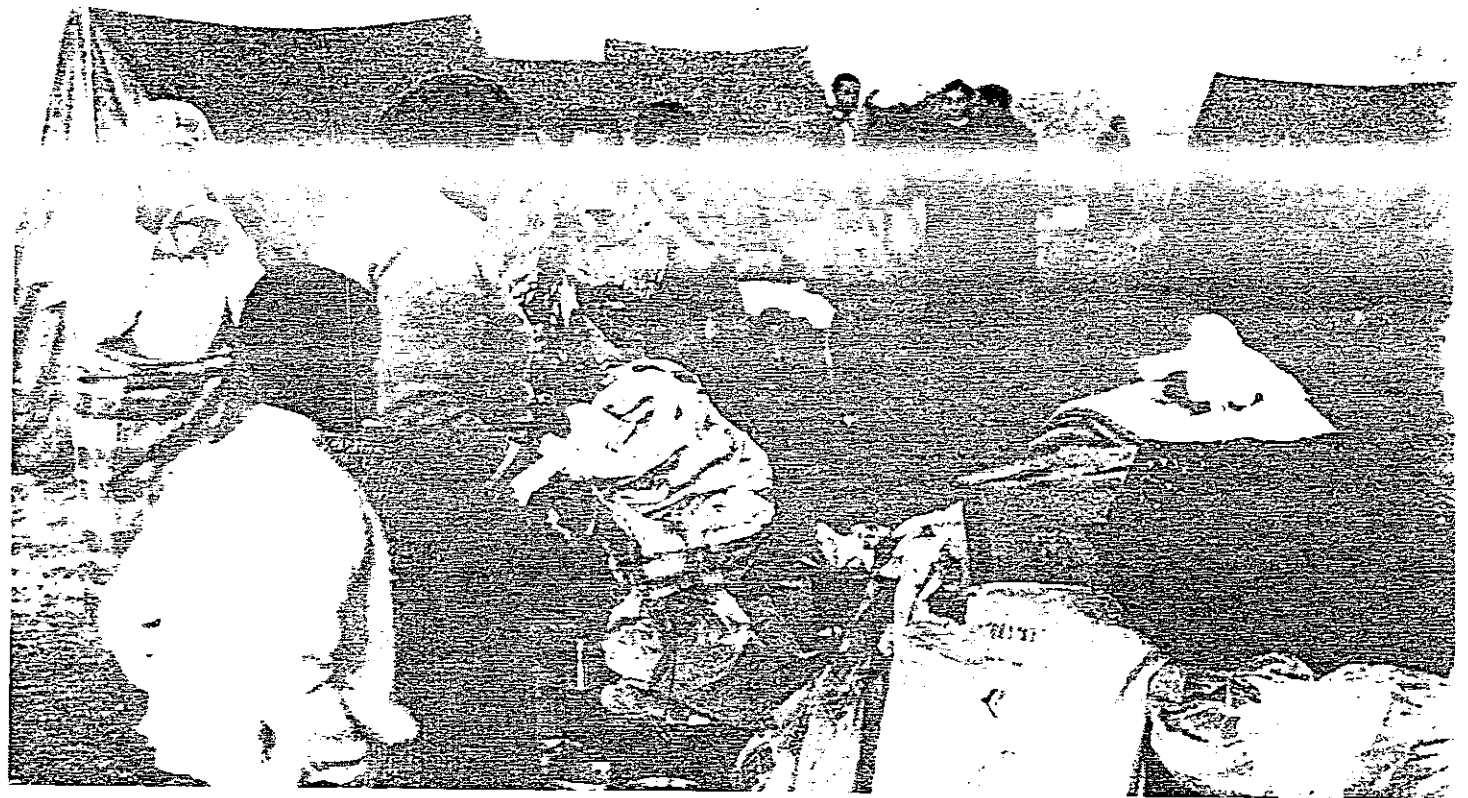
hall, not in church," he said.

The town clerk, Mr Arthur Snyman, said no request had been made for the use of the town hall as a protest meeting venue.

Mr Badenhorst said he had spoken to his minister, the Rev Johan Snyman, whom he said regarded his actions as "despicable".

According to his wife, Mr Snyman was not prepared to

talk about the incident. Another church worker, who declined to be named, said the incident at the church had been sorted out "to everyone's satisfaction", and added that the arson allegation was a police matter. Last Saturday, Mr Badenhorst and his wife were both working in the milking shed when they noticed the farmhouse was on fire — but the blaze spread so quickly that they could not save anything. Nobody was in the house when the fire broke out. Police are investigating.



More than five million people in South Africa have been relocated or threatened with removal.

Booklet takes theological look at removals

Pretoria Correspondent

In less than a quarter of a century more than 5 million people have either been removed from their homes to a place of the State's choosing, or threatened with removal.

These are figures given in a joint South African Council of Churches and Southern African Catholic Bishops' Conference report on "relocations", published recently.

Together these bodies represent the majority of English-speaking Christians in South Africa.

Besides detailing the history and extent of removals in South Africa, the booklet takes a look at the legislation and removals from a theological perspective.

"The Bantustan policy rests on the division of the African population of South Africa into 10 separate communities . . . Those who divide the African population in this way do so largely from an attitude of racial prejudice, based on greed and human hatred.

"It runs counter to Jesus breaking down the 'dividing wall of hostility' (Eph.2:4) so as to cre-

ate through His death one new community."

The erection of barriers between people, says the booklet, may "exclude the pain of having to learn to change oneself, but it excludes the joy and mutual enrichment that comes from a new life in a shared community".

Separation is thus a defence measure to avoid entering the "reconciled and united world that God wishes to bring about" through understanding and co-operation.

Turning to the effects of relocation on the lives of the removed, the booklet finds a description of the Native Land Act and Group Areas Act in the writings of the prophet Micah: "They covet fields, and seize them; and houses, and take them away; they oppress a man and his house, a man and his inheritance" (Micah 2:2).

"Systematically destroying people's homes

and cutting off their settled means of livelihood, with small compensation, runs counter to the common good and is a travesty of justice.

"This prompts us to repeat the question of Augustine: once justice has gone, what is a government but large-scale brigandage?"

The booklet further quotes from Isaiah: "Woe to those who join house to

house, who add field to field until there is no more room and you are made to dwell alone in the midst of the land".

On economic restrictions, the exclusion of blacks from "meaningful participation" in the economic system, the booklet reminds the reader that "all the goods of the Earth can never be possessed absolutely by any human being.

"No person or government may rightfully make laws that permanently and absolutely exclude one section of humanity from owning land or other means of production."

Nor should one forget or ignore those who have been removed. "If we overlook those conventionally hidden away in squatter camps and relocation areas we can expect to hear the Lord's words: 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me' (Math. 25:45)."

28 Jan 28/2/84

UDF the most significant happening of '83, says Boesak

CAPE TIMES
1/3/84

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From JOHN BATTERSBY in London

IT is six months since the UDF was founded in a wave of euphoria at a mass rally in Cape Town, attended by some 10 000 people.

Today the UDF — a coalition of grassroots and community organizations — claims more than 600 affiliates with a total membership of some two million people.

Although its strength in the community has not yet been put to a numerical test, it is clear that the organization demands widespread support.

Dr Allan Boesak, president of the World Alliance of Reformed Churches, and a patron of the UDF, recently visited Britain and was interviewed about the UDF's first six months.

QUESTION: When the UDF was launched in August last year you spoke of the birth of "what could become the greatest and most significant people's movement in more than a quarter of a century". Do you still feel that way?

ANSWER: I believe now that the formation of the UDF was the most significant happening in South Africa in 1983. I still believe that we have created a mass movement. We started off with some 400 organizations. We now have slightly more than 600. The UDF articulates for many people in South Africa something that had been lacking for a number of years. I sometimes wonder whether what is happening is not too good to be true. But what gives me long-term confidence in the future of the UDF is the level of organization and discipline that has already been achieved. That discipline was reflected in the founding rally in August and it has been maintained and consolidated since then.

QUESTION: Could you say something about the structure of the organization?

ANSWER: The most important structural feature of the UDF is its democratic nature. It is cumbersome and it takes time and sometimes the press gets a little impatient. But I don't mind because it is important for South Africans to realize what it means to be involved in a democratic process.



Dr Allan Boesak... "We do not have control over what the ANC decides or does not decide to do."

is so important for people to realize that each individual voice counts, each opinion and each vote counts and the system cannot work properly unless each individual participates.

QUESTION: How did the overwhelming endorsement of the government's constitutional plans in the white referendum affect the UDF?

ANSWER: The UDF was not established to convince white people as to how they should vote in the referendum. The failure in the white referendum on November 2 last year was not the failure of the UDF — it was the failure of the PFP. The UDF is much more geared to dealing with the so-called coloured and Indian elections. Up to now it is clear that the UDF has been extremely successful in getting people's involvement and I have no doubt that, should these elections take place, the UDF decision to boycott them will be heeded by the vast majority of the people in the both those communities.

QUESTION: Have the ideological divisions that have emerged in the black community in response to the government's constitutional proposals weakened the potential of the UDF?

ANSWER: I think that the government has been as surprised by the formation and strength of the UDF as anybody else. The government believed that after the October 19 crackdown on the black consciousness organizations in 1977 blacks would never again be able to come together like they did under the black consciousness umbrella. They believed that blacks would never dare form another organization again. But they were wrong.

We should not allow the government to dictate to how we should respond. On the contrary we should take the initiative. The government is only able to respond in terms of threats, intimidation and repression. But I have ceased lying awake at night wondering how the government is going to respond.

To be quite frank I don't know how the government is going to allow the UDF to continue. It is so clear that the UDF commands such support and respect from the people that it would be able to block any poll the government might plan to hold in the community. They will only be able to give the Labour Party and the South African Indian Council credibility if the UDF no longer ex-

have earned the reputation of integrity of the struggle. Archie Gumede's father, for instance, was a founder member of the ANC and one of its first presidents. Mrs Frances Baard is such a person. Mrs Albertina Sisulu is another one.

But to say that the UDF is therefore an internal front organization of the ANC is wrong. That would imply that the UDF was only established after consultation with the ANC. The ANC responded to the UDF and recognized the fact that it had the ability to unite people and it applauded that. They saw that the UDF could create a new wave of enthusiasm among the people.

There is very little that people can do about that. We do not have control over what the ANC decides or does not decide to do.

QUESTION: Western governments have not welcomed the formation of a democratic multiracial opposition in South Africa as one might have expected them to do. Why is this?

ANSWER: Western governments have made it clear by their silence that they are willing to support those people in the black community who collaborate with

ANSWER: The UDF cannot be content simply to fight the constitution as such. It will have to fight the whole range of policies that emanate from the South Africa government.

But I don't think that the UDF can form itself into a single political block in the present situation because that would mean we would have to accept the parameters laid down by the government.

The UDF is doing very well with its present structure. It allows us the widest possible participation by members. It is essential that the UDF remains an organization in which democracy can be seen to be at work.

For the foreseeable future I would like to see the structure remain the same — but I don't know what the UDF executive will decide.

QUESTION: Could you foresee the PFP becoming an affiliate of the UDF or PFP members joining the UDF through membership of affiliate bodies?

ANSWER: It is quite conceivable for individuals to join an organization that belongs to the UDF. But I am beginning to think now more and more that that will only happen after those people have left the PFP.

The PFP has made its decision and sealed its fate in terms of the political situation in South Africa. They decided to run a campaign against the government's constitutional plans and they did so with vigour and a lot of honesty and integrity.

But then to make the drastic swing from a No campaign to participate "enthusiastically and constructively" in the new constitutional set-up was a bit much.

At that point the PFP betrayed the principles for which it is supposed to stand. The PFP has become nothing more than another white version of the Labour Party.

The only course the PFP could have followed with integrity would have been to say they wanted nothing to do with the new constitution. But that would

UDF was launched in August last year you spoke of the birth of "what could become the greatest and most significant people's movement in more than a quarter of a century". Do you still feel that way?

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QUESTION: Could you say something about the structure of the organization?

ANSWER: The most important structural feature of the UDF is its democratic nature. It is cumbersome and it takes time and sometimes the press gets a little impatient. But I don't mind because it is important for South Africans to realize what it means to be involved in a democratic process. Democracy is a precious thing that the world has discovered through much pain and tribulation. We have discovered that we have had to fight for it. People have even given their lives for the continuation of democracy.

QUESTION: How do you regard the role of the West in promoting change in South Africa?

ANSWER: In the choices that have been faced, the so-called democratic countries have been caught on the side of the South African government every time. By choosing the side of the oppressor Western countries — particularly the US — lead people to develop romantic notions about political systems which are not democratic. These non-democratic countries are perceived by the people as being more consistent in their support of our struggle than the democratic countries. Therefore it

Dr Allan Boesak... "We do not have control over what the ANC decides or does not decide to do."

is so important for people to realize that each individual voice counts, each opinion and each vote counts and the system cannot work properly unless each individual participates.

QUESTION: How did the overwhelming endorsement of the government's constitutional plans in the white referendum affect the UDF?

ANSWER: The UDF was not established to convince white people as to how they should vote in the referendum. The failure in the white referendum on November 2 last year was not the failure of the UDF — it was the failure of the PFP. The UDF is much more geared to dealing with the so-called coloured and Indian elections. Up to now it is clear that the UDF has been extremely successful in getting people's involvement and I have no doubt that, should these elections take place, the UDF decision to boycott them will be heeded by the vast majority of the people in the both those communities.

QUESTION: Have the ideological divisions that have emerged in the black community in response to the government's constitutional proposals weakened the potential of the UDF?

ANSWER: Divisions weaken any struggle against a common enemy and I regret that. But much more has been made of the divisions that exist than the degree of unity that we have achieved. The National Forum does not exist as an organization in the real sense. It was a forum where representatives of different groups came together. Many of the organizations had decided to join the UDF and had gathered to discuss the best strategy to use against the constitutional proposals. The forum decided at the meeting at Hammanskraal to meet again next month. Then we may see the formation of an organization, or they may do something else.

QUESTION: Why, do you suppose, the government has displayed relative restraint in response to the formation of the UDF?

ANSWER: I think that the government has been as surprised by the formation and strength of the UDF as anybody else. The government believed that after the October 19 crackdown on the black consciousness organizations in 1977 blacks would never again be able to come together like they did under the black consciousness umbrella. They believed that blacks would never dare form another organization again. But they were wrong.

We should not allow the government to dictate to how we should respond. On the contrary we should take the initiative. The government is only able to respond in terms of threats, intimidation and repression. But I have ceased lying awake at night wondering how the government is going to respond.

To be quite frank I don't know how the government is going to allow the UDF to continue. It is so clear that the UDF commands such support and respect from the people that it would be able to block any poll the government might plan to hold in the community. They will only be able to give the Labour Party and the South African Indian Council credibility if the UDF no longer exists. But that is a dilemma the government must solve for itself.

QUESTION: Critics of the UDF have accused it of being a sort of born-again version of the ANC running on a non-violent ticket. How do you respond to that?

ANSWER: If you are trying to create a representative and non-elitist peoples' movement in South Africa it is very difficult to do so and not run into the ANC.

After all, the ANC is the oldest liberation movement on the continent which has commanded incredible respect and support from the people for 70 years. There has been a resurgence of support for the ANC in the past five to 10 years.

The UDF decided that it would turn to elder statespersons to fill the positions of president. Whom do you turn to, if not to those people who

have earned the reputation of integrity of the struggle. Archie Gumede's father, for instance, was a founder member of the ANC and one of its first presidents. Mrs Frances Baard is such a person. Mrs Albertina Sisulu is another one.

But to say that the UDF is therefore an internal front organization of the ANC is wrong. That would imply that the UDF was only established after consultation with the ANC. The ANC responded to the UDF and recognized the fact that it had the ability to unite people and it applauded that. They saw that the UDF could create a new wave of enthusiasm among the people.

There is very little that people can do about that. We do not have control over what the ANC decides or does not decide to do.

QUESTION: Western governments have not welcomed the formation of a democratic multiracial opposition in South Africa as one might have expected them to do. Why is this?

ANSWER: Western governments have made it clear by their silence that they are willing to support those people in the black community who collaborate with the government to give apartheid a nicer complexion.

I think it is a great pity because it confirms what is already in the minds of so many black people in South Africa: that the so-called democratic countries in the West have no interest in human rights.

The administrations in Britain and the United States have sided with the South African government against the wishes of the vast majority of the country's people. This could have devastating consequences for South Africa and its relations with the West — both in the short-term and the long-term.

QUESTION: The UDF could be described as a coalition for resistance in its present form. Could you foresee the formation of a more formal political structure in the future?

don't know what the UDF executive will decide.

QUESTION: Could you foresee the PFP becoming an affiliate of the UDF or PFP members joining the UDF through membership of affiliate bodies?

ANSWER: It is quite conceivable for individuals to join an organization that belongs to the UDF. But I am beginning to think now more and more that that will only happen after those people have left the PFP.

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But then to make the drastic swing from a No campaign to participate "enthusiastically and constructively" in the new constitutional set-up was a bit much.

At that point the PFP betrayed the principles for which it is supposed to stand. The PFP has become nothing more than another white version of the Labour Party.

The only course the PFP could have followed with integrity would have been to say they wanted nothing to do with the new constitution. But that would mean that they would cease to exist as a party. So the possibility of the PFP as a party joining the UDF is probably non-existent at the moment.

QUESTION: Do you think the UDF's one-million-signature campaign will make much of an impact on the political scene?

ANSWER: The immediate goal of the UDF is to find a way to fight the government's constitutional proposals and to make clear that their implementation will be against the wishes of the majority of the people.

The UDF is constantly looking for ways to get people's active participation in shaping the future of South Africa. The signature campaign will put the constitutional proposals in perspective.

If we achieve our goal of one million signatures it will be one million people who say they support the UDF.

Churchmen call for Government rethink on Africans

Staff Reporter

ANGLICAN, NGK and other churchmen from Pretoria have presented a formal memorandum to the Government calling for a complete rethink of its policy on urban Africans.

The memorandum presented this week to the Minister of Constitutional Development, Mr Chris Heunis, in Cape Town, states:

- The notion that the cities belong to whites is unjust;
- Africans must be directly involved in the drafting of laws on urbanisation;

SEVERE POVERTY

● South Africa is under-urbanised in relation to its population — the urban black population of six million could swell to 20 million by the year 2000;

● The additional carrying capacities of South African cities should be used to combat severe poverty in the homelands. To accept this would not only be realistic, but also humane, because the cities have the capacity to carry a greater portion of the poorer people and

● Many Government officials, imposing the hundreds of laws and regulations governing blacks, did not always understand them, and their attitudes to blacks were not always good.

The churchmen propose an entirely new approach to urbanisation, in which the informal economy should be legalised and encouraged. They also propose site-and-service schemes or controlled squatting.

VERLIGTE

The memorandum follows a 75-minute meeting in the city this week between Mr Heunis and two delegates from the Pretoria Group, Dr Willem Nicol of the Ned Geref Kerk in Universiteitsoord and a well-known verligte, and Canon Robin Briggs, rector of the Anglican Church in Waterkloof.

Canon Briggs said in Cape Town today that the two-man delegation, which represented about 20 prominent theologians from English and Afrikaans churches, had been received sympathetically by Mr Heunis.

The memorandum, which urges meaningful consultation with the black community, is to be considered by the select committee examining the Orderly Movement and Resettlement of Black Persons Bill, the most controversial of the three "Koornhof Bills".

"It was a remarkable meeting. We felt we were allowed to put our points fully," Canon Briggs said.

He said the Pretoria study group had found that some of the poorest black communities in Africa lived in the homelands near Pretoria.

● Call by Slabbert. — Page 2.

Churches group meets Heunis

LEADING theologians, including Afrikaans churchmen, this week mounted a strong plea for reform of the country's proposed new influx control laws.

The plea was put forward by a delegation which held discussions with Minister Chris Heunis in Cape Town.

Mr Heunis, Minister of Constitutional Development and Planning — known as the architect of the new constitution — was presented with a memorandum highly critical of the proposed Orderly Movement and Settlement of Black Peoples Bill which is being studied by a parliamentary committee.

The delegation is part of the Christian Study Group and its members are from the NG, Gereformeerde, Anglican, Presbyterian and Lutheran churches. In the memorandum the group says:

- Blacks must be consulted in the formulation of laws on urbanisation.
- The concept that the cities really belong to whites — which is nothing less than unjust — is still strongly present.
- Because of the system's negative effect on family ties "here we are still on the wrong road."
- A completely new approach to urbanisation is needed wherein, among others, the informal economic sector should be legitimised.
- And because the cities can accommodate more blacks than are being allowed in, this must be utilised to combat the serious poverty in the national states.

Dr Willem Nicol of the NG Church University North, Pretoria, told me yesterday that the discussions were fruitful but

PLEA ON PASS LAWS

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By Luke Zeeman

there were still troubled areas.

"There are aspects of the problem which the Government is seriously attempting to resolve but there are others which, because of their nature, still remain."

The areas which are receiving attention include the irritations which are created in the cities because of the influx control laws and the way in which officials apply them.

"We are not asking for the abolition of influx control but for a new policy which will bring positive urbanisation."

It cannot be scrapped completely because we will end up with a situation much like Nigeria. Research must be undertaken to establish the optimum division between urban and rural areas with regard to carrying the load of poverty in our country."

Mr Nicol said that before the end of the cen-

tury millions of people would flow into the cities.

"One can expect that there will be some amount of urbanisation in the rural areas but the majority of blacks will come to the four main metropolitan areas.

"The big problem remains to calculate population flow and see that legislation be introduced which can control the movement in a realistic, Christian and humane manner. This is the great challenge facing the Government.

"The history over the past 100 years in attempting to cope with this problem is like the little boy on the beach who builds sandcastles which are washed away by the incoming tide and then builds them all over again.

"The Government must not attempt to stop the tide but find a way to control it," he added.

People live in fear, says Anglican report

JOHANNESBURG. — A high-level Anglican Church delegation which visited SWA/Namibia has reported that people in the north live in "a state of perpetual fear and suspicion" — and fear the army and Koevoet far more than they fear Swapo.

The delegation was sent to the territory by the Archbishop of Canterbury, Dr Robert Runcie, at the request of the Bishop of SWA/Namibia, the Rt Rev James Kauluma.

Its six members spent two weeks there, including six days in the war zone in Owambo and Okavango.

Actual 5/2/84 (28)
The delegation's report was published in London today and presented to Dr Runcie.

Among its 18 conclusions were: "The curfew operation in the north, the undoubted intimidation, the destruction of property, the restriction

of movement, the spreading of distrust through informers, the divisions in family life, the cases of abduction, torture and beatings, the total massive armed presence of the SADF, cause the community to live in a state of perpetual fear and suspicion." — Sapa.

Sale of church upsets Paarl community

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Religion Reporter

THE coloured community in Paarl has been deeply upset by the purchase of their historic Zionskerk — from which they were evicted in terms of the Group Areas Act — by the whites-only Hervormde Kerk.

Zionskerk, established in 1820, is the fifth oldest congregation of the Ned Geref Sendingkerk — one of the first South African churches to hold that apartheid is a heresy and racial discrimination contrary to God's laws.

Church members described it as "ironic" that the church from which they were evicted on political grounds should now be occupied by a institution which denies admission to the majority

of South African Christians because of their skin colour.

Dr A J C Erwee, minister of Zionskerk since 1972 and a member of the Sendingkerk Moderamen, said the congregation was served with an eviction notice in terms of the Group Areas Act in 1974.

At the same time, coloured families were moved from the area and resettled in Paarl East, across the Berg River from their church.

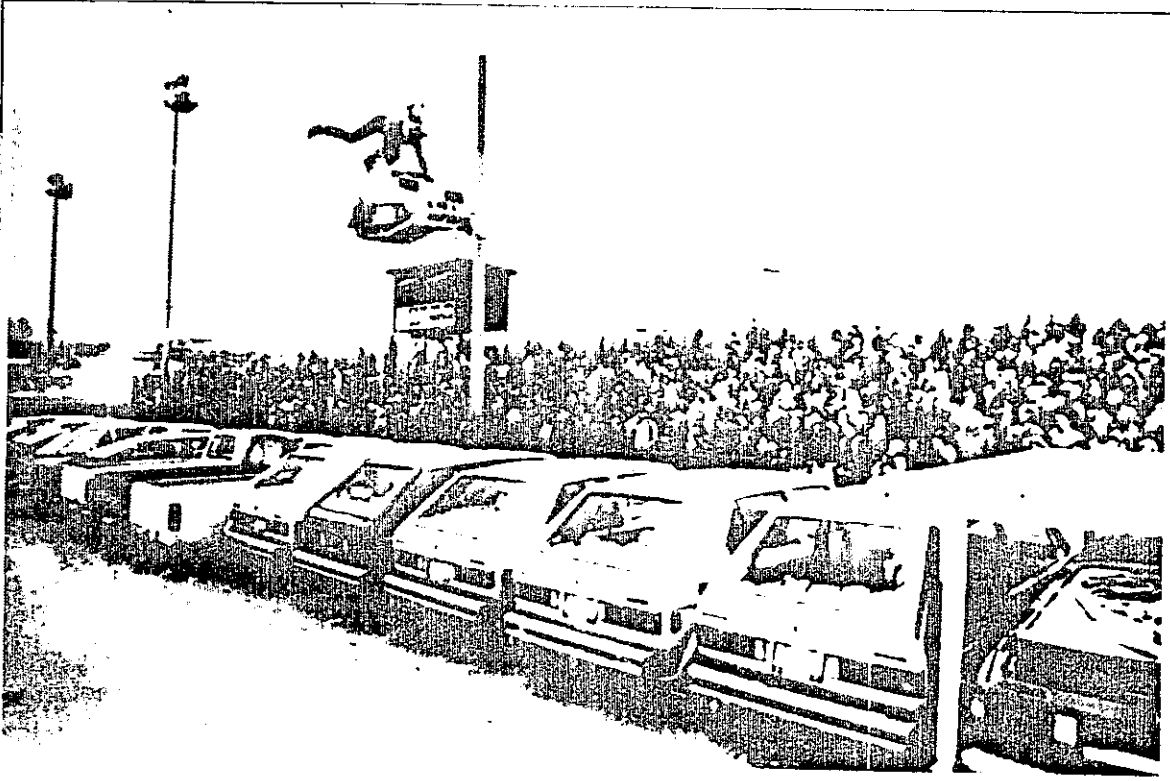
Initially, the congregation was allowed to use the church in terms of a temporary permit issued by the Department of Community Development.

A new church, also named Zionskerk, was

opened in November 1977. On that occasion the congregation, led by Dr Erwee, formally closed the old church and moved in procession to the new Zionskerk.

The old church, its adjoining manse and school were bought from the Department of Community Development by businessman and hotelier Mr Jan Pickard, whose Picardi Hotel is next door to the church.

The school was demolished to make way for a parking lot but the manse was restored. Moves by Mr Pickard to preserve the church as a museum fell through, and the building was recently sold by him to the Hervormde Kerk.



Snowmobile rider Terence Brauner hangs on for dear life as he attempts to vault 17 cars at Anchorage, Alaska, watched by about 1 500 spectators. Brauner was trying to set a new record. But the snowmobile overshot the ramp and crashed. Brauner sprained his back and lost some teeth.

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Catholic priest charged with subversion

AKG 7/5/84 Argus Bureau

ZWELITSHA. — The Rev Smangaliso Mkhathshwa, general secretary of the Southern African Catholic Bishops' Conference, appeared in the Regional Court here today on charges of subversion, incitement to public violence and addressing an unlawful gathering.

Security was tight in the crowded courtroom, with about 20 police inside and armed men on guard outside.

At least 20 members of the clergy attended the hearing, including an observer for the German Justice and Peace Commission and the International Movement of Catholic Jurists and Pax Romana.

Father Mkhathshwa, whose detention at Fort Hare University on October 30 last year led to international protest, appeared relaxed and well. He was dressed in a grey suit. He pleaded not guilty to the charges.

CAMPUS MEETING

It is alleged that Father Mkhathshwa intended to overthrow or endanger the authority of the State at a meeting on the university's campus on October 30 last year.

It is further alleged that he intended to bring about or promote constitutional, political, social or economic change in Ciskei.

It is alleged that Father Mkhathshwa caused, encouraged or fermented hostility between different population groups and incited the meeting to commit acts to promote disorder.

Count 2 alleges that Father Mkhathshwa's speech at the meeting could have resulted in public violence.

Count 3 alleges that Father Mkhathshwa addressed an unlawful gathering of more than 20 people.

(Proceeding)

Priest set free 6 months after Niehaus trial

ADW 8/3/84

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By ANTON HARBER
Political Reporter

FATHER Timothy Stanton, a 62-year-old Anglican priest, has been released from prison after serving a six-month sentence for refusing to answer questions in the investigation of Carl Niehaus for high treason.

Father Stanton was yesterday in retreat and unable to speak to the Press.

But a friend, Brother Barnabas, said Father Stanton was well and "just the same as when he went in".

Father Stanton was sentenced in September last year for refusing to answer questions about Niehaus, an acquaintance of his who was then detained under Security legislation.

Father Stanton had been subpoenaed to answer questions in connection with an investigation of high treason against Niehaus.

He told the court it would

violate his conscience to give a statement against Niehaus.

"I believe he is concerned to bring about a more just ordering of society than exists here at present. I would wish to support him in this," he said.

"To give evidence for the State in their case against this young man would be a thing of which I would be deeply ashamed for the rest of my life.

"It seems to me it would be a form of betrayal and I cannot do it," he said.

Niehaus and his girlfriend were subsequently jailed for 10 and four years respectively for treason.

Father Stanton's sister, Mrs Hannah Stanton, was refused permission to visit him in prison shortly after his sentence began.

She had been deported from South Africa in 1960 after a long period of detention without trial.

(28) Staw 8/3/82

Priest who refused to give evidence released from jail

An elderly Johannesburg Anglican priest was yesterday released from prison after serving a six-month sentence for refusing to make a statement about Carl Niehaus for a police high treason investigation.

A spokesman for the St Peter's Priory in Rosettenville said Father Timothy Stanton (62) was well but did not want to speak to the Press.

"He is resting and at this stage wants to be alone," the spokesman said.

Father Stanton was sentenced on September 7 after telling a Johannesburg magistrate he could not give evi-

dence against Niehaus because that would violate his conscience.

"To give evidence for the State in its case against this young man would be a thing I would be deeply ashamed of for the rest of my life," he said at the time.

Father Stanton appeared in court under section 205 of Act 51 of 1977 which provides for people refusing to make statements to the police to be brought before a magistrate.

Carl Nieuhaus was later convicted of treason and sentenced to 10 years in jail.

Police detain witness in priest's trial

ZWELITSHA — A State witness in the trial in Zwelitsha Regional Court, of Father Smangaliso Mkhatswaha, secretary of the Southern African Catholic Bishops Conference, was detained yesterday after changing his stand and giving evidence favourable to the defence.

Mr Nako Mosala told the court that — contrary to the charge he faced of inciting students to public violence — Father Mkhatswaha had appealed to students of the University of Fort Hare to be calm following the death of five students at the University of Zululand.

Immediately after the case was adjourned security police bundled Mr Mosala, a former student at the University of Fort Hare, into a police car.

The senior defence counsel, Mr Dennis Kuny SC, asked the police where they were taking Mr Mosala and if they had a warrant for his arrest, but the police apparently insinuated that they (the defence) were preventing his arrest.

It is alleged by the State that Pretoria-based Father Mkhatswaha, 48, had incited the students of Fort Hare to violence

while speaking at a church service on October 30 last year, held in sympathy with the families of the students who died after being assaulted by members of Inkatha.

Father Mkhatswaha also faces a charge of addressing an unlawful gathering.

He has pleaded not guilty.

Mr Mosala told the magistrate, Mr J Kotze, that Father Mkhatswaha had been in Ciskei on church business and had been his guest on the campus. Neither of them had known about the church service until they were approached by a Mr Khumalo, one of the students who organized the service, who requested Father Mkhatswaha to take part.

Mr Mosala said Father Mkhatswaha, as a man of peace, had appealed to the students to remain calm and not to resort to violence even if they were threatened by violence.

The service had been interrupted by university authorities who pointed out it was illegal. It had then ended and Father Mkhatswaha had been detained.

Mr Mosala asked the court to disregard a statement he had made previously as it had been made while he was under extreme duress.

He was detained with Father Mkhatswaha in October, but was released the next day after making the statement.

Earlier, the magistrate ruled that a statement allegedly made by Father Mkhatswaha, which had not been signed, was inadmissible.

Application for bail was refused and the case continues today.

The head of the Security Police in Ciskei, Colonel Fumbalele Zozi, could not be reached for comment on Mr Mosala's detention. — Sapa



Bishop Dennis Hurley, right, of Durban, congratulates Father Smangaliso Mkhathshwa on his release yesterday.

CAPE TIMES 9/3/84

Ciskei court acquits priest

ZWELITSHA. — The secretary of the Southern African Catholic Bishops' Conference, Father Smangaliso Mkhathshwa, was acquitted in the Regional Court here yesterday on charges of subversion, incitement to violence and addressing an unlawful gathering.

The magistrate, Mr J Kotze, said in his judgment that none of Father Mkhathshwa's actions could be regarded as an offence.

The State alleged that Father Mkhathshwa, 48, had addressed an unlawful gathering at the University of Fort Hare on October 30 last year — a church service held in sympathy with the bereaved families of five students from the University of Zululand killed by members of Inkatha.

The magistrate said Father Mkhathshwa had mentioned at the service that the struggle in South Africa should continue and had traced the historical background and the plight of a black man in South Africa. He had not mentioned the overthrowing of the Ciskeian Government.

Mr Kotze said a letter from the Rector of the University of Fort Hare stating that the service had been "a normal church service" had been supported by State witnesses who had told the court they had not regarded the meeting as unlawful. Mr Kotze said it would appear that the service had been of a religious nature.

Father Mkhathshwa had been in detention since last October. — Sapa

Cheers in court as priest freed

East London
Bureau

ZWELITSHA. — The Rev Smangaliso Mkhathshwa has been acquitted in the Regional Court here on charges of subversion, incitement to public violence and addressing an illegal gathering.

Father Mkhathshwa, general secretary of the Southern African Catholic Bishops' Conference had been in detention in Ciskei since his arrest at Fort Hare University on October 30 last year.

The magistrate, Mr J Kotze, discharged Father Mkhathshwa yesterday after finding that the State had failed to prove its case on any of the three charges.

Jubilant members of the public and clergy clapped and cheered as the magistrate left the courtroom.

Prayer meeting

The State alleged that Father Mkhathshwa had intended to overthrow the State or endanger its authority when he addressed a prayer meeting at the University of Fort Hare.

The meeting was a memorial service for students who died in rioting at Ongoye University in Natal during an Inkatha rally.

The State also alleged that Father Mkhathshwa uttered words which could have resulted in public violence, and had addressed an illegal gathering.

Mr Kotze found there was nothing in Father Mkhathshwa's address that advised students to overthrow the State or endanger its authority.

According to evidence before the court, Father Mkhathshwa had also said nothing to incite the students, Mr Kotze said.

Quietened down

Had Father Mkhathshwa wished to incite the students he could have done so as they were in the "right mood".

Mr Kotze said a State witness testified that the students had been shouting before Father Mkhathshwa's address but had then quietened down.

The court further found it difficult to accept that Father Mkhathshwa had known the gathering was illegal.

Two witnesses who lived in Alice and attended the service had not known it was illegal, Mr Kotze said.

Mr Denis Kuy, SC, and Mr H Fabricius appeared for Father Mkhathshwa and Mr B Nel for the State.

NGK bid for unity slowed by rejection

By MAURITZ MOOLMAN

THE Nederduitse Gereformeerde Kerk and its 11 member churches failed to make meaningful progress at unity talks held in Pretoria yesterday.

One of the most important sister churches in the NGK family, the coloured NG Sendingkerk, refrained from participating in discussion and abstained from voting on certain key issues.

The issues concern the establishment of an NGK Ecumenical Synod of Southern Africa as an expression of "unity in diversity" in the NGK church family and the disposition of members of the white NGK to an open church.

The NG Sendingkerk wants the church to be opened at grassroots level while white NGK leaders and members prefer regulations for multiracial church services to be enforced on congregational level.

Dr Allan Boesak, president of the World Alliance of Reformed Churches and a delegate to the Federal Council of NG Kerke, told the Rand Daily Mail yesterday that the NG Sendingkerk rejected the idea of an ecumenical synod because it perpetuated the present system of racially segregated churches.

The NG Sendingkerk could therefore not see much hope of attaining any meaningful change by discussing these issues as long as it was taking place within the framework of apartheid in the church, Dr Boesak said.

Dominee I J Mentor, leader of the NG Sendingkerk delegation, told the meeting his delegation's hands were tied by the Sendingkerk synod when it came to voting for or against the finding of an ecumenical synod.

But a resolution was adopted by the Federal Council, which only has advisory powers, after the committee for church unity was sent back by the dele-

gates to redraft a resolution following a clash between Dr Boesak and the former chief of the Broederbond, Professor Carel Boshoff.

In reply to a call by Dr Boesak, that the NGK move away from racial segregation, Dr Boshoff said he believed Dr Boesak was wrong in his interpretation of the issues involved.

The issue of church unity had nothing at all to do with racialism, Prof Boshoff said.

The resolution adopted calls for "essential unity" in the church to be worked out in practice through:

- Open doors and spontaneous participation in church services.
- Open membership of the various churches.
- Mutual accreditation of legitimated clerics.
- One confessional basis for member churches.

The resolution was supported by Ds M J Lebone of the black NGK in Africa.

Peace not good for SA's blacks, say church men

Own Correspondent

WASHINGTON. — According to South African church leaders on a tour of the United States, the regional peace accords in Southern Africa are good news for everyone but South Africa's blacks.

The Rev Peter Storey, the president-elect of the Methodist Church of Southern Africa, said South Africa's policy of forging truces with its black neighbours was putting the cart before the horse.

"The front line in South Africa is not with Mozambique, not with Angola," Mr Storey said. "The front line is here, in Johannesburg and Pretoria."

The church men said that past experience had shown, however, that South Africa's initiatives with bordering black states were not accompanied by internal reforms.

They said that while South Africa was forging truces with Angola and Mozambique, Pretoria's policy of forcible relocation of blacks was being vigorously implemented.

The delegation said that nearly 3,5 million blacks had been pushed out of white areas, and an estimated two million more would be resettled in the future.

In a meeting with the Assistant Secretary of State for Africa, Dr Chester Crocker, the delegation asked the United States to apply pressure on the South African government to enter into a genuine

dialogue with the black community inside the country's borders.

The church leaders said that in order to establish some trust between Pretoria and South Africa's blacks, some of the more hateful tenets of apartheid should be abolished.

They said the necessary reforms included the abolition of the pass laws, the abolition of the unitary system of education and the cessation of the resettlements. The final guarantee for peace in the region would be brought about when South African blacks were granted full civil rights, Mr Storey said.

Dr Crocker is one of the major architects of the disengagement process between South Africa and Angola, with the final goal being Namibian independence.

American policy towards South Africa, particularly the Reagan administration's constructive engagement, is based on the fact that South Africa is considered the region's bulwark against communism.

The church leaders emphasized that the drive for internal reform in South Africa was not necessarily Marxist. "The best guarantee of South Africa's defence against internal or external communist aggression would be justice," Mr Storey said.

23/3/84
**'Moving
of 5m
halfway'**

From JOHN
BATTERSBY

LONDON. — The forced removal of more than three million people in South Africa was "social engineering on such a gargantuan scale" that it had set in motion forces that were "virtually irreversible", the Rev Peter Storey said here yesterday.

Mr Storey, president-elect of the Methodist Church in South Africa, was chairing a joint delegation of the South African Council of Churches and the South African Catholic Bishops' Conference which has co-operated in the drawing up of a report on forced removals.

London seminar

The report, entitled "Relocations — the churches' report on forced removals in South Africa", has already been presented to the Secretary-General of the United Nations, Dr Javier Perez de Cuellar, and to the United States Assistant Secretary of State for African Affairs, Dr Chester Crocker.

Mr Storey said a programme which would ultimately result in removal of more than five million people was more than halfway.

The delegation will present their findings to church leaders, parliamentarians and diplomats at a seminar in London.

'Talk with the ANC'

Surprise call on Government by outspoken NGK theologian

By Luke Zeeman

THE Nederduitse Gereformeerde Kerk this week took another step towards scrapping segregation, disclosed it had trucked food to Maputo, and urged the Government to talk with the ANC.

The move to oust race barriers in the church was taken at a federal council meeting which has advised its member churches — which include 11 black churches — to have open doors, open membership and mutual accreditation of ministers, regardless of race.

It has been welcomed by black church leaders although there was still concern as to what attitude the General Synod of the NGK would have to the decision.

Nevertheless, a leading black churchman, Rev IJ Mentor, sees the decision as a step forward: "The NGK has always said it is open in principle, but one can't attach conditions to it in practice.

"But this step is to be welcomed because it is a move in the right direction."

In another development, the Rev Eddie Bruwer, a mission secretary of the NGK, disclosed this week that the church had sent eight tons of mealie meal to a sister church near Mozambique over a year ago.

'Enemies'

The truck was accompanied by two white and one black churchman. It was felt the disclosure could only be made now that a peace accord had been signed with Mozambique. The church's action was seen as significant in the Afrikaans Press where it was hailed as "one of the nicer stories that has emerged out of Africa" recently.

Even more surprising was this week's plea by the outspoken theologian Dr Willem Nicol who in his column told readers of *Beeld* that the Government should have talks with all its enemies, even the ANC, should that body have meaningful support among the population.

Dr Nicol, who is a member of the Christian study group which last month urged the Government to rethink on its proposed new legislation affecting blacks, said that the Government ought to continue its discussions with "enemies", especially those inside South Africa. He named the South African Council of Churches, the United Democratic Front as well as the ANC.

As for his proviso as to whether the ANC has meaningful support, Mr D de Vries, writing this week in the Rand Afrikaanse University publication *Heraut* quotes figures by the University of Natal's Professor Lawrence Schlemmer.

Professor Schlemmer's research showed that Chief Gatsha Buthelezi, Chief Minister of Kwa-Zulu and leader of Inkatha, was seen as the most important political personality in certain parts of the country in 1977.

"In 1981 the situation had changed and 76 percent of those surveyed supported ANC leader Nelson Mandela and only 39 percent Chief Buthelezi."



□ Boesak

Dr Nicol referred in his article — as an example of different perspectives — to the situation in South West Africa.

"For many whites it was always a holy conviction that it was a Christian duty to support this war.

"There are, however,

By Luke Zeeman

THE Rand Afrikaans University radio station went off the air this week amid claims of mismanagement and allegations that revenue from an e'Void concert on the campus was paid into a private bank account.

Campus Radio, which has also been criticised for using too much English, is now being investigated by a student committee at the request of its director, Derick Gardener, who temporarily resigned on the afternoon the e'Void concert was staged.

It is believed that records have disappeared; that money has been paid into private bank accounts and there have been other management irregularities, although Mr Frank Killbourn, deputy chairman of the SRC, has stressed that theft of money is not suspected.

He said this week that people had taken records home without returning them and that money had been paid into private banking accounts out of ignorance of regulations and not as an attempt to steal.

In another incident involving e'Void, according to *Heraut*, the RAU campus student publication, the Rector of the university of the Free State, Professor Wynand Mouton, had advised the SRC to claim R1 500 from its



□ Pop group e'Void ... things got out of control on Free State campus after their concert

campus radio to repair damage resulting from an e'Void concert there.

The concert was held in the Free States university's posh auditorium.

By the time the doors opened the crowd went wild.

The OFS's Radio Campus had promised that there would be ample security but found themselves unable to cope. Fans swamped the stage even before the show to try and get close to the South African pop group whose debut LP was one of the biggest sellers over the festive season.

In desperation about 23

RAU radio goes off the air

Big campus row after wild e'Void concert

metal tables were placed in front of the stage which, according to a *Heraut* source, were quickly wrecked.

The rubber caps on the table legs dropped off and carpets were damaged. Several cases of "indecentcy" were also reported.

In the audience were about 300 students. The rest were "English" students and soldiers.

In giving his reasons for resigning from RAU's

Campus Radio, Mr Gardener said that there were so many irregularities that he had no choice.

"No-one could tell me with certainty who the director was," he said. It is understood that decisions were made without his knowledge and that financial commitments may have been undertaken without his consent.

It is not known when the radio will be back on the air.

Church takes a step closer to integration



□ Boshoff

many black Christians in our country who support Swapo and in South West Africa there are even churches which support Swapo. Many whites cannot understand how Christians can think this way.

"We cannot understand one another because our

positions are so different that we see different sides of the war.

"In the same way there is hardly any aspect of South African society which cannot be viewed from other viewpoints, such as influx control, voting rights and security laws.

"The danger exists that this tendency can literally break our society because it can go so far that that the various groups can no longer understand or hear each other and can only shoot.

"This does not mean that in practice we must lose our viewpoints and

be prepared to negotiate with anyone. We seek the truth and must reject people who obviously are not searching for it.

"But we must realise that our viewpoint will remain one-sided if we are not prepared to talk to our enemies. They must help us to see those sides of reality which are shuttered to us.

"In such a way we can develop a lasting awareness of our real position," he said.

The theological debate in the NGK is expected to continue at heated levels with various bodies and commissions of the church due to meet shortly.

Removals 'realize apartheid dream'

Own Correspondent

PRETORIA. — The process of forced removals and reallocations, which has accelerated since the early 1960s, has brought the apartheid "dream" of 10 independent black nation-states close to a realization, according to a recent churches' report on removals.

A joint report of the South African Council of Churches and the Southern African Catholic

Bishop's Conference which says that the removals are motivated by political, economic and ideological considerations, has come in the wake of continuous forced removals of many people from the areas they occupied for decades.

Other races

The churches report that although the vast majority of relocated persons are Africans,

about 600 000 people of other races have had to move in terms of the Group Areas Act since 1950.

According to figures released by the churches, a total of 120 787 coloured, Indian and white families have already been removed.

The churches charge that the Group Areas Act has imposed control countrywide over all inter-racial changes in

ownership and occupation of property not already covered by the 1913 and 1936 Land acts.

"The Act has also empowered the State to decide where members of the different racial groups should live and trade," says the report.

Instrument

Used in conjunction with the Population Registration Act of 1950, the report claims, the Group

Areas Act became "a prime instrument of mass uprootal and dispossession of coloured and Indian people, some Africans and a small number of whites

"The whole new structure of the government embodied in the 1983 Constitution Act is based on the Population Registration Act and the Group Areas Act, which will inevitably continue to be applied and enforced."

SACC, leaders condemn bombers

CAPK Times

5/4/84

28

~~SACA~~

DURBAN. — Church leaders and leaders of the black states were unanimous in their condemnation of the Durban car-bomb blast on Tuesday morning in which three people were killed and 22 others injured.

The general secretary of the South African Council of Churches, Bishop Desmond Tutu, yesterday condemned the bombing.

Speaking at a press conference in Khotso House, Johannesburg, after his return from a visit overseas, Bishop Tutu said he had speculated that the African National Congress (ANC) might escalate its internal activity following the accord between South Africa and Mozambique and "perhaps would not show restraint but attack even civilian targets".

Prediction

"I am deeply saddened that if the Durban car bomb was their work, that my prediction should appear to be realized so soon."

He said the SACC was opposed to all forms of violence, irrespective of whether it came from the government or from "guerillas".

Bishop Tutu said that it became clear during his visit that there was no anti-South African feeling overseas.

"The world is not anti-South Africa. It is anti-apartheid," he said.

The Chief Minister of Kwazulu, Chief Gatsha Buthelezi, condemned the bomb blast as an "inhumane" and "bestial" act, and expressed condolences to the be-

Condition of victims

DURBAN. — A woman who prematurely gave birth to a baby seven hours after the blast in Durban on Tuesday and her baby, were both in a satisfactory condition, the hospital said yesterday.

Mrs Shirley Brittain, 29, had a 2,9kg daughter by Caesarean section.

Miss Karen Edgar, 19, of Amanzimtoti, who was one of those seriously hurt in the blast, is in a satisfactory condition in Addington Hospital.

A spokesman said she had undergone an operation yesterday to remove metal fragments from her body. — Sapa

reaved, the SABC reported yesterday.

Chief Buthelezi said at Ulundi that the struggle in the country was against racism and apartheid, and not against ordinary people. There could be no justification for planting bombs in public places in South Africa.

He said he understood black anger in the face of oppression, but honour, patriotism and the commitments he was serving, led him to reject senseless killing.

"For us to be stamped into the kind of mental frame of mind the killers who planted the bomb have, would be as counter-productive as the explosion itself was.

"We should also be reminded that reconciliation in South Africa itself must take a very much higher priority than the reconciliation between the states of Southern Africa.

"We must pursue both, but unless the burden of our responsibilities is felt to be to achieve national reconciliation in South Africa, we will be faced with an ever-deteriorating situation in this country."

'Barbaric acts'

President Lennox Sebe of Ciskei also condemned the car blast.

"I strongly condemn any acts of violence and nothing will ever be achieved by such barbaric acts," President Sebe said.

The Freedom Party yesterday expressed its regret at "the unnecessary loss of life and injuries inflicted on unsuspecting and innocent victims".

In a statement, the national leader, Mr A P Booyesen, said his party condemned "this callous and dastardly deed as an act of cold-blooded murder and we see its perpetrators as cowardly gangsters".

The General Assembly of the Presbyterian Church expressed its sorrow for the victims and perpetrators of the "evil deed".

'Easy peace'

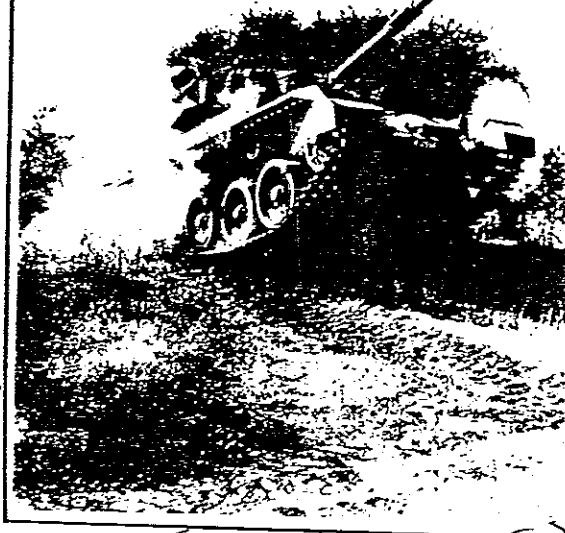
In a statement, the moderator, the Right Reverend L S L Mateza, said he felt "sadness for the victims of the evil deed and sadness for the perpetrators thereof".

The Methodist Church condemned the blast as "an act of senseless and wanton cruelty and destruction inflicted upon innocent people".

The Kenyan Daily Nation newspaper yesterday said the bomb attack had "shattered the racist rulers' dream that the recent peace accords signed between them and their neighbours would bring them an easy peace".

"The delusion inhibits their understanding that only the total dismantling of apartheid laws and practises could possibly usher in an era of peace. After all, peace and apartheid are inherently exclusive," the newspaper wrote. — Sapa-Reuter and Own Correspondent

white paper on defence



CAPL TIMES 12/4/84 28

SA churches 'back ANC subversion'

Political Staff

HOUSE OF ASSEMBLY. — South African churches, church leaders and church organizations are involved in a world-wide propaganda campaign to support the African National Congress's subversive activities — aimed at inciting social and labour unrest in this country.

This government standpoint on the threat facing South Africa is contained in the white paper on defence tabled in Parliament yesterday.

The white paper says the ANC gets support from the South African Communist Party (SACP) and "acts as its military wing".

According to the white paper, some local church organizations, backed by the World Council of Churches (WCC), "openly lend moral and financial support to terrorist organizations and participate in the undermining of the SA Defence Force by inter alia assisting national service dodgers".

It said that apart from acts of sabotage, the ANC had stirred up labour and social unrest.

'Revolutionary onslaught'

The ANC's various acts of sabotage were primarily aimed at obtaining wide publicity in local and international media, the paper stated.

The white paper said the ANC, allied with the SACP, formed part of a "revolutionary onslaught" that served to establish Soviet influence in Southern Africa and "are major elements of the Soviet plan to obtain control of the RSA".

"During 1982/83 the consolidation and expansion of Soviet influence in certain states in Southern Africa, as well as the build-up of the military capabilities of these states, inter alia for the protection of Swapo/ANC bases, received priority."

The infiltration of the ANC from states in Southern Africa necessitated an expansion and improvement of the area-protection capabilities of the SA Army.

However, infiltration by ANC guerillas into South Africa had been minimized by the SA Police, the paper said.

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Objector was 'like a see-saw'

Pretoria Bureau

A MEMBER of the Jehovah's Witnesses sect created the impression of a see-saw with his answers, the chairman of the Board for Religious Objection, Mr Justice M T Steyn, said in Pretoria yesterday.

Private Johan Meyer of Sasolburg told the board he would rather be shot by a firing squad than perform military service.

But he was closely questioned by the board for ending his association with the sect shortly before he was inducted into the defence force.

Members of the board said Pte Meyer sometimes contradicted himself, and they suspected he rejoined the sect to evade military service because he did not enjoy it.

The objector told the board he had stopped

attending services because his father had put pressure on him to do his military service.

But later, as a Technical Services recruit at Voortrekkerhoogte, he felt it would be wrong to kill people.

Asked by the Rev Johan Heyns of the Nederduitse Gereformeerde Kerk if the State should not have the right to direct its subjects to take up arms against the communist onslaught, Pte Meyer said it should be left to "God's working power to intervene".

Corporal Deon Jordaan, Pte Meyer's immediate superior, said Pte Meyer had told him he attended NG Kerk services because the OC, a Captain Buitendach, refused him a pass to go to Jehovah's Witnesses services.

Capt Buitendach is expected to testify today.

More and more the conflict between white and black nationalisms is taking on the dimensions of a theological civil war. If ever it becomes a full-scale war then the troops of both sides will march to the strains of "Onward Christian Soldiers".

This was brought home to me once again on Friday night as I sat in Pretoria's Skilpadsaal listening to the thunderous theological rhetoric with which the Afrikaner Volkswag was launched, with three dominees among the principal performers — Professor Carel Boshoff, Dr Andries Treurnicht and Ds Mostert van den Berg.

Only a few weeks before I had listened to equally powerful sermons delivered in Cape Town by Bishop Desmond Tutu and Dr Allan Boesak to the delegates to the Second Carnegie Conference on Poverty.

Here are two viewpoints as far apart as can be found on God's earth: on the one hand a cry of outrage against racial oppression, on the other an insistence on continued domination that has in its ranks people who wear a swastika badge and give the Nazi salute. Yet both claim biblical justification for their cause.

Sometimes they even use the same texts to illustrate their opposite standpoints. On Friday night Dr Treurnicht spoke of the abiding scourge of the Tower of Babel to which no self-respecting *volk* should be required to return.

Yet I have heard Bishop Tutu preach that the meaning of Babel is that man's apartness from his fellow man is the result of sin which wrecked the primal unity of God's creation.

"Bly blank my volk" — stay white my people — is the divine injunction drawn from the one interpretation.

"Apartheid is evil and from sin" is the message from the other.

Both speak of freedom. The one claims that Christ's mission on earth was to identify with the poor and the oppressed and to champion their cause of liberation.

The other, relying more heavily on the Old Testament, contends that a God-fearing *volk* has a divine right to its own separate existence; that if necessary it must be prepared to fight with the utmost ruthlessness to preserve that right.

In between, of course, there is a bland middle group — a sort of theological United Party — which tries to pretend that politics has no place in religion and spends its time intoning homilies in empty English churches and over the SABC.

But for the most part there is a struggle of extraordinary intensity going on, involving not just a few big names at the top but thousands of ordinary followers. Nowhere else,

The civil war over theology

Start 9/5/84
28

MY VIEW



Allister Sparks

not even in Poland, is religion such a pervasively important factor in the politics of a nation.

The 7 000 people in the Skilpadsaal listened in rapt attention to Ds van den Berg's opening Scripture lesson of more than an hour. Double that number of black people will listen just as attentively to Bishop Tutu in Soweto's Regina Mundi cathedral on June 16.

Religion plays a big part in the lives of our national servicemen who are taught that they are fighting a war against atheistic communism. Yet on any given Sunday in northern Namibia congregations of up to 1 000 Swapo-supporting Ovambos will gather for services of the Ovangokavango Church.

Dr D F Malan, who launched the modern National Party on its road to power, was a minister of the Dutch Reformed Church who never doubted that he was an instrument of divine will leading his people to self-determination.

The African National Congress was likewise launched by earnest Chris-

tians, the products of missionary schools.

Albert Luthuli, who led the ANC in the fifties, was a Methodist lay preacher. Oliver Tambo, who took over the leadership in exile after the movement was banned, had hoped to become an Anglican priest.

Barney Pityana, who was Steve Biko's closest associate in the Black Consciousness Movement, has become an ordained minister in England.

What does it all mean? First of all, surely, that the marxists are wrong when they say that capitalist economics is the sole dynamic of the South African struggle.

Second, that the Nationalists are wrong when they say it is all a struggle against communism.

It is in fact a great moral struggle, the way the issue of slavery was in the 19th century, which is why it is so passionate, so unremitting and so stubbornly unresponsive to political palliatives.

● Allister Sparks, a former editor of the Rand Daily Mail, writes this regular column and reports for several overseas newspapers.

Churches urge closer ties with schools

By Eugene Saldanha 11/5/84

The Christian Education Movement (Cem) last night recommended that churches appoint representatives to serve on State school committees and school boards to promote closer co-operation between them.

In a list of guidelines submitted to the Cem's 41st general meeting, the movement's council said it recognised "the education of children in State schools as a concern of the church".

The council also recommended that ministers of religion keep in touch with school principals, make themselves available for invitations to lead school worship and give pastoral care to teachers.

The Cem's affiliates include the Roman Catholic Church, the Anglican Church, the Methodist Church of Southern Africa and the Presbyterian Church of Southern Africa.

"Churches expect teachers to be familiar with the religious background of their pupils and the communities to which they belong without becoming involved in sectarian teaching.

"Children need the best teachers the church can send into the profession for all subjects, but particularly for religious education and biblical studies," the movement recommended.

The Anglican Bishop of Johannesburg, the Rt Rev Timothy Bavin, who opened the meeting, appealed to Christian teachers to "try to be the presence of Christ in the classroom".

"Jesus taught without modern equipment and books and yet he was described as having authority because of the kind of person he was — this ought to be true of teachers as well," said Bishop Bavin.

h Survey on military service, war issues

Staff Reporter

QUESTIONS on service in the SADF, conscription for coloured people and Indians, the African National Congress and "just war" are included in a survey being conducted by the War and Peace Group.

The War and Peace Group is part of the Roman Catholic Justice and Peace Commission.

Miss Debbie Cabion, a member of the War and Peace Group, said the survey would be used to gauge the public's feelings on the issues surveyed and to make it aware of them.

Questionnaires were distributed in parishes in the Peninsula.

People replying to the questionnaire were asked to give their views on

conscription and whether the government should extend conscription to coloured people and Indians if the new constitution was implemented.

They were asked whether the reason for the "low intensity war" in South Africa was "the communist onslaught against the country, hostile neighbours, apartheid, an unequal distribution of wealth and resources, or the denial of meaningful political rights for the majority of South Africans".

People were asked whether they thought the SADF was fighting a "just war" in Namibia and against the ANC.

Miss Cabion said the survey was being co-ordinated by The Ecumenical Action Movement (Team).

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European and US honours for Beyers Naude

Religion Reporter

GERMAN, American and Dutch organisations have invited Dr CF Beyers Naude, the banned former Ned Geref Kerk theologian, to visit Europe this month — on the eve of the European tour by the Prime Minister, Mr P W Botha.

He has been invited to be a guest of honour in Germany on May 31 at an inter-church fellowship to mark the 50th anniversary of the Barmen Declaration.

It was at Barmen, near Wuppertal, in 1934 that the Confessing Churches came together to

declare their opposition to the racist policies of Adolph Hitler and to oppose political interference in matters of theology.

Meanwhile, the Franklin D Roosevelt Four Freedoms Foundation in New York has named Dr Naude as a recipient of a Freedom of Religion Medal for 1984.

The foundation said its medals honoured those who lives gave meaning to Roosevelt's Four Freedoms speech in 1941: "Freedom of speech and expression ... freedom of every person to worship God in his

own way ... freedom from want ... freedom from fear ... everywhere in the world."

The foundation wrote: "The trustees of this award believe that your integrity, courage and total life example reflect the true definition of those objectives which President Roosevelt described in seeking freedom of worship.

"Recipients of the award include Harry Truman, John F Kennedy, General George Marshall, Adlai Stevenson and Eleanor Roosevelt."

The first non-American re-

ipient was Princess Juliana of the Netherlands.

Other Freedom of Religion awards will be made to Lutheran Bishop Werner Leich, who organised a programme commemorating the 500th anniversary of Martin Luther's birth; Norwegian actress Liv Ulman, for her work among children in refugee camps (Freedom from Want); Mr Brian Urquhart, under-secretary general of the United Nations (Freedom from Fear); and Amnesty International for its programme to abolish torture (Freedom of Speech).

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Concern

CAPE TOWN 6/6/61

~~Eye~~ Suurbraak

Chief Reporter

THE Bishop of George, the Rt Rev W J Manning, yesterday described what he termed "a valley of devastation" that he had witnessed from a hilltop overlooking the Southern Cape village of Suurbraak, and said many of the villagers need help desperately. The bishop, who has started a relief fund to help the people of Suurbraak, Zoar and other villages in the area that were badly hit by storms last month, said most of those affected were elderly folk, dependent on pensions, or children. "There are roofs off all over the place, and we are very concerned about the villagers."

Bishop Manning said a government department had provided tents for homeless villagers and that the Red Cross Society was "doing a very good job" in the devastated areas.

A local committee had been set up, he said, to co-ordinate relief work.

● The bishop added that he was "very grateful indeed" for donations that had been made to his relief fund. Any further contributions should be sent to:

The Bishop's Relief Fund, PO Box 227, George 6530.

7/6/84

CARE TIMES
7/6/84 (28)

ma denies 'invitation'

gime has invited Swapo to Windhoek to have talks again," he said. "But irrespective (of that), my answer is that Swapo is willing to talk genuinely with the South African regime on the question of handing over power to the Namibian people through Swapo.

"First, the shooting, and all the hostilities must stop.

"Secondly, Namibian refugees must be allowed to return to Namibia as in United Nations Security Council Resolution 435."

He also demanded that South Africa stop linking SWA/Namibia's independence with withdrawal of Cuban troops from Angola.

But he said the major goal of Swapo was simply to free SWA/Namibia.

Mr Nujoma denied re-

ports that Swapo and Mr Botha had any plans for direct contacts during their respective European tours, calling the Lusaka meeting in May "a South African propaganda trip".

"We have many third-party channels of contact with the Botha regime," he said.

'Fiasco'

"The Lusaka meeting was a fiasco as a result of continuing questions of the South Africa regime and their refusal to sign a ceasefire with Swapo.

"South Africa was not in a position to negotiate, except to sell publicity."

Mr Nujoma was on an unannounced two-day visit to Sweden for talks with Swedish Foreign Minister Mr Lennart Bodstrom, Cabinet Secretary Mr Pierre Schori and the Board of Swedish International Development Agency.

Swapo and the African National Congress are the major recipients of Swedish aid in Southern Africa.

Praise

The Swapo president praised the Swedish Government for its "expression of solidarity and support for the people of Namibia and South Africa fighting against the oppression of the white minority".

Mr Nujoma said he had flown into Sweden directly from Luanda for the visit, but would not disclose his next stop on his European tour.

"We are still making plans."

Criticism is not criminal, court told

Staff Reporter

THE FACT that some young people were critical of some of our policies should not make us brand them criminals, it was argued in the Wynberg Regional Court yesterday in the trial of 16 students charged with attending an illegal gathering.

Mr L R Dison was appearing for 11 of 16 Student Union for Christian Action (Suca) students charged with contravening the Internal Security Act by attending a gathering at Cavendish Square, Claremont, on August 13 last year.

Demonstration

Mr Dison submitted that the students' handing out of pamphlets, waving placards, asking the public to sign a petition and taking part in a street play did not constitute an illegal gathering but was a demonstration against "certain policies".

There was legislation — the Gatherings and Demonstrations Act and a similar act prohibiting demonstrations in the vicinity of court buildings — which forbade demonstrations in certain circumstances.

"By the present charge the State is attempting to extend the ambit of these statutes by alleging that the demonstration was a gathering.

"To call these demonstrations a gathering is an abuse of language because a gathering cannot take place over a large area stretching from Cavendish Square

to the Main Road and down to Werdmuller Centre. It is absurd to refer to what took place as a gathering.

"The Internal Security Act was not intended as a general prohibition of anything not liked but not prohibited.

"It is important to remember that we in this country have considerable freedoms which even although not enshrined in a bill of rights nonetheless are part of our heritage. Although these freedoms can be taken away by substantive law they must clearly be taken away and not by inference or a side wind.

The hearing was adjourned to June 13 for verdict and bail of R100 each was extended for the 16.

Accused

The students are: Steven de Gruchy, 21, of Rosebank. Verity Frampton, 20, of Mowbray. Joan de Smidt, 26, of Rondebosch. Neil Anderson, 23, of Rondebosch. Anton Krone, 20, of Kenilworth. Willem van der Westhuizen, 22, of Vereeniging. Isak Theunissen, 23, of Ceres. Debora Patta, 18, of Rondebosch. Nathaniel Johnstone, 22, of Athlone. Jacobus Klopper, 22, of Bergvliet. Calvin Smith, 21, of Graaff-Reinet. Robert Purvis, 22, of Rosebank. Richard Gosnell, of Smuts Hall, UCT. Michael van Graan, 23, of Athlone. Susan Uys, 21, of Rondebosch and Catherine Brookes, 22, of Rondebosch. They have all pleaded not guilty.

Mr J D Huggett was the magistrate. Mr J Vermeulen prosecuted. Mr Dison, with Mr A H Veldhuizen, is instructed by Swanepoel, Uys and Rushton. Five students were not represented.



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LOWEST PRICES

Synod queries call-up

Cape Times

By PETER DENNEHY 11/6/84

THE "rightness" of military conscription — in some circumstances — was "seriously questioned" in a resolution adopted last week in Elsie's River by the annual synod of the Cape of Good Hope District of the Methodist Church of Southern Africa.

"Inadequate" alternatives to military conscription, the likelihood of conscription being extended to coloured and Indian people, and the "questionable" presence of South African troops in SWA/Namibia were set out as the circumstances in the light of which conscription was questioned.

The resolution also asked that the Methodist Church Conference, at which all Southern Africa was represented, "declare its mind" on this matter.

Among points raised were that conscripts were "called on to defend apartheid", and that conscription could "not be justified for people who have nominal voting rights in a second or third House."

Call for 'confession' against apartheid

Govt has 'no moral right' to impose conscription for all

Religion Reporter

UNTIL other population groups have full and equal citizenship in South Africa, the Government has no moral right to impose a wider military conscription, said members of the Cape District synod of the Methodist Church.

The Rev Errol Gray of Wynberg, in introducing a motion on conscription, said he was a member of a com-

mittee which aimed at a nation-wide campaign to end conscription.

He said it was possible the Government would use the proposed new constitution, which the Methodist Church rejected, as an excuse for extending conscription to coloured and Indian men.

Synod adopted a resolution which asked the annual conference of the Methodist

Church of Southern Africa, to be held in Pretoria in October, to "declare its mind" on the issue.

The resolution asked the conference to view the issue in the light of inadequate alternatives to military conscription, the likelihood of conscription being extended to coloured and Indian people, and "the questionable presence of South African troops in Namibia".

By BRIAN STUART
Religion Reporter

THE Methodist Church is to call on theologians to draw up a Christian "confession" against apartheid, on similar lines to those adopted at the Belhar Synod of the Ned Geref Sendingkerk.

The confession would require Christians to affirm that "I am one with all Christians, irrespective of nation, race, tribe, language or denomination".

Proposals for a confession were adopted without dissent at the Cape District synod of the Methodist Church, held in Cape Town at the weekend.

Synod "urged" its members to abstain from voting in the August elections, saying that the new constitution was based on racial discrimination, did not in fact share power, and was "imposed by a racial minority in its own interests".

'Gutter education' is unacceptable

Religion Reporter

SEPARATE education systems in South Africa were an unacceptable part of the heresy of apartheid, the Cape District of the Methodist Church said at its annual synod in Cape Town.

In the debate, representatives warned that the coloured community would not accept "gutter education".

Mr A Singlers, of the church's Christian citizenship department, said the De Lange Commission report had "posed the promise and hope of a non-discriminatory and truly educational system.

"But it was rejected by the Government. Again we face the stark reality that apartheid remains the cornerstone not only of the political system but also the education system."

"NO UNITARY SYSTEM"

The synod resolution states: "Synod notes with concern that the principle of apartheid in education remains the basis of the National Party in its General Education Affairs Bill, now before Parliament.

"Ostensibly, the Bill provides for the creation of a new structure of joint responsibility and decision-making. But its pro-

visions preclude the creation of a unitary system of education for all.

"In rejecting the underlying apartheid principles of the Bill, synod also declares the Bill an inseparable part of the 'new dispensation' with its tricameral parliamentary system and emphasis on racial 'own affairs'.

"Synod reaffirms its commitment to strive for the creation of an undivided, non-racist and democratic system of education for all the people of this land, joined together by a bond of equal citizenship."

Church warns Government against removals

Religion Reporter

A WARNING to the Government against enforced removals in the Cape and the continuation of the "coloured labour preference policy" has been issued by the Methodist Church.

The Cape District synod of the Methodist Church, which met at the weekend, expressed its alarm at the actions of Gov-

ernment officials in Cape Town, stating that these actions would "reinforce bitterness and resentment in a people who have been repeatedly harassed".

Synod approved without dissent a motion stating its "abhorrence" of the intended removal to Khayelitsha, Transkei or Ciskei of the communities of Langa, Nyanga, Crossroads and KTC.

"Synod also expresses its dismay at the continued harassment of the people of Crossroads and Nyanga Bush by Government officials.

"In particular, it deplors the system of influx control which is being intensified in order to separate so-called 'legal' from 'illegal' squatters in the Peninsula."

A heresy

It debated other means of bringing an end to apartheid in South Africa, including ways of "educating" Christians to recognise that apartheid was a heresy.

"It took years to get the churches to declare apartheid a heresy, in spite of the fact that we knew it from the beginning," said the Rev Des Adendorff of Observatory.

"We still have members in our church who support apartheid, but they must know the Church says it is unchristian."

The Rev Alan Brews of Namibia Mission, said: "A confession of faith is the most exciting thing that has happened in synod in the six years I have been part of it.

"It should become a status confessionis — something on which our faith stands and falls. I would like to see it included in our laws and disciplines. Let us be specific about obedience to the gospel in relation to a heresy."

God's image

Mrs M Robertson of Plumstead said the early Christian church had drawn up the existing confessions in response to heresies. In South Africa such a confession was needed.

State failed to tear SACC apart, says Archbishop

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Religion Reporter

ATTEMPTS by the Government to "drive a wedge" between the South African Council of Churches and its member churches has failed, the Most Rev Philip Russell, Anglican Archbishop of Cape Town, said.

Archbishop Russell is one of the church heads who will attend a church leaders' meeting in Johannesburg on June 19 and 20, before the SACC national conference starting on June 25.

In an interview yesterday Archbishop Russell said the church leaders' meeting was part of an "on-going consultation" between the SACC and the heads of its member churches.

"If any significance is to be drawn from these meetings of church heads it is that attempts to drive a wedge between the SACC and its member churches have failed," the Archbishop said.

"The Eloff Commission tried its very best to drive a wedge between us, but it did not succeed. The SACC is not 'a council' of churches, but 'our council'."

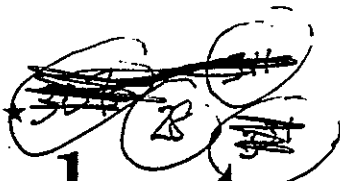
While church heads discussed matters of common concern at these meetings, including the situation in South Africa and SWA/Namibia, the meetings had no specific agenda or aim, other than mutual consultation.

"I believe it important that we meet as leaders of our respective churches, quite apart from our formal representation on the SACC," said Archbishop Russell.

The SACC membership of 17 churches includes all the major denominations, with the exception of the three Afrikaans churches. The church leaders' meetings comprise the archbishops, bishops, presidents and chairmen who head the various churches as well as their general secretaries.

These include the president of the SACC, Bishop Manas Buthelezi of the Evangelical Lutheran Church, and the general secretary, Bishop Desmond Tutu, who is an Anglican.

At their February meeting church leaders reaffirmed the role and direction of the SACC and expressed support for Bishop Tutu as general secretary.



Christian students fined for demonstration

Staff Reporter

SIXTEEN members of the Student Union for Christian Action (Suca) who displayed placards, sang and performed street theatre in Claremont to draw attention to the plight of squatters at the KTC squatter camp, were yesterday convicted in the Wynberg Regional Court of attending an illegal gathering.

They were each fined R100 (or three months) with a further three months conditionally suspended for four years.

The students all pleaded not guilty to the charge.

Evidence by various policemen was that the students had been arrested at Cavendish Square,

Claremont, on August 13 last year, after they had performed street theatre, handled a petition, distributed pamphlets to the public and moved around with placards on sandwich boards.

In his verdict, the magistrate, Mr J D Huggett, said the students had gone to the area as a group with a strong common purpose and that the only reasonable inference that could be drawn was that they had founded and attended a gathering as defined in the Act.

In mitigation of sentence, the Rev Douglas Bax, a Presbyterian minister, said there were two basic approaches open to the students — to "regard the State and

the law as the absolute authority or to disobey the State if it takes a line contrary to Divine law.

"The first approach was the attitude taken by Adolf Hitler who said the organized lie (the church) must be broken so that the State can be the absolute law.

"There is a law above the law which is understood to be the law of God. There are many places in the Bible which state that the State is not to be obeyed if it takes a line contrary to Divine law."

To a question by Mr J Vermeulen, the prosecutor, Mr Bax said the accused had been acting in accordance with established Christian traditions.

Mr Huggett then asked Mr Bax whether he meant that if a person disagreed with a law he could break it because: "That seems to be what you preach to your people."

When Mr Bax replied in the affirmative, Mr Huggett replied: "You're wrong. I've listened to your evidence where you said that your church performed marriages to people of mixed race. That is contrary to the law and your church is an instigator. How can you instigate people?"

Mr Bax then referred to Nazi Germany and Mr Huggett replied: "We are not in Nazi Germany, we are in South Africa, a civilized country."

The Rev Robin Petersen, a Congregational minister, the Rev Des Adendorf, a Methodist minister, the Rev Colin Jones, an Anglican minister, the Rev Ellis Andre, a Baptist minister, and the Rev Jan de Waal, a Ned Geref Sendingkerk minister, were then called to testify about their respective denominations' declarations on apartheid.

Miss Z du Toit, for 11 of the students, asked that the minimum sentence be imposed. The students had felt compelled to "do something to alleviate the suffering at the KTC camp".

Passing sentence, Mr Huggett said the law was to be obeyed

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KOO and Namaqualand

whether one agreed with it or not. The fact that the Church disagreed with a law did not give anyone the right to violate it.

The students are Steven de Gruchy, 21, of Rosebank, Verity Frampton, 20, of Mowbray, Joan de Smidt, 26, of Rondebosch, Nell Anderson, 23, of Rondebosch, Anton Krone, 20, of Kenilworth, Willem van der Westhuizen, 22, of Vereeniging, Isak Theunissen, 23, of Ceres, Debora Patta, 18, of Rondebosch, Nathaniel Johnstone, 22, of Athlone, Jacobus Klopper, 22, of Bergvliet, Calvin Smith, 21, of Graaff Reinet, Robert Purvis, 22, of Rosebank, Richard Gosnell, of Smuts Hall, UCT, Michael van Graan, 23, of Athlone, Susan Uys, 21, of Rondebosch, and Catherine Brokkes, 22, of Rondebosch.

Five students were not represented.

New constitution declared 'haram'

Staff Reporter

A PACKED meeting in a Cape Town mosque has declared South Africa's new constitution and any participation in it "haram" (forbidden) in terms of Muslim law.

It was one of several weekend meetings held in the Western Cape to condemn the constitution or to mark the anniversary of the June 16 unrest in 1976.

Labour Party gears itself for elections in W Cape

Staff Reporter

WITH little more than two months to the election for members of the house of representatives the Labour Party has begun intense organisation in the Western Cape.

A meeting of Labour Party candidates in the Peninsula and adjacent constituencies was held at Athlone at the weekend to brief candidates on the "dos and don'ts" of electioneering, a party spokesman said.

The meeting, for party officials and candidates only, was purely an information briefing, the spokesman said.

While rival parties, including the People's Congress Party and the Reformed Freedom Party, have yet to announce their candidates, the Labour Party is the first in the field after announcing its candidates last week.

Yesterday's meeting in the Primrose Park mosque, addressed by Muslim religious leaders, was arranged by Muslims Against Oppression.

Scuffle

It was attended by about 1 000 people, who passed resolutions against Government policy.

A scuffle occurred in the mosque early in the meeting as a dissident group objected to the close links between various

Some of its candidates are relatively new to politics while others are veterans.

Well-known faces include Mr David Curry, former deputy party leader, standing in Frel, which includes the Stellenbosch area.

Among the new faces are Mr Peter Harris, a restaurateur from Strandfontein, standing in the area for the first time.

The party has already begun holding house meetings, even though nomination day for the August 22 election is only July 23.

The system of postal voting has been abolished, although special voting for those who cannot attend the polls on election day will be retained and will absorb much of the organisational energy of the parties.

speakers and the United Democratic Front (UDF).

The hecklers belonged to a rival Muslim group known as Qibla. The organisers ejected the dissidents, who then stood in a group outside the mosque chanting slogans.

"Injustice"

Resolutions passed by the meeting condemned participation in the constitution and the tricameral parliament, declaring it forbidden in terms of Muslim law.

Imam Hassan Solomons, a Western Cape executive member of the UDF, said: "Islam rejects oppression in toto and rejects those who support the system in whatever way."

Sheikh Abdul Hamid Gabier, chairman of the Muslim Judicial Council, which is a UDF affiliate, said: "A Muslim cannot call himself a Muslim if he takes part in anything which has the nature of injustice."

"Kill innocents"

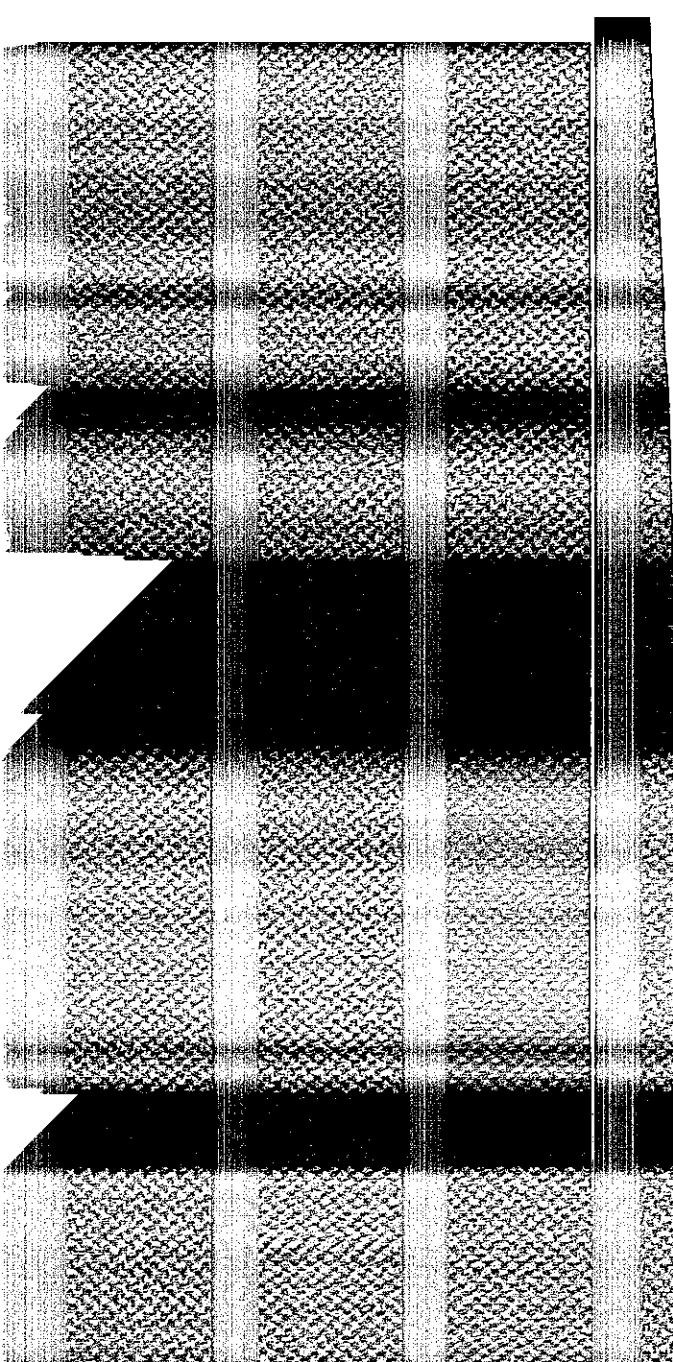
He said the "new deal" would deny millions of South Africans the right to be South Africans in terms of the "unjust homelands policy".

Resolutions passed included those opposing military conscription, supporting workers' demands, condemning rising food prices, and condemning the overseas tour by the Prime Minister, Mr P W Botha.

● The UDF held a meeting in Mitchell's Plain condemning military conscription.



A member of the congregation calls for peace during the Qurb... yesterday's or... meeting in the Primrose Park mosque.



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23/6/74

Theological seminary in Umtata to re-open

Weekend Post Correspondent

CAPE TOWN — The board of St Bede's College, the Anglican theological seminary at Umtata, has decided to re-open the college with the Rev Winston Ndungane, of Johannesburg, as principal.

St Bede's was closed earlier this year during student unrest in Umtata.

Born in Kokstad and educated there and at Lovedale, he moved to Cape Town when his father, the Rev Foster Ndungane, became priest at Langa.

As a student he was arrested during a pass law demonstration in the city and served a period of imprisonment on Robben Island.

From 1971 he studied at St Peter's College and was ordained deacon at St George's Cathedral in Cape Town in 1973.

Mr Ndungane served at St Mark's Church in Athlone before continuing his studies in London.

He obtained a bachelor of divinity degree and master of theology degree and became an Associate of King's College, London.

By DIRK VAN ZYL

Political Correspondent

CAPE TOWN — There is keen interest among political observers in the results of two provincial by-elections next Wednesday, one of which is seen as being on a knife's edge.

The contests in Potgietersrus and Rosettenville will be the last "white" elections before the August general elections for the coloured House of Representatives and the Indian House of Delegates, which will herald the advent of South Africa's new constitutional deal.

Uncertainty about the future of provincial councils in the new system add a poignancy and possible historical significance to Wednesday's by-elections.

In largely rural Pot-

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gietersrus, in the far Northern Transvaal, the National Party is fighting a bitter contest against the Conservative Party in a bid to regain lost prestige in a region where the only conservative "no" majority was recorded in last November's referendum.

And, of course, the NP is still bloody-nosed from its defeat against the Conservative Party in a parliamentary by-election in nearby Soutpansberg constituency in February this year.

The urban constituency of Rosettenville sees a three-cornered fight be-

Search for new spot for Buffalo Rally fails

By SHARON LI GREEN

THE death knell has been sounded for the 1984 Buffalo Rally.

The rally's organiser, Mr Pete Strydom, has travelled 14 000 kilometres in South Africa and SWA/Namibia unsuccessfully searching for a venue.

No suitable venue could be found, he told Weekend Post, so the rally would not be held this year.

The country's largest motorcycle rally, which was held in Port Elizabeth on five occasions, was banned from the Humewood Camping Ground by the City Council after reports of indecency and bad behaviour last year.

"I've spoken to thousands of motorcyclists and they're all very disappointed," said Mr Strydom. "Many have suggested that we drive off for lunch for a day that October long weekend. But it's impractical to do something of this nature for 5 000 bikers."

Some local motorcyclists, however, welcomed the move not to hold the rally in the city this year.

Mr Chris Shinn, chairman of the Rover Motorcycle Club, said that the already negative image of motorcycling had suffered a severe blow because of the poor behaviour of a minority of bikers at the rally



A flashback to happier times for the Buffalo Rally, which will not be held in Port Elizabeth this year. One of the highlights of the rally was the mass ride by thousands of bikers through the streets of Port Elizabeth in a spectacular climax to the event.

who wish to join in the fun can do so."

A committee member of the Rover Motorcycle Club, Mr Archie Harding, agreed adding that even the Rover Club rally usually held every year had been cancelled this year because of the Buffalo Rally's aftermath.

Mr Strydom, who is also chairman of the Nomads Motorcycle Club in Cape

Port Elizabeth's Humewood Camping Ground was the prime venue, he said. "We need a large centre with all the facilities, such as hotels, cinemas and other entertainment facilities, close by."

He said the Buffalo Rally had grown to such an extent over the past few years that venues like the Bathurst Caravan Park, where the

Port Elizabeth's camping grounds next year. The City Council has not allowed it to be held this year to serve as a cooling-off period."

According to the Town Clerk, Mr P K Botha, the fact that the Humewood Camping Ground had not been made available for the Buffalo Rally this year did not mean that motorcyclists were not allowed in Port Elizabeth.

Removals: Boesak speaks

CAC Tints 25/6/84
Staff Reporter

THE number of times the government said "Lord, Lord" and the number of times "God" stood in the proposed new constitution did not make it a Christian government, Dr Allan Boesak, president of the World Alliance of Reformed Churches, said yesterday.

He was speaking at a church service against forced removals in a packed 5 000-seat tent on the Lutheran Church premises in Philippi.

There were people in South Africa who used a biblical text (Romans 13,1-10) to say that citizens had to obey the State unconditionally.

"However, if a government's authority comes from God, it must reflect God in its actions and laws and it must be for the good of all people.

"A government that does not understand the difference between good and evil is not a servant of God. A government that makes laws that discriminate against people because

of colour is not a servant of God. His honour is not served when people are forced to re-settlement areas."

Dr Boesak said a government which disallowed people from marrying because one was white and the other black was not a servant of God.

It was not how many times 'God' stood in the new constitution which would make it a Christian government, "but by that government making justice come alive".

Cape Times
26/6/84

Academic slams Muslim leadership

28

By EBRAHIM MOOSA

A MAJOR row is expected to erupt among South African Muslims following a lecture in which a scathing attack was made by a University of Cape Town academic on the Muslim leadership (Ulama) and religious bodies.

In the recent lecture, delivered at UCT's extramural course on "Contemporary Islam", Dr Taj Hargey, lecturer in Middle Eastern and Islamic history, said the "ulama (religious leaders) exerted a stifling stranglehold over the Muslim public" and held the ulama responsible for the "socio-political servility" of the country's half-a-million Muslims.

In his attack on the leading Muslim religious body in South Africa, the Muslim Judicial Council (MJC), he said:

"It is a permanent indictment on the Muslim community, particularly in the Cape, that they have permitted such a grossly inadequate leadership to emerge and guide them in matters pertaining to faith," said the Oxford-qualified academic.

The ulama emphasized the superficiality rather than the substance of Islam, and furthermore emphasized ritualism rather than religion, which was due to lack of basic education, he said.

"Such has been their power and potency over an essentially gullible Muslim public that for years that they have inspired a fear and trepidation bordering the paralytic upon their unquestioning congregants."

'Questionable marriage contracts'

The MJC had been involved in scandals, past and present, which rocked the community, he said. These included:

- Alleged sale of waqf properties (charitable endowments).
- Overt sanctioning of theologically-questionable marriage contracts.
- "Covering-up of embarrassing episodes" — among them, royalty payments made for halaal (food permissible for consumption by Muslims) meat certificates and derived income.
- Lack of public accountability.
- Failure to redress priority problems such as the continuing cleavage between "Malay" and "Indian" Muslims;
- Failure of Muslims to be in the vanguard of resistance against apartheid and institutionalized discrimination, although they have been armed with an "unassailable ideology".

The MJC, he said, deflected public attention to the minority Ahmadi/Qadiani groups — which accepted a "follower prophet of Muhammad" and have been declared "unbelievers or heretics" by most Muslim orthodoxy. The MJC had given its attention to eliminate these groups and "gave them importance which their numbers do not warrant at all", Dr Hargey said.

Approached for comment, the president of the MJC, Sheikh Nazeem Mohamed, said that the body would reply formally to Dr Hargey's criticisms.

Fresh NGK moves in opposing apartheid

By BRIAN STUART
Religion Reporter

THERE are fresh moves in the Western Cape NGK family to bring the NGK and the Sendingkerk together in opposing apartheid.

An increasing number of Western Cape ministers of the NGK family have discussed the Sendingkerk's Belhar Confession declaring apartheid a heresy, and have come out in open support of the declaration.

At the same time, the Western Cape NGK is considering a request by a group of its ministers for a revision of the Church's attitude to the Ned Geref Sendingkerk's Confession.

The ministers are dissatisfied with the April statement of the NGK general moderamen, the national body, in reply to the Sendingkerk's Belhar

decisions declaring apartheid a heresy and calling on the white Church to end its support for a "sinful" policy.

The general moderamen said the Sendingkerk should drop its Confession against apartheid. It claimed that in establishing separate Churches for various race groups the NGK had been acting "under the guidance of the Lord".

About 40 Western Cape ministers of the NGK have now petitioned the Western Cape moderamen to dissociate itself from this statement. They have asked the Western Cape moderamen to draw up its own reply to the Sendingkerk declaration.

The Rev G S J "Tappies" Möller, Moderator of the Western Cape synod, has confirmed receipt of the document. He said it had been referred to the synod's commission for current

affairs under the Rev Lafras Moolman.

The commission was asked to examine the request and make recommendations to the Western Cape synodic commission, which will meet next year.

Sinful

At its last synod, the Western Cape NGK declared racism to be sinful, dissociated itself from any attempts to justify apartheid from the Bible, and said that apartheid would be a sin "if it in practice takes on the form of racism or racial discrimination".

This was a strong move away from the official stand of the NGK.

Die Ligdraer, official organ of the Sendingkerk, has published a statement by 31 Peninsula ministers and members of the NGK, Sendingkerk and Ned

Geref Kerk in Afrika identifying themselves "fully" with the *status confessionis*.

"We are particularly sorry to note that there was so little repentance in the NGK general moderamen's April statement about the stubborn defence of the apartheid system and so little understanding of the Sendingkerk's 'cry from the heart'.

"We believe there is only one way out of our present Church crisis in South Africa. That is to take Matthew 4:23-24 seriously and listen to the accusation of our brother/sister, to walk with them the road of confession and reconciliation in Christ and together become 'prisoners of hope' in this country.

Statements

"We hope that many other members will stand up with us in faith and unashamedly witness against disruptive attitudes between members of different races and classes, against schism in the Body of Christ and against the fact that the white population group use their position in the present system for their own gain.

"We confess that sin, enmity, division and injustice will not have the final word, but reconciliation, peace, unity and justice. Christ came to die and rise again for these. That is why we call ourselves Christians."

This is one of a number of such statements issued by ministers of the NGK family in recent months.

Among new developments, the Sendingkerk at Swellendam has joined other Sendingkerk congregations in refusing to accept financial help from white NGK bodies which endorse the April statement of the NGK general moderamen.

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Parliament and Politics

dismantling of apartheid

Cape Times 27/6/84

Parliament and Politics

Tutu calls for demilitarization,

JOHANNESBURG. — Bishop Desmond Tutu, general secretary of the South African Council of Churches, has called for demilitarization and the dismantling of apartheid for peaceful change in South Africa.

In his annual report to the national conference of the SACC, Bishop Tutu yesterday appealed to churches to speak out against the arms race, nuclear weapons and militarism in South Africa and abroad.

He said militarism was "contrary to the Gospel imperative of justice, peace

and reconciliation".

Bishop Tutu said South Africa's defence budget had escalated horrifyingly, and asked the Prime Minister, Mr P W Botha, to leave the rule of SWA/Namibia to Namibians.

He said Mr Botha should not make "ludicrous offers" to hand SWA/Namibia over to former colonial powers.

To avoid revolution in South Africa, apartheid had to be dismantled, Bishop Tutu said. He said apartheid had placed the country in crisis.

"Unless apartheid is dismantled, we

are doomed to destruction. Our beautiful country will disintegrate into the chaos of lawlessness, violence and revolution."

Presenting a four-point formula, Bishop Tutu said the government should:

- Declare a commitment to a common citizenship for all South Africans in an undivided South Africa.
- Stop all forced population removals immediately.
- Abolish the pass laws, detention without trial and arbitrary bannings.



Bishop Desmond Tutu

● Institute a common educational system.

Bishop Tutu said South Africa had used military might to persuade her neighbours to sign peace accords. However, solutions to South Africa's problems were not to be found in external peace accords, but in the country itself.

"It is quite useless to talk to political leaders outside South Africa when you refuse to talk even with church leaders inside South Africa."

Commenting on the Eloff report on

the SACC, the bishop said: "Speaking respectfully, it really was like asking a group of blind men to judge the Chelsea Flower Show."

He said no-one had the right to sit in judgment on the way in which the church operated. The Eloff Commission had admitted it did not have theological expertise.

Bishop Tutu said it was not politics that made the SACC declare apartheid immoral. The church was constrained by the imperatives of the Gospel.

He said the SACC fed, clothed and

educated people, but the Eloff Commission, "perhaps unconsciously, accused the SACC of subversive activities".

He commended a resolution urging coloured and Indian voters to boycott the August 22 elections for the tricameral parliament.

He said Mr Botha's audience with the Pope earlier this month had been a victory for the Prime Minister, but a slap in the face for "the victims of apartheid". — Sapa

Lutherans in bid to suspend SA Church

From JOHN BATTERSY

LONDON. — The Lutheran World Federation (LWF) representing 54.4 million Lutherans, has paved the way for the suspension of the white Lutheran Churches in South African and Namibia at its seven-yearly assembly to be held in Budapest next month.

An unprecedented proposal to suspend two white Lutheran Churches and deny membership to a third will be debated at the assembly following a resolution by the African Lutheran Churches in Harare last December.

The Harare resolution, which was passed by a large majority, called for suspension as an "interim" measure "until they reject apartheid publicly and unequivocally, and move toward unity with other member Churches in the area".

However, confusion has surrounded the suspension bid because there are no specific LWF constitutional provisions for suspending a member.

But now the LWF constitutional committee has ruled that the assembly has the power to

suspend a member Church but that it would have first have to define the procedures and explain its reasons.

The Churches that will be affected if the suspension bid succeeds — as it is widely expected to do — are the 15 000-member Evangelical Lutheran Church in Southern Africa (Natal/Transvaal), which has applied for LWF membership, the 6 600-member Cape Church, and the 15 000-member German Evangelical Lutheran Church in SWA (DELK).

Resolution

There are 1.3 million Lutherans in Southern Africa, of whom all except 37 000 are black. There are 533 000 Lutherans in SWA/Namibia — more than half the population.

A top-level Lutheran delegation which visited SA in February reported that the Harare resolution was "working" and that unanimity had been achieved between the black and white Churches in SA that structural unity was important and that steps should be taken to ensure that it was achieved.

But observers believe

that the reconciliation bid has come too late and that the suspension bid will go ahead.

The Harare resolution was proposed by the largest black Lutheran Church in South Africa — the 550 000-member Evangelical Lutheran Church in Southern Africa (ELCSA).

The resolution was in line with a declaration at the last LWF assembly in Dar-es-Salaam in 1977 in terms of which the LWF adopted a "confessional stand" against apartheid.

At the general council meeting of the World Alliance of Reformed Churches (WARC) in Ottawa in 1982, WARC suspended the two white members of the world body, the NGK and the Gereformeerde Kerk.

If the suspension call succeeds, the white Lutheran Churches would lose their right to access and participation in the LWF.

The Church of Norway urged that the matter should not be allowed to drift for another seven years, although it accepted that the LWF might leave it to a new executive committee to implement a suspension decision in 1986.

Lutherans lash out at apartheid

From JOHN
BATTERSBY

BUDAPEST. — Unbridled discrimination, terror and violence against the black community in South Africa had strengthened — not destroyed — its hope for peace, Dean Simon Farisani told the Lutheran World Federation Assembly here.

Dean Farisani is a Lutheran pastor from the Transvaal whose area of responsibility includes the Venda homeland. He was recently paid a substantial sum in an out-of-court settlement for

damages arising from torture by the Venda security police.

Introducing Dean Farisani, Dr Carl Mau, general secretary of the LWF, said he was an "outstanding and outspoken" opponent of apartheid who had been detained three times and knew "how painful it was to proclaim the gospel".

Dr Mau told participants that Dean Farisani's account of his torture by Venda security police would be shown to delegates in a film entitled "Torture of a South African Pastor".

In an emotional speech, interrupted on one occasion by loud applause, Dean Farisani said apartheid was "the greatest enemy of peace in the whole world".

He said while apartheid had its headquarters in South Africa, it was to be found in "a variety of forms in many societies".

"The so-called tension between East and West, the artificial wealth of the north and the induced poverty of the south are subtle forms of discrimination.

"We in South Africa are trapped and trampled. I speak with my mouth in Budapest but my whole body and soul, my very naked life stands exposed to apartheid."

In a reference to a bid by the LWF to suspend the white Lutheran churches in South Africa he said: "It is unfortunate that in our white Lutheran churches the blood of their white fellow men seems to be thicker than the blood of Christ that binds them with all Christians, even black. Apartheid must never resurrect in the Lutheran church."

A row has broken out at the meeting over a declaration, made earlier this year, on uniting with the white churches.

Unity between the black and white churches in South Africa is one of the conditions set by the African Lutheran churches for the white churches to regain membership of the LWF.

Following a visit by a top-level LWF delegation to South Africa in February this year, Bishop Daniel Rapoo reported to the LWF on meetings with leaders of the two white churches.

But now the assembly has been asked to suspend the white South African churches because of their refusal to publicly condemn apartheid and merge with the larger black churches.

Civil war

Bishop Kleopas Dumeni, head of the Evangelical Lutheran Ovambokavango Church (ELOC) told the LWF assembly the bush war in SWA/Namibia was fast turning into a civil war. The Lutheran church is the biggest in the territory with more than 500 000 members — more than half the population. The majority of SWA's Ovambo tribe — which forms Swapo's support base — are Lutherans.

Bishop Dumeni, a widely-respected church leader in SWA/Namibia, said that due to the increasing "induction and recruitment" of young Namibians by the South African Defence Force, the nature of the conflict had intensified.

"Sons of one and the same father are increasingly confronting each other in battle as members of the opposing forces."

● A pre-assembly youth gathering adopted a resolution calling on member churches of the LWF which have investments in companies and multi-national corporations with South African links to disinvest in those companies.

C. Herald 4/8/89

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Sendingkerk in new poll stance

THE NG Sendingkerk (NGSK) has recommended that members be guided by their "consciences and prayer" in deciding whether or not to vote in the elections for the House of Representatives on August 22.

The NGSK is a sister church of the white NG Kerk, and the recommendation to members comes despite a decision by the Church's General Synodical Commission in March last year to reject the proposed constitution.

The church's neutral position is seen as a compromise between two factions in the leadership, which is split down the middle on the new constitution.

The Moderator of the Church, Rev Isak Mentor, a conservative, has echoed the white NGK viewpoint — as demonstrated in the referendum last year — that the church should not give explicit guidance to its members on whether, or which way, to vote.

He is opposed by the Assessor of the NGSK, Allan Boesak, and the secretary of the Church, Rev N A Appolis. They believe church members should boycott the elections.

STATEMENT

In a statement last week, the Moderamen (executive committee) of the church said: "We request church members to ask for God's guidance with regard to the elections on August 22. You are requested to make your own choice, through your conscience and through your prayers, when you decide to vote or not."

"We also urge you to bear in mind the decision of the General Synodical Commission in

March 1983 that the new constitution should be rejected."

The Belydende Kring, a non-racial movement within the NG churches, has also declared its opposition to the new constitutional proposals.



● Allan Boesak — doesn't support the New Deal.

5/8/84 C. Pous (28)

CP Correspondent: DURBAN

KEITH PER

This young priest is his brother's

FOR young Anglican minister Laurence Sibisi, resettlement isn't just someone else's problem.

He is the first Anglican priest specially appointed to work with communities who have been removed or who face removal, and he has made it as much a problem for himself as for the people he works with.

When Rev Sibisi, 29, applied for his present job, he was working with the people of Inanda, where a whole new "squatter" community was mushrooming.

"The post involved monitoring removals and spreading awareness of the problem as well as working with communities that have already been resettled. It included helping those who were resisting removal," he says.

"My experience with the Inanda people motivated me to apply. I had seen some of the results of resettlement there, and I felt I wanted to make a contribution to other communities as well," says Rev Sibisi.

Doesn't he see this as a rather "political" task for the Church to be involved in?

"I believe it is about time the church took a definite stand on relocation. I justify it by remembering to whom this land belongs.

"From its Biblical background, the Church is coming to realise that it must grapple with the issues which are affecting people even if the State calls this political activity."

He says his job, which he began in February this year, is challenging even though he experienced "tremendous suffering and hurt."

"But there are good things too — it is good to see the great faith of people each time we examine their pathetic situation.

"When the suffering see the Church identifying with them, they realise the Lord is a wonderful God because his Church is with them."

Rev Sibisi followed his father's footsteps into the priesthood — his father was for many years the minister in Lamontville, where the Sibisi children grew up and did their schooling.

"He would raise issues in his sermons and later we'd discuss them at home. We were always encouraged to discuss anything with him," Rev Sibisi said.

Rev Sibisi tries to live out his late father's example in many aspects of his work as a minister, and admits that he might have been thinking of



The Anglican minister working with "squatters", Laurence Sibisi.

him when he applied for the job as the first chaplain to resettled people.

"There are a number of things the Church can do to help organise communities who are against removal.

"We have resources in the Church and a wonderful network to help keep tabs on what is happening in many of Natal's areas where removal is looming.

"I would like to see ministers in the threatened areas working with the people they serve. If they united they could strengthen their people greatly. For this purpose, I am hoping to run workshops for minister of all religions in affected areas," says Rev Sibisi.

Church has political role - Bishop

By SAM MABE

THE CHURCH would be failing in its duties if it did not go out of its way to scrutinise and judge politics against the principles of Christianity, according to the new Catholic Bishop of Johannesburg, Bishop Regional Orsmond.

In an interview with **The SOWETAN** at the weekend, Bishop Orsmond, who took over the Johannesburg diocese from Bishop Fitzgerald, said one of his ambitions is to conscientise the masses at grassroots level.

He said that if Christians in South Africa were following the teachings of Jesus Christ, there would be no problems of human rights violations.

The teachings of the South African Catholic Bishops Conference (SACBC) in this regard have to be spread throughout the Christian community by all those who have heard what the bishops were doing.

"My ambition is to get through to the people, conscientise them and get them to fully understand some of the things that bishops have said in their statements.



BISHOP ORSMOND ...
Politics and God.

"The church has sometimes been accused of meddling in politics, but my own belief is that the church must judge politics in the light of Christian principles. If it did not do that, it would be failing in its duties," he said.

Objectors

The Bishop added he believed that conscientious objectors needed to be supported to the full not to be forced to do military service.

However the problem arose where a call was to be made that Christians should not participate in the Namibian war because this would also be standing in the way of those who were motivated by their consciences to engage in the border war.

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Archbishop agrees with polls stayaway

Mercury Reporter

THE Roman Catholic Archbishop of Durban, Archbishop Denis Hurley, says he agrees with coloureds and Indians who say they want nothing to do with the elections for the new parliament this month.

In a statement yesterday, Archbishop Hurley said the new system was merely a consolidation of apartheid under a camouflage of participation.

He saw no evidence on the part of the South African Government of a serious intention to begin power-sharing, to offer even a significant beginning of real political participation.

Dr Hurley said he saw both a danger and a betrayal in participation.

There was a danger that

those who took part would be co-opted into a process of perpetuating apartheid.

On the question of betrayal, he said that those coloureds and Indians who were participating appeared to be seeking some advantage for themselves while accepting the total exclusion of the Africans.

Clear

The president of the Methodist Church of South Africa, the Rev Fremont Louw, said yesterday he did not feel that he could 'dictate' to Indian and coloured members of his community on whether or not they should vote in the elections.

Mr Louw said the Methodist Church had made its position on the new

constitution very clear and had called on white members to vote 'No' in the November referendum because of the exclusion of Africans.

'No one ought to be unaware of where we stand,' he said.

Mr Paddy Kearney, director of Diakonia, the Durban ecumenical agency, said Diakonia had no hesitation in calling for a boycott of this month's elections since the constitution was totally unacceptable from a Christian point of view.

For the first time, apartheid was being written into the constitution, he said. The churches had said clearly that apartheid was a heresy.

(Report by P Leeman of 12 Devonshire Place, Durban)

Mercury 27/8/84 (28)

Bishop slams Govt removals

Pietermaritzburg
Bureau

THE Government's resettlement policy has been described by the Bishop of Natal, the Rt Rev Michael Nuttall, as a grievous one 'tied relentlessly to the ideology of separation of the races'.

Speaking at the synod of the Anglican Diocese of Natal, he called for a halt to the ideological removal of people.

He told 200 clergymen and laity that the Archbishop of Cape Town, the Most Rev Philip Russell, had called for a day of prayer for all those involved in the policy of 'resettlement' or 'relocation'.

He drew a distinction between ideological removal of people and moves made necessary, for example, by the construction of a dam which would bring much-needed water to many.

'In the latter case, let there be careful communication with the people concerned and special care taken to provide, by negotiation and with adequate compensation, alternative places to live.

'In the former case, let

there be a halt. Enough is enough,' he said.

In a later session, a routine motion to approve the sale of property developed into a major debate on principle relating to the Government's forced removal policy.

The proposed sale of a portion of St Chad's Mission Farm, near Ladysmith, was strongly opposed when it was said that such a sale would open up the area for another Government resettlement programme.

Delegates objected to the suggestion that the sale would imply support for the ideological policy of relocating people.

Meeting

It was recommended that the Bishop should ask the incoming Executive State President to ensure that existing tenants would have security of tenure and the opportunity of freehold rights, and that the land would not be used for enforced resettlement.

Bishop Nuttall told the synod of his 'painful yet moving experience' of helping to preside over a

meeting of representatives of Inkatha and the Joint Rent Action Committee of Lamontville.

No clear agreement could be found between the two groups, he said.

'But at least they were talking to one another, not through the pages of newspapers, but face to face. A seed was planted which hopefully will germinate.'

One of the things that had struck him about the event had been that church leaders had been asked to act as instruments of healing and reconciliation in a potentially explosive situation.

'That surely is our proper role, rather than taking sides. If I belonged either to the UDF or to Inkatha, my capacity for acting as peacemaker would be suspect.'

A Christian's attitude must depend on definitions

Hurley on Socialism

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HARARE — Socialism in moderation was said to be compatible with Christianity although the Catholic Church would find itself opposed to its extreme left-wing application.

This view was expressed by Archbishop Denis Hurley of Durban in an interview with The Star Bureau in Harare where he had been attending the inter-regional meeting of bishops of Southern Africa.

Archbishop Hurley, president of the Southern African Catholic Bishops' Conference, was asked if he shared the view of the Zimbabwé Prime Minister, Mr Robert Mugabe, that in their basic tenets Christianity and socialism were not in conflict.

He said a lot would depend on what was meant by "socialism", a word which could have a great variety of meanings.

In its less left-wing application socialism was compatible with Christianity, he said. Many practices called socialism had been advocated by the major

churches over the years.

"But socialism on the extreme left wing would mean ownership of all the means of production by the State. The Catholic Church would never agree with this because it would mean the end of our human freedom.

"It is worse than the worst excesses of private capitalism. It becomes State capitalism," he said.

On Zimbabwe's stated intention to establish a Socialist state based on Marxist-Leninist principles, the Archbishop said: "If Marxism-Leninism means the inevitability of class warfare and the creation of the dictatorship of the proletariat, this is not compatible with Christianity.

"If ideologically the atheistic aspect comes in it is the complete antithesis of Christianity.

"We do not quite know what Mr Mugabe means when he talks about Marxist-Leninist policies. I cannot see him meaning atheism. He certainly does not mean atheism.

"Does he mean out and out class war resulting in the dictatorship of the proletariat and the creation of a totalitarian state? If he means all that there is trouble ahead, but I cannot imagine that he does."

Archbishop Hurley and Mr Mugabe, who was brought up as a Catholic, were both educated by the Marxist Brothers.

The Archbishop said that as

rights, deprived of their freedoms.

"There is a growing conviction among church leaders and many church people that a church cannot be a church and uphold moral principles unless it endeavours to see them applied in the social field."

Archbishop Hurley said it was an Olympic jump for the average Christian to realise that the

said.

The Archbishop said he believed the churches should work out their own vision of social living that was neither capitalism nor state socialism "but some kind of attitude to the community and community living that gives expression to Christian attitudes in society, attitudes of sharing and caring for one another."

He said that in South Africa the churches hoped to hold a conference in 1987 to seek an approach to help transform South African society in the direction of more just institutions and practices.

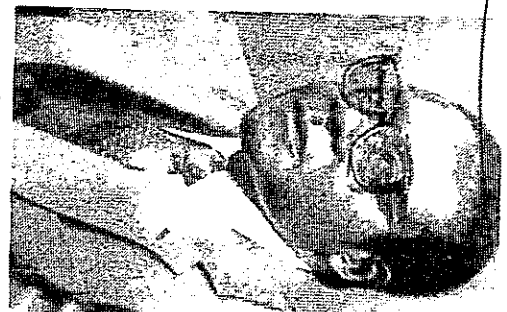
Changing white attitudes was proving to be a very slow process and figures in the Human Sciences Research Council survey of attitudes to racial policies were "dismaying".

IMPATIENCE

There was a slight movement in the Dutch Reformed Churches, which were important in determining Afrikaner attitudes, and this presented a glim-



Archbishop Hurley...
extremism imperils freedom.



Mr Mugabe...
is otherism a factor?

mer of hope, but in the foreseeable future it was hard to picture any significant change resulting from peaceful methods.

"This of course raises the question of introducing other methods of change and these are the ones we cannot really debate in South Africa," he said.

The Archbishop said the black people were getting more and more impatient and the current student unrest was the typical way for blacks to show their discontent.

"It could get worse and worse and disrupt the whole country," he said.

The Archbishop said the coloured voters' boycott of the elections for the tricameral par-

Speaking in Zimbabwe, Archbishop Hurley of Durban reviewed aspects of the churches' role in Southern African politics. He was interviewed by ROBIN DREW of The Star Bureau.

old boys of Marxist colleges there was a certain affinity.

The Archbishop was asked if the Church should involve itself in the appeal by Mr Mugabe for it to join hands in working for the liberation of the black man in South Africa and Namibia.

He replied: "My view is that the church must involve itself in endeavours to bring about the liberation of people deprived of the exercise of their human

moral principles he accepted in private life were also applicable to social life.

"It is a shock for him to realise this. Out of fear of change, out of fear of being engulfed by forces he does not quite understand, he usually rejects this. In South Africa there is a growing gap between the church leadership and white Christians who fear the step and fear what church leaders are saying," he

liament showed that the great majority of the coloured people accepted the view that the participation offered was really meaningless.

The United Democratic Front would now have to work out a strategy for the future.

This was extremely difficult in South Africa because as soon as a strategy began to bite the organisation was likely to be banned and its leaders were likely to be detained.

On the future of the Catholic Church in independent black states in Southern Africa, Archbishop Hurley said there was a certain amount of apprehension but not real fear.

Top-level 'heresy' talks for churches

By BRIAN STUART
Religion Reporter

APARTHEID and future relations between the white and coloured Dutch Reformed churches in South Africa are at the centre of talks in Cape Town today between leaders of the Ned Geref Kerk and the Ned Geref Sendingkerk.

The talks are being held in an attempt to ease tension between the sister churches and establish a basis for dialogue.

But they are also seen as vital to the new constitution in that the NGK represents a majority of white Afrikaners and the Sendingkerk a majority of the coloured community.

At the heart of the tension is apartheid, still officially endorsed by the NGK but declared a heresy by the Sendingkerk.

Hope

Dr A J C Erwee of Paarl, secretary of the Sendingkerk, said: "I hope the talks will bring about a better understanding. There has been a great deal of emotionalism about the differences and I believe this must be eliminated to find a way forward."

Dissension between the churches reached a critical point in 1982, when the Sendingkerk Synod, meeting at Belhar, declared apartheid a sin.

Tension was increased when the General Moderamen of the NGK called on the Sendingkerk to drop its anti-apartheid Confession. It claimed the NGK acted "under the guidance of the Lord" in establish-

ing separate churches for different racial groups.

This in turn was seen by some NGK and Sendingkerk theologians as backing for apartheid, which, they said, was a political doctrine that could not be justified scripturally.

Support for apartheid has resulted in the NGK being censured by both the World Alliance of Reformed Churches and the recent smaller and more conservative Reformed Ecumenical Synod. As a consequence the NGK has been cut off from world Christianity.

Race

At the same time numerous calls have come from within the NGK for a new understanding of the Sendingkerk's experience of apartheid.

And the Western Cape NGK Synod has already asked the NGK to open its membership and its ministry without consideration of race.

A number of NGK theologians and ministers have publicly associated themselves with the Sendingkerk declaration of apartheid as a heresy. This resulted in a fresh storm when Dr Dirk Fourie, actuary of the General Moderamen of the NGK, proposed that "disciplinary steps" should be taken against these ministers.

Within the Sendingkerk there was also dissent when Dr Allan Boesak became a patron of the United Democratic Front, which spearheaded a campaign aimed at a high non-vote in the coloured and Indian elections. Dr Boesak is the Sendingkerk's assessor — a post second only to the Moderator.

Apartheid deadlock: Churches to talk again

Religion Reporter
THE Ned Geref Kerk and the Ned Geref Sendingkerk have agreed to continue talks at their next meeting, probably in December.

Yesterday's meeting at Belhar between the NGK executive and the Moderamen of the Sendingkerk was the first since 1982, breaking two years of tension over apartheid.

Relations reached breaking point when, in 1982, the Sendingkerk declared apartheid to be a heresy and asked the NGK to "repent" its role in attempting to create biblical justification for the policy.

In reply the NGK General Moderamen said the Sendingkerk should drop its anti-apartheid confession.

The talks were designed to reach some understanding between the two churches to end

the deadlock and establish ground-rules for further talks in spite of doctrinal differences.

Among the issues discussed were apartheid, its effects on the coloured community, the NGK role in creating the policy and the Sendingkerk's heresy decision.

A joint statement issued afterwards referred to this first meeting "after a long interruption" in their relationship.

"The dialogue was penetrating and frank and took place in a fraternal spirit. The past was discussed and serious attention given to the road ahead.

"Both churches have a calling in relation to one another and hope to work together long and fruitfully in furthering the interests of God's kingdom in South Africa," the statement said.



ed of murdering profession-
omeo Crosti in June last
Sergeant G Rautenbach,
buys during the court's in-
Crosti's flat in Kei Apple
point, yesterday.

Peninsula price of milk in cartons up 2c

Consumer Reporter
MILK distributors in the Peninsula have increased the price of milk in cartons by 2c a litre, but the price of bottled, home-delivered milk remains unchanged.

Some supermarkets have absorbed the extra cost of carton milk but smaller cafés have passed the increase on to the consumer.

The chairman of the Cape Dairy Producers' Association, Mr Martin Henning, said the increase was because of an increase in the price of the paper — imported from the United States — used for cartons and the dollar/rand exchange rate.

Home-delivered milk was now several cents cheaper, he said.

Koeberg: 'No measurable impact on environment'

Staff Reporter
KOEBERG nuclear power station has had no measurable impact on the environment in its three months of operation, a spokesman says.

Mr André van Heerden, liaison officer for Escom, said today the environmental impact control group based at Koeberg had not noted an increase in background radiation levels or seawater temperatures since reactor No 1 went critical.

The seawater has been monitored from one to three kilometres out to sea. Mr van Heerden said water temperatures closer to the shoreline would be measured soon.

Windy winter conditions had probably ensured that the warmer water released from Koeberg had mixed thoroughly with the cold sea water, he said.

"There has been absolutely no measurable result," he added. "If there is any change it must be minute."

YOU WILL

Nov 20 1984 (28)

Synod calls on Govt to release Mandela

Mall Reporter

THE Synod of the Nederduitse Gereformeerde Kerk in Africa (NGKA) has called on the Government to recognise all black political movements and organisations in South Africa "for the sake of peace".

At its Southern Transvaal regional synod in Kagiso, the church adopted the resolutions saying it was aware "of the rising tide of anger and bitterness within the black community".

The motions were moved by the Rev Sam Buti, resident minister of the NGKA in Alexandra, the Rev Z E Mokgoebo and a church elder Mr Jacob Monosehi.

The Synod called on the Government to:

- Give recognition to all black political movements and organisations, especially the African National Congress (ANC) and the Pan-Africanist Congress (PAC) by lifting the banning orders which have been imposed on them.
- To release Nelson Mandela

and all other political prisoners and allow all exiles to return to the country of their birth.

- Give equal rights to all urban and rural blacks.

The Synod also called on the Government to stop the system of removals and to devise a common identity document for all races.

Mr Buti said the Government should "realise that the present political system of apartheid, coupled with the constitution which excludes blacks, will never be supported by the community".

He said accords such as the Nkomati and Swazi were presented as successful attempts at reconciliation.

The Synod expressed its conviction that this was misleading as South Africa has never been in a state of war or conflict with either Mozambique or Swaziland.

"The synod also feels that a national convention where the freely elected representatives of the people could thrash out the future of the country should be called," Mr Buti said.

Lift ban on ANC and PAC, church urges

~~11~~ ~~28~~ ~~28~~ By Michael Tissong *28 stu* 20/9/84

The synod of the Nederduitse Gereformeerde Kerk in Afrika (NGKA) has called on the Government to lift the ban on the African National Congress (ANC) and Pan African Congress (PAC).

In a statement released after its southern Transvaal regional synod held recently, the NGKA, which is a sister church of the white Ned Geref Kerk, said it was becoming "aware of the rising tide of anger and bitterness within the black community".

NGKA SYNOD TELLS ⁽²⁸⁾ GOVT: ^{C. P. van} LIFT ^{23/9/84} BANS ON ANC AND PAC

CP Reporter

THE Nederduitse Gereformeerde Kerk in Afrika synod has called on the Government to recognise all black political movements and organisations — particularly the ANC and the PAC — by lifting the banning orders on them.

In what is seen as an emerging radical trend within the NGKA after



Rev Sam Buti: Led the call for lifting the ban on the ANC and PAC.

a long history of indecisiveness, the synod sitting in Kagiso near Krugersdorp last week adopted the resolution because "of the rising tide of anger and bitterness within the black community".

The motion was led by Rev Sam Buti, resident minister of the NGKA in Alexandra, Ds Z E Mokgoebo and church elder Jacol Mosenohi.

It was unanimously adopted by the synod.

The synod called on the Government to:

- Recognise all black political movements and organisations,
- Release Nelson Mandela and all other political prisoners,
- Allow all exiles to return,
- Accept and recognise all black South Africans.
- Scrap removals,
- Scrap pass laws,
- Recognise the real message which the endemic unrests wish to convey to South Africa,
- Recognise that the present political system of apartheid, coupled with a constitution which excludes blacks, will never be supported by the community,
- Agree to a national convention where the freely-elected representatives of the people could thrash out the country's future.

28 & Post

PCSA agrees — apartheid is heresy

Post Reporter

the Rev Danie van Zyl, acting convener of the Ecumenical Relationships Committee, proposed that the assembly accept the WARC statement.

This statement implies the severing of relations with the Nederduitse Gereformeerde Kerk in South Africa because of their stand on apartheid.

However, Professor A J

Kerr said the statement required reconsideration because it made several statements which, even if they correctly recorded the position of the NG Kerk in the past, appeared to be incorrect as a description of the present position.

The assembly accepted the WARC's statement as it was. However, it placed on its agenda for tonight a

debate on the continuation of further relations with the NG Kerk.

Also on yesterday's agenda was the failure of unification talks between the Presbyterian and Congregational Churches.

In a referendum held in the Presbyterian Church earlier this year, 56,3% voted against union and 43,7% in favour. In the United

Congregational Church of Southern Africa (UCCSA) 87,6% voted in favour and 11,5% against.

The assembly noted the figures and agreed to continue co-operation and dialogue between the two churches. A Committee on Presbyterian/Congregational Relations would be established to promote and encourage this.

THE 1984 Presbyterian Church of Southern Africa (PCSA) General Assembly yesterday accepted the World Alliance of Reformed Churches decision that apartheid is a heresy.

Speaking during an ecumenical relationships debate at St Columba's Church in Port Elizabeth,



CITY

18
28/6/84
w/ps

Hendrickse refuses to resign from church

By BRIAN STUART
Political Staff

MINISTERS in the Congregational Church serving in the House of Representatives will not resign, as demanded by the church's general assembly, the Rev Allan Hendrickse said today.

Mr Hendrickse, Cabinet Minister and leader of the Labour Party, said he regarded this week's decision by the church's assembly in East London as immoral and not binding on the three ministers involved — himself, the Rev Andrew Julies and the Rev Alwyn Goosen.

"I therefore refer back to the assembly the statement of Thomas Jefferson, that that which is morally wrong can never be politically right. The assembly's decision being an immoral one is therefore politically wrong.

"Prayerful commitment"

"The assembly has made 1984 a 'Year of Commitment' with the slogan: 'It is better to light a candle than to curse the darkness.'

"My participation must be seen in this light and as a prayerful commitment in faith to the living hope of non-violent, peaceful change in SA.

"I ask the question: 'How does the decision to participate in structures in order to bring about change now suddenly alter one's standing, character and personality?'"

Mr Hendrickse said other Congregational ministers had served in political positions in the past and were now serving in such positions in Bophuthatswana and Ciskei.

"I find it strange and principally immoral that a decision has now been made calling for our resignation."

Mr Hendrickse said that he, the Rev Andrew Julies (Minister of Budget in the House of Representatives) and the Rev Sam Ahrens, chairman of the coloured management committee in Port Elizabeth, had all been elected to the high office of chairman of the United Congregational Church of Southern Africa in past years.

Judgment

"So the judgment and the question of my integrity is certainly also then a judgment on the church, which elected us."

In his view the general assembly had no jurisdiction over the three Congregational ministers serving in the House of Representatives in that the church was congregational in structure — ministers fell under the sole jurisdiction of their congregations.

At Dale Street Congregational Church in Uitenhage, where Mr Hendrickse is the minister, a new minister is to be called. Mr Hendrickse said the congregation had asked him to retain his ties with the church as minister emeritus.

Congregation

"Clearly my duties as Cabinet Minister and MP will occupy my time and it is necessary to have a full-time minister for the congregation. But I shall continue to minister to my people."

Mr Julies, who is national chairman of the Labour Party, has also described the decision as "morally unacceptable."

The third member of the House of Representatives involved in the decision, Mr Goosen, is a nominated member of the House and lives at Hankey.

(28) E. Post 29/9/84

Church rejects permit system

PRESBYTERIAN commissioners will now enter different race areas without applying for the necessary permits under the Urban Areas Act.

This decision was taken at the Presbyterian Church of Southern Africa's General Assembly in Port Elizabeth this week, following opinion that the permit system was a racist instrument used for oppression and suppression by the State.

The assembly called on all members to refrain from applying for permits to enter the different race areas and to maintain and increase their contact with people of other races.

It also commended to presbyteries that they take a similar decision with regard to their meetings.

This matter was previously discussed by the assembly in 1981 and motivation given for challenging this legislative measure then was:

- It injured the dignity of the black people.

- It was socially harmful to deny different sections of people within one city or town normal social contacts.

- The church should on principle resist control by permit of Christian worship and fellowship, especially in a country whose rulers claimed it was a Christian country.

- Although the authorities granted permits in special instances, the process of having to apply for them greatly inhibited inter-racial contact which was badly needed.

It was the opinion of the assembly that the permit system was applied as a *cordon sanitaire* around events such as removals, to prevent one half from knowing what was happening to the other half.

It served a similar purpose to detention incommunicado and without trial which "enabled torture to go undetected and those responsible unpunished".

29/9/84 (28) ~~28~~ E-Post

Dominee, wife to live in black Pretoria township

PRETORIA — A white minister of the Nederduits Gereformeerde Kerk in Afrika, Dr Nico Smith, and his wife have been given permission to live in Mamelodi, a black Pretoria township.

With final permission granted yesterday by the Mamelodi Town Council, the Smiths probably become the first white couple to get permission to live in a black group area.

Dr Smith said he was thrilled with the news, which comes more than a year after he first applied to Dr Piet Koornhof, then Minister of Co-operation and Development and four months after he was told there was no objection to his living in Mamelodi, subject to Mamelodi's approval.

Dr Smith wanted to move from his Meyerspark manse to a "modest" home in Mamelodi to give a better service to his congregation.

He explained his Mamelodi congregation regarded him as an outsider, a "come-and-go visitor", and said to communicate the gospel effectively, he felt he had to go and live with them.

In addition, he says he has a role in promoting better race relationships in the wider Pretoria and South African context.

"I know it is not going to be easy for my wife, Ellen, or me to adapt to the new way of life in the township but I am sure we can do it," Dr Smith said.

"The (black) church council has welcomed my decision to move and the Mamelodi council obviously did not find anything strange about my request.

"White NG Kerk ministers just don't live in black areas but I think even for the white community my move will have some meaning," he said.

Dr Smith hit the news in 1981 when he gave up his professorship at the University of Stellenbosch to join the (black) NG Kerk in Afrika.

In 1982 he was one of the 123 ministers and theologians who signed a letter condemning the NG Kerk's support of apartheid in the church and in politics and calling for the unification of the NG Churches which were split on racial grounds. — Sapa

8/10/89 Star

Churchmen on border tour praise work of Defence Force chaplains

28

By Dirk Nel,
Northern Transvaal Bureau

Ministers and youth leaders from 11 denominations in South Africa, who recently visited the operational area, were unanimous in their praise for the work done by Defence Force chaplains.

The churchmen spoke to national servicemen, met unit commanders and saw "the church in action".

"I now have a better idea of the problems and aspirations of our chaplains," said the Rev Dirk Viljoen, general secretary (scriba) of the General Synod of the Ned Geref Kerk.

"It is thrilling to see how these men of God are turning the tragedy of war into an opportunity to preach the gospel of Jesus Christ to men in uniform,

as well as to the local population," Baptist youth director, the Rev Graham Gernetzky, told *The Star*.

Others in the tour group were surprised that Christian coffee bars had been established at major bases.

They noted that national servicemen could use a library of religious literature, discuss problems with chaplains and participate in Bible study groups in "well-equipped centres of Christian activity".

"I noted with gratitude that 20 000 Bibles were recently sold in one Ovambo community," said the Rev SEP Boshoff of the Bible Society of South Africa, another member of the touring party.

The churchmen rode in armoured vehicles, fired weapons and flew at tree-top height. They were even put through an impromptu session of army drill under the blazing sun, prior to take-off for Pretoria.

Withdraw from apartheid bodies, Lutherans urged

Religion Reporter

THE Evangelical Lutheran Church, Cape/Orange Diocese, has appealed to its members serving on "apartheid bodies", including the new Parliament, to withdraw from them.

Though not proposing any action against members serving on management committees or in the tricameral Parliament, the church said these people "should not at the same time serve as office-bearers in the church".

The Cape/Orange diocesan synod, held at Modderpoort, said: "We want to plead with those brothers who have decided to co-operate with apartheid bodies to withdraw from them.

"We see our people suffering from discrimination and separation. We want to oppose the cause of this suffering.

"But we do not want to create further and new discrimination and separation in the midst of our church.

"No compromise is possible"

"The Synod wants to make it clear that the church finds herself in a Status Confessionis, where no compromise is possible between the Gospel and our Christian beliefs on the one side, and the ideology and practice of apartheid on the other.

"But the Synod also wants to make it clear that the church wants to fulfil her ministry to all, irrespective of their positions and their views. The Synod sees this clearly in the light of her theme, which is 'reconciliation surpasses all boundaries'."

Consequences of church stand

The motion adopted by the synod followed a substantial debate on the consequences of the church's stand against the new constitution.

In his presidential address to the synod, Mr Ferdinand Groenewald of Cape Town said the church could not avoid being part of South African society and therefore had spiritual and political responsibilities.

This did not mean that the church should embark on a political crusade, but it should strive for real and honest change based on the Christian principle that "all are members of one body".

Argus 16/10/84

28

NATIONAL/INTERNATIONAL

Methodists to discuss means to end violence

Religion Reporter

CALLS for a national conference to seek an end to violence in South Africa and for the creation of a new non-racial constitution are due to come before the 102nd conference of the Methodist Church, opening in Pretoria tomorrow.

The motions, which originated in the Cape Synod in June, were referred to the church's Christian Citizenship Department for consideration. Its report is due to be debated on Wednesday next week.

Heading the Cape delegation to the conference is the Rev Abel Hendricks, chairman of the Cape District, who told the district synod: "There can be no peace without justice — socially, politically and economically."

Major proposals

Among major Cape proposals to be considered by the policy-making body of the church, supported by similar motions from the other district synods, are:

- A condemnation of the new constitution as unacceptable in that the tricameral system is based on "the heresy of apartheid".

This is linked with the church's commitment to seek a national convention in which representatives of all groups in South Africa would work out a new non-racial constitution.

- The rejection of the Government's "separate education" policy, with the Methodist Church asked to "strive for the creation of an undivided, non-racist and democratic system of education for all the people of this land".

- A warning to the Government that continued enforced removals, including those in the Peninsula, would "reinforce bitterness and resentment in a people who have been repeatedly harassed".

- A proposal that the Methodist Church should adopt an anti-apartheid Confession, on similar lines to the draft Confession of the Ned Geref Sendingkerk.

One of the most contentious issues before the conference is likely to be that of military conscription.

Koevoet: Hurley pleads not guilty

~~Star~~ Pretoria Correspondent

28

Archbishop Denis Eugene Hurley has pleaded not guilty before a magistrate here to allegedly having made certain utterances about the Namibian police counter-insurgency unit, Koevoet.

Archbishop Hurley, of Innes Road, Morningside, Durban, is charged with the contravention of Section 27(B) of Act 7 of 1958.

Allegations are that he made certain ut-

Star 19/90/84
terances against Koevoet, namely that on February 3 last year security forces in Namibia were still perpetrating atrocities against local people and that two such cases had recently been brought to his attention.

One involved two Kavango schoolteachers, another involved a family of five shot in northern Owambo, apparently by Koevoet members.

The case was postponed until February 8.

Mercury 22/10/84

Unban ANC

28

and PAC,

says Storey

Mercury Reporter

THE Methodist Church in South Africa has called on the Government to hold free elections in South West Africa and to abide by the result.

Addressing delegates at the church's conference in Pretoria, its new president, Rev Peter Storey, said: 'Any further postponement of the inevitable is a waste of human life.'

Mr Storey also called on State President P W Botha to pledge that the military would not be used in the townships, and to unban the African National Congress and the Pan-Africanist Congress and allow them back into the country 'to talk instead of fight.'

He called on the liberation movements to 'renounce and abandon the armed struggle'.

Only these 'acts of statesmanship' would end the escalation of violence in South Africa, he said.

'Then let there commence the long process of seeking together with other authentic leaders a truly new dispensation for South Africa.'

'However long it takes I am convinced such an enterprise would carry with it the prayers and support of the vast majority of South Africans. It would return our nation to the world community and halve our military budget.'

Quoting the former editor of *World* newspaper, Mr Percy Qoboza, he said: 'If there is a blood-bath in South Africa, at the end of it all what we will have is exactly what we have now — a minority of whites and a majority of blacks having to sit down and work out how to live together.'

He continued: 'We have said on many occasions that a new atmosphere of trust could be engendered immediately if the Government were to stop forced removals, abandon the pass laws and create an equal educational system for all.'

Presenting a 'strategy of hope', Mr Storey called on the church to be a 'fearless witness to the truth' because repentance happened only in the face of reality.

But reality as perceived by most of the privileged in South Africa bore little relationship to the truth of what was experienced by the dispossessed.

'We are the victims of massive deception of which the SABC is the willing instrument and censorship the servant,' said Mr Storey.

'Today you have to go outside our borders to know what is happening within them.'

Part of the church's task was to unveil the injustices even if it proved a painful and unpopular task, he told the conference.

Leaders flay Rev Storey

THE United Democratic Front and the Azanian People's Organisation have commended the Reverend Peter Storey's attempt to find a peaceful solution to the country's problems.

However both organisations said they had "serious difficulties" with Mr Storey's approach, which includes a call on the liberation movements to lay down

arms and negotiate with the South African Government.

UDF Acting General Secretary, Mr Trevor Manuel, said the organisation had two important differences with Mr Storey's approach.

"Mr Storey tends to ignore the extent of structural violence which exists in the South African society. The violence which confronts our people daily is not limited to the mil-

itary in the townships — the pass laws, forced removals, security legislation and the racist constitution are all manifestations of this violence," he said.

Mr Manuel said one could not talk of "peaceful solutions" as long as the Government maintained its unjust laws and constitution.

The second important difference with Mr Storey was that he was asking organisations which were precluded

from conducting a legal struggle by peaceful means to abandon their aspirations, which were arrived at after years of painful decisions.

"The UDF does not engage in those methods of struggle. However, Mr Storey is asking too much of the liberation movements and too little of the Government. How can there be meaningful negotiations from a position of inequality?" he asked.

Mr Storey's call on the liberation movements to lay down arms and talk to the Government was labelled "unrealistic" by an Azapo spokesman.

Mr Ishmael Mkhabela of Azapo said the

President of the Methodist Church's call was undoubtedly made with good intentions, but it failed to "accept the real nature and dynamic of the liberation struggle in South Africa."

Mr Mkhabela said the liberation movements only resorted to the armed struggle after many years of failing to persuade the Government to accept the genuine aspirations of the oppressed.

"Recent developments in the country have shown that the rulers believe strongly in the use of force. They will only resort to talking when they think their system is not threatened.

The Sword of the Spirit, Part 2 . . . by Dirk Nel

When the churchmen went to the operational area . . .

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25/10/84

PIETERSBURG — Ministers and youth leaders from 11 denominations in South Africa who recently visited the operational area were unanimous in praise for the work done by Defence Force chaplains.

The churchmen spoke to national servicemen, met unit commanders, and saw the church in action on the border.

"I now have a better idea of the problems and aspirations of our chaplains," said Dominee Dirk Viljoen, general secretary (Scriba) of the general synod of the Ned Geref Kerk.

Baptist youth director the Rev Graham Gernetzky said: "It is thrilling to see how these men of God are turning the tragedy of war into an opportunity to preach the gospel of Jesus Christ to men in uniform, as



The chat . . . with Colonel Jakes Swart (left) and pastors Derek Arends, Full Gospel Church, and Tim Long, Church of England.

well as the local population."

Others in the tour group expressed surprise that Christian coffee bars had been established

at all major bases.

They were pleased that national servicemen could make use of a library of religious lit-

erature, write letters peacefully, discuss problems with chaplains, and join Bible study groups in these well-equipped

centres of Christian activity.

On the possibility of chaplains being cast into a mould by the Defence Force, Brigadier Josua Potgieter, Director of Chaplain Services, said: "We preach Christ crucified, not politics or ideologies."

Tour group member Dominee Sep Boshoff, of the Bible Society of South Africa, said: "I note with gratitude that 20 000 Bibles were recently sold, under a chaplain's supervision, in one Ovambo community."

The churchmen got the feel of life on the border by riding in armoured vehicles, firing ammunition and flying at tree top height.

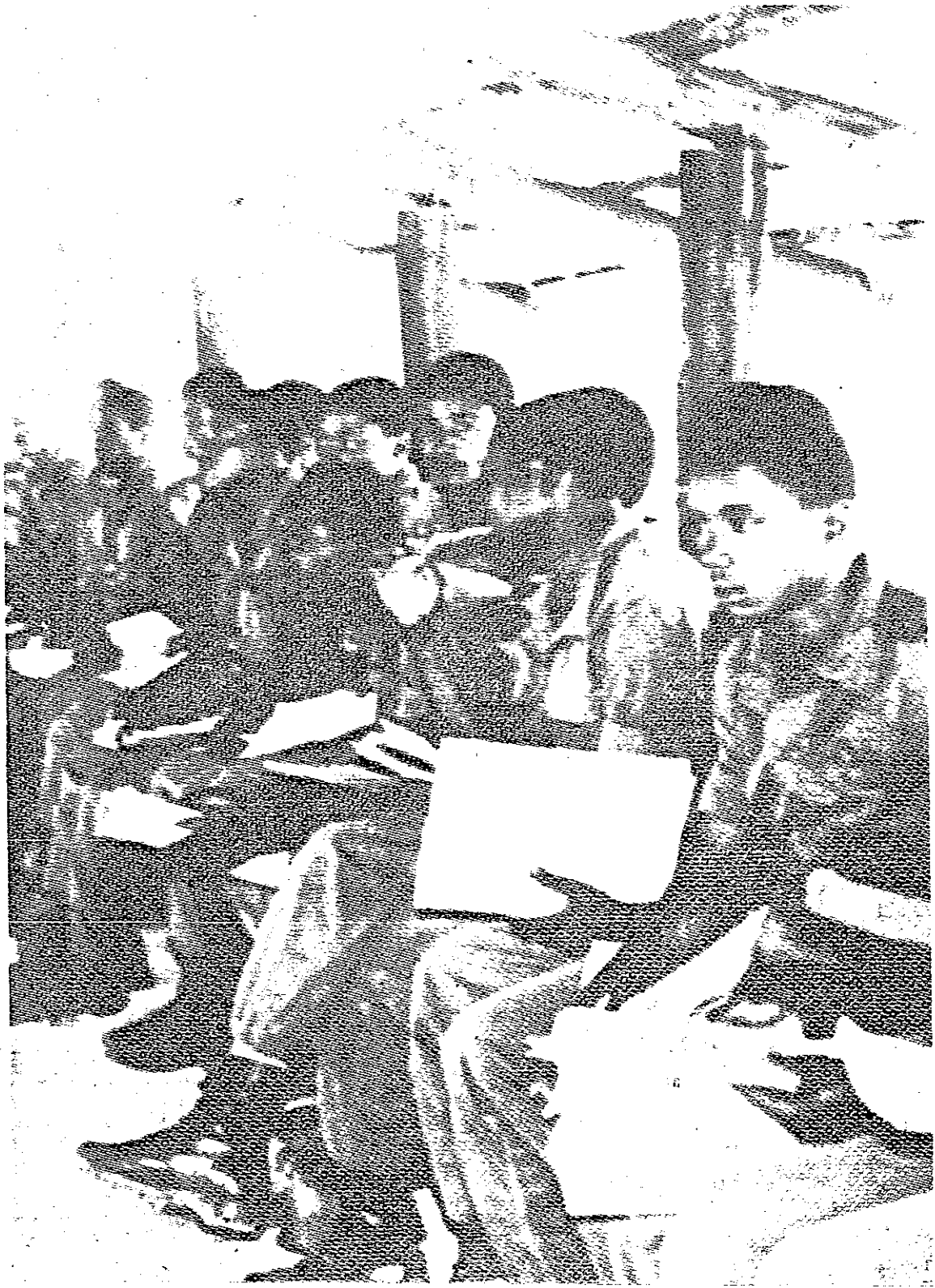
They were even put through an impromptu session of army drill under the blazing sun, before their take-off for Pretoria.

(28)

25/10/84

Army chaplains say the battle on our borders is not political but spiritual . . . a simple case of Christianity versus Marxism. Dirk Nel reports.

The Sword of the Spirit





The main target group . . . Vambo soldiers attend a training class.

28 Stan

PIETERSBURG — The strategists tell us that only 20 percent of the war on our borders is being waged militarily; the other 80 percent is essentially psychologically and ideologically geared. Even the most casual observer cannot doubt the military superiority of South African and Namibian Defence Force units.

But the psychological warfare against Swapo appears to be more evenly balanced.

The struggle to win the loyalty of the local population intensifies during the dry season, when terrorist incursions usually decrease.

Senior army officers point out that the people of Owambo are the main target group for Defence Force and Swapo propaganda, because the war is at its fiercest in this region.

It is also a known fact that 80 percent of the families of Swapo recruits live in Owambo.

The South African and Namibian forces claim they have the edge on the enemy, because their strategy is aimed at improving health services, educational facilities and agricultural techniques among the local population, whereas Swapo employs threats and brainwashing tactics.

Army chaplains say the battle is not political, but spiritual . . . a simple case of Christianity versus Marxism.

Armed with The Sword of the Spirit (the Bible), these men have extended their preaching to the local civilians, with telling effect.

Senior area chaplain for Namibia, Dominee Attie Bezuidenhout, believes he and his colleagues have a vital role.

Using cassettes, films, videos and other modern methods to augment their



The instructor . . . improving the local population's living standards.

ministries, they have achieved remarkable success even among the Bushmen, who have been organised into several thriving congregations (the first Bushman pastor is to be ordained shortly).

In one Vambo community 20 000 bibles were sold in August and September under the supervision of an army chaplain.

"One of the tasks of the

churches is to work for peace," says Chaplain Bezuidenhout, "not political peace, but peace with God.

"The war affects the very heart and soul of the people."

But not all churchmen share their view.

The Evangelical Lutheran Church in Namibia has refused to condemn Swapo as a Marxist organisation.

A senior Defence Force officer told a group of visiting South African churchmen recently:

"Almost 50 percent of the population of Namibia are Vambos and 25 percent live in the operational area.

"I believe most of them are politically neutral."

His assessment could well be correct . . . which means the struggle for the soul of the people has only just begun.

NEXT . . . the church in action on the border

Dunbar 3/11/84 (28)

The new leaders of the SA Christian 'establishment'



The Rev Abel Hendricks

METHODIST: Born in Potchefstroom, he is founder minister of his church's Cape Flats mission, moving into a shack "to be there when people moved by Group Areas edicts arrived. In 1969 he and his wife studied in the US and served in New York's tough ghettos of Harlem and the Bronx. Returning to Cape Town, he became chairman of the Methodist Cape District, which includes South West Africa, and has been re-elected each year. He served on the central committee of the World Council of Churches and was twice head of the Methodist Church — the first coloured minister in the post.



Archbishop-elect Stephen Naidoo

ROMAN CATHOLIC: Durban-born but Cape raised and educated, he is a person of considerable academic standing and an acknowledged man of the people. He is the first South African-born Indian in the episcopacy and will be installed next month as the first black Catholic Archbishop of Cape Town, the "Mother See" of the Catholic Church in South Africa. Educated in Scotland, England, India and Rome, he has world recognition in serving on the council of the Synod of Bishops in Rome. He is widely tipped as a future Cardinal — an adviser to the Pope.



The Rev Peter Storey

METHODIST: Transvaal-born and Cape Town educated, he served in the SA Navy before entering the ministry. He is founder of Life Line in South Africa. He was minister to District Six during Group Areas removals, which he described as "the destruction of human dignity". He moved to Central Methodist Church in Johannesburg, where he is still minister. The former president of the SACC is now President of the Methodist Church, one of the largest churches in South Africa, with an overwhelming black majority.



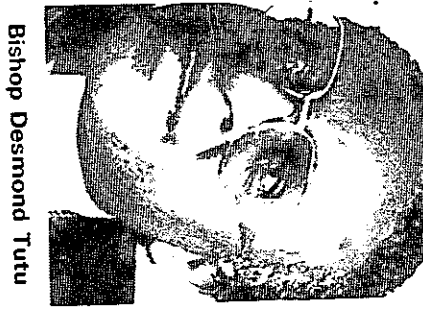
Father Winston Ndungane

ANGLICAN: Widely recognised as a future bishop of the Anglican Church whose administrative and pastoral abilities could lead to his becoming the first black occupant of Bishopscourt. While a student in Cape Town he was arrested imprisoned on Robben Island for a pass-law demonstration. Born at Kokstad, he served in France and later in Cape Town before becoming the Archbishop's personal representative in Johannesburg. The Synod of Bishops has named him as the new principal of the Anglican Theological Seminary in Umhata, a hot-seat position.



Dr Allan Boesak

SENDINGKERK: President of the World Alliance of Reformed Churches, his position as nominal head even of the white Ned Geret Kerk is a source of irritation to it. He is assessor of the Ned Geret Sendingkerk, second only to the Moderator, and chairman or executive member of a host of organisations, including the Broederkerk, Alliance of Black Reformed Christians, Western Province Council of Churches and SACC, and patron of the United Democratic Front. Born in poverty in Kakamas, he has earned local and international recognition as a leader and opinion-maker.



Bishop Desmond Tutu

ANGLICAN: Internationally recognised by the award of the 1984 Nobel Peace Prize, he was born in Klerksdorp and educated in Johannesburg. First black Dean of Lesotho and since 1978 general secretary of the South African Council of Churches. He may yet become the first black Bishop of Johannesburg. He is spokesman for the SACC, a forum for more than 50 churches in SA, representing 16-million Christians — the largest single organisation in the country.



The Rev Allan Hendrickse

CONGREGATIONAL: Leader of the Labour Party and first coloured member of the Cabinet. The Uitenhage-born minister was elected head of the United Congregational Church of Southern Africa in 1972-73. In 1976 he was imprisoned without trial. A former teacher, he joined the Labour Party to win a seat in the Coloured Persons' Representative Council in 1969. As leader of the party since 1978, he led his party out of the council to spell the death of this Government experiment in apartheid. He led his party into the new dispensation "in order to dismantle apartheid".

"The people of South Africa must find a way of living together in peace or we shall perish. All men are created in God's image. Man should not be separated."

"It has been said that the church should have nothing to do with politics. If politics affects our lives so profoundly, the church must be involved."

"The granite wall of apartheid is riddled with cracks, it totters dangerously, ready to crush its builders. There is no tri-cameral church! There are no separate franchises in Heaven!"

"The Church in South Africa is confronted with a monster, the evil called apartheid. The challenge is to look ahead at reconstruction once apartheid has gone."

"South African society dishonours the name of God. My involvement in politics is a product of my Christian faith."

"I am frightened, dreading, fully frightened, that we may soon reach a point where nothing will stop events reaching a bloody denouement."

"We reaffirm our belief in righteousness, justice, equality and the oneness of our South African nationhood."

WHILE the Government is taking its first tentative steps towards power-sharing, it faces an intensely critical group of Christian leaders, elected by their respective multiracial bodies, who are the spokesmen for more people than all the political parties put together.

It is a new breed of leaders, most of whom hold doctorates, chosen by the people themselves from among themselves.

All are South Africans by birth and they represent all the colours and traditions of her multiracial society.

And they wield very real power. The power of the Christian Church as an organisation is limited by its spiritual functions. Each of these churches meets in multi-

racial councils. They know no colour bar, although each has had to battle against prejudice within — and the battle is continuing.

Their members represent congregations everywhere. All have equal voice and voting rights. They debate the full range of society's ills and problems and reach clear consensus across the colour lines.

It is this non-racial debate by the things which divide nation, tribe and tongue," the Rev Peter

At a time when politicians are still feeling their way to multiracial contact, the Christian Church has produced a home-grown crop of leaders — South Africans of all races committed to end apartheid. **BRIAN STUART.**

Cannot be ignored

democratic election of leaders which gives the chosen heads strength.

It is these men who jointly wield the power. All are in position to create opinion, to influence political thinking and actions, to direct their following of millions.

"In our faltering fellowship there is the promise of an end to the things which divide nation, tribe and tongue," the Rev Peter

Storey told ministers of religion in his first address as head of the Methodist Church.

"The gates of Hell may not prevail again us, but neither do they crumble when we speak."

However, there is evidence everywhere of the real power when these chosen leaders speak and act.

Among others, the Mixed Marriages Act and Immorality Act lie shredded by the church's

oured and Indian chambers of Parliament. Three of the five members of the Ministers' Council are clergymen and a fourth has a brother in the cloth.

These politicians are strongly influenced by the stance of their churches. All see apartheid as a heresy.

The heresy decisions, taken by local churches and backed by their international bodies, have given the leaders new strength in their announced intention to break down apartheid.

They will not go away. Nor can they be ignored. For their strength is derived directly from the majority of South Africans, who elected them.

(Report by Brian Stuart, 122 St George's Street, Cape Town.)

Fear that Bishop Tutu's election will muzzle him

STAR 14/11/84 (28)
Staff Reporters

Bishop Desmond Tutu's election as the new Anglican Bishop of Johannesburg has drawn a cautious reception from some white parishioners, who consider him a "political priest", and mixed reaction from blacks.

But clergymen in the diocese have in general welcomed the appointment.

Bishop Tutu was elected yesterday

by the synod of Anglican Bishops from around Southern Africa, meeting at Modderpoort in the Free State.

The appointment means that Bishop Tutu, as a diocesan bishop, will have to relinquish his powerful position as general secretary of the South African Council of Churches.

According to protocol his new position will not allow him to be as outspoken as he is now. The Archbishop of Cape Town, the Most Rev

Philip Russell, who chaired the synod, is the head of the church in this country and holds ultimate responsibility on matters affecting the Church of the Province of Southern Africa.

Inside sources at the Bosmont meeting where the election was being debated a month ago said a black caucus caused the initial deadlock on the appointment. This resulted in the appointment being referred to the synod

The source said most black delegates to the Bosmont meeting had been against Bishop Tutu's appointment because they felt that this would muzzle him.

Mr Ishmael Mkhabela, of the Azanian People's Organisation (Azapo), congratulated Bishop Tutu and said it was hoped that the new appointment "would not serve as a censorship to his articulate and bold expression of the Gospel".

Senior clergy and lay members of

the Johannesburg diocese who have worked closely with Bishop Tutu said he would prove to be a "remarkable spiritual leader" in his new position.

Bishop Tutu's outspoken stand against Government policy and his stand on foreign investment have made some Anglicans uneasy about his new role.

While clergymen in the diocese

● To Page 3, Col 4

Fear that Bishop Tutu will be muzzled

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● From Page 1.

have generally reacted positively, some white parishioners do not share their enthusiasm.

A white parishioner who telephoned *The Star* today said she was "very upset" by the election.

But the outgoing Bishop of Johannesburg, the Rt Rev Timothy Bavin, says he has every confidence in the ability of Bishop Tutu, this year's recipient of the Nobel Peace Prize, to carry out his duties as the new bishop.

"I am delighted to hand over the diocese into his keeping and have every confidence in his ability to do the work well," said Bishop Bavin, who leaves Johannesburg next month to become Bishop of Portsmouth, England.

Archbishop Russell, commenting on the choice of a man who has been described as a "political priest", said: "What

we were concerned about here was to find a man of God who would lead the diocese. We believe that under the spirit of God we have found him."

The Archdeacon of Johannesburg South, the Ven Bernard Ramoabi, said he was elated by the bishop's election. His reaction was echoed by several clergymen in the diocese.

Bishop Tutu's appointment has also been welcomed by the leaders of the Catholic and Methodist churches.

The president of the Conference of the Methodist Church, the Rev Peter Storey, a former president of the South African Council of Churches, said he was looking forward to working with Bishop Tutu in Johannesburg.

The acting general secretary of the SACC, Mr Dan Vaughn, said he was "delighted" at Bishop Tutu's election.

"We are sad that we will lose

his outstanding leadership but we are delighted for him," Mr Vaughn said.

The SACC has called an emergency meeting for November 20 to appoint a successor to Bishop Tutu.

Mrs Sheena Duncan, president of the Black Sash, said she was delighted and wished Bishop Tutu well in his new position.

She did not share the concern that the new position might curtail his freedom of expression.

"As a bishop of the Anglican Church he has full autonomy to express whatever view he wants to," said Mrs Duncan.

"I would not say that he is now in a more advantaged position than he was in his former post as general secretary of the SACC," she said.

Johannesburg is the most important Anglican diocese in South Africa after Cape Town.

Bishop Tutu's election means

that the church's hierarchy in the Johannesburg region is entirely black. There are already two black Suffragan Bishops of Johannesburg — the Rt Rev Simeon Nkoane and the Rt Rev Sigbert Ndwandwe, who are in charge of the East Rand and West Rand.

A lay member of the church's Diocesan Council, Mr Michael Corke, said Bishop Tutu would prove to be a "remarkable spiritual leader."

"There are many white Anglicans who are uneasy about Bishop Tutu, but having known and worked with him for many years I can honestly say that he will turn out to be a remarkable pastor," said Mr Corke.

The former Archdeacon of Johannesburg North, the Ven Norman Luyt, said all Anglicans would abide by the decision of the Bishops' Synod, which was "God-guided".

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One of these four could take Bishop Tutu's place



Bishop Tutu . . . a difficult void to fill.

Bishop Desmond Tutu's election as new Anglican Bishop of Johannesburg has left a void in the South African Council of Churches (SACC) which will be difficult to fill, say sources close to the council.

Bishop Tutu, Nobel Peace Prize winner, has been general secretary since 1978.

He was at the helm during one of the SACC's most difficult periods when its affairs were investigated by the Eloff Commission of Inquiry.

But Bishop Tutu's most significant role in the council has been his ability to unify churches representing 12 million Christians in South Africa, say church sources.

He is the only senior clergyman in South Africa who is a

By Eugene Saldanha,
Religion Reporter

patron of the non-racial United Democratic Front and a member of the Black Consciousness-oriented National Forum Committee.

As a member of both organisations he has often sought to play a reconciliatory role, says a church leader.

The Nobel Peace Prize award to Bishop Tutu has generated international interest in the South African Council of Churches and was seen as an indication of the abhorrence of apartheid by the international world.

While there is no apparent successor to Bishop Tutu as SACC general secretary, four names have been mentioned by church

sources.

They are:

● Dr Allan Boesak, president of the World Council of Churches and an outspoken critic of the Government.

● Lutheran Bishop Manas Buthelezi, a leading black theologian.

● Father Smangaliso Mkatshwa, secretary of the Southern African Catholic Bishops' Conference, who was previously banned.

● The Rev Stanley Mogoba, secretary of the Conference of the Methodist Church.

Dr Boesak and Father Mkatshwa are both patrons of the United Democratic Front while Bishop Buthelezi is a member of the National Forum Committee.

A source close to the South African Council of Churches

said it was unlikely a lay person would be appointed general secretary.

"Bishop Tutu has played an important reconciliatory role among the Christian churches in South Africa," said the source.

"In 1980 he suggested that the council should open dialogue with the Dutch Reformed churches, but delegates at the conference decided against this.

"When the council chooses a new secretary, the ability to promote conciliation will be foremost in their minds."

The council executive will meet on November 27, when a successor to Bishop Tutu is likely to be considered, said a council official.

The church frequently sidesteps the existence of an urban family of the migrant labourer.

This is the view of a multiracial national committee, representing three churches, that conducted a year-long investigation into the breakdown of family life in South Africa.

The churches are the Methodist Church of Southern Africa, the Church of the Province of Southern Africa and the Presbyterian Church of Southern Africa.

The committee's task was to recommend to the church how it might respond to the breakdown of family life in this country.

The committee, noting that the system of migrant labour continued to "wreak havoc" with family life, pointed out that the church was in the "unique position of being able to link the migrant worker and his rural family."

COURAGE

It noted that the existence of an urban family was frequently sidestepped by the church, and asked, "will the church have the courage to minister to all sections of the migrant family?"

To enable the church to help the family in crisis, it was suggested there should be in-depth training of interested clergy and lay couples in running marriage enrichment courses, in marriage counselling, in parenting education (which would include child discipline and development and parental goals).

The committee emphasised the importance of training clergy and laity in youth ministry, and quoted a medical professor who told the commit-

The role of the church in the migrant's family life

This is the second of two reports by SUE GRANT on a multiracial church committee investigation into the breakdown of family life in South Africa.

tee, "the church is saying very little about sexuality".

The training of clergy and laity in grief counselling was highlighted so that families affected by death, unemployment, loss of health or divorce could be helped.

The committee commented on the fact that many ministers seemed unable to attend training and listed possible causes for lack of attendance:

- A perception of ordination as the "end" of training.

- Overload and burnout at all levels of the ministry because there is so little honest feedback to clergy in an "itinerant" style of ministry.

- The clergy consider that once they have the "gospel" they have the answer to every situation and see no need to extend this into caring or relationship skills.

Self-help programmes were suggested which in-

cluded:

- Single parent groups.

The loneliness of the divorced, widowed, or unmarried would be counteracted by social meetings and seminars.

- Young Mothers. Since the decline of the extended family, they had become one of the most stressed sub-groups in society.

- Immigrant families. For new immigrants there was an alarming sense of being uprooted and not knowing what local resources existed or where to find them.

- The poor. Self-help projects needed the essential link of a market for their products and the church which exists in both the rural and urban area had hardly begun to co-operate effectively in this field.

The under-utilisation of church buildings was criticised by the committee and it suggested they could serve as recrea-

tional centres for all age groups ranging from babies to old people.

The full potential of accepted rituals of the church was seldom recognised. "How many congregations use baptism to run parenting seminars?" asked the committee.

"How many use confirmation to prepare youth for life?"

The committee criticised:

- Black churches, for not doing more to listen to the pain experienced by families where parents had invested much in their children's education yet found they rejected traditional rituals and their parent's values and ideas.

- The tendency within the church to split families up, for example in Sunday schools, and men's and women's fellowships. It suggested that education take place in family clusters, rather than in separated child and adult teaching and worshipping.

Some of the ideas presented to the committee of which it approved, included suggestions for the church to:

- Provide courses in financial education (covering budgeting and hire purchasing).

- Invite industrial relations personnel and trade unionists to address church groups.

- Provide aid in training foster parents.

- Build up a congregational resource bank for mutual aid where a central co-ordinator keeps a record of people who would provide plumbing, babysitting, nursing, or shop for a non-mobile person in exchange for use of land for growing vegetables or some other service.

A greater black voice in SA church decision-making

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—by—
Eugene Saldanha,
Religion Reporter

Bishop Desmond Tutu's appointment as Anglican Bishop of Johannesburg this week comes against the background of an increasingly prominent role being assumed by black clergymen in South Africa's Christian churches.

In recent years, the country's mainline churches have made determined moves towards a greater black voice in decision-making.

This trend in the church was summed up by a delegate at this year's annual conference of the South African Council of Churches (SACC):

"If the 70s was the era of black theology and demands for a greater voice in the church, the 80s heralds the period of black leadership of this country's Christian community."

The past four years have, indeed, been watershed years for the church.

While for the past three decades South Africa's multiracial churches have had no doubts about their official condemnation of apartheid, in practice their leadership was dominated by white clergymen.

Radical changes

Faced with widespread challenges from black clergy and laymen, and as polarisation increased with the introduction of "black theology", the church decided to reflect their massive black membership in their leadership structures.

Christian churches sought to bring about radical changes, with black clergymen increasingly playing a more influential role.

The country's three largest multiracial churches — Methodist, Catholic and Anglican — have massive black followings.

The Methodist church, at its 102nd conference in Pretoria this year, sought to bring church practice in line with its anti-apartheid policies by demarcating its circuits on a geographical, rather than racial, basis. The new demarcation means that black congregations will have a greater — and more effective — say in the church's affairs.

Black clergymen have assumed an increasing visibility

Dramatic rise of the black church in SA

By Eugene Saldanha,
Religion Reporter

Soweto, South Africa's largest black township, has more than 900 independent churches — an indication of the rapid and spectacular growth of black churches in South Africa.

It has been reliably estimated that almost a quarter of the total black population in South Africa belongs to the independent black churches, making the movement the single, most important category in the black Christian churches.

According to the 1990 census, there were about 2 200 independent black churches in the country, but latest estimates place the number at about 3 000.

Although there is a great variety within the independent black church movement, they are basically divided into two groups.

● The first, sometimes called Ethiopian, are offshoots of the Methodist, Presbyterian and Congregational churches.

● The second is called Zionist or Apostolic, and comprises most of the independent churches.

Most of these churches are small, with a membership of a few hundred, but there are some large churches with a membership of over 100 000.

FAITH WITH HEALING

Probably the best-known of these is the Zionist Christian Church of Bishop Barnabas Lekganyane, which is based in Morija in the Northern Transvaal.

"These churches emphasise the workings of the holy spirit and faith with healing. The blend of black and Western attributes has been most attractive to those who wish to accept Christianity, but who feel that this should not conflict with their traditional beliefs and cultures," said a black clergyman.

Even among the Indian community, there has been an increasing number of people joining Christian churches.

A recent research survey by the Theology Department of the University of Durban-Westville revealed that there are more than 20 active Pentecostal Churches in the Indian community. The Full Gospel Church, for example, has surpassed the Catholic and Anglican churches, which until recently had the largest number of Indian adherents.

"The Christian church in South Africa has attracted thousands of black people. The growth of the independent churches is an indication that many more are beginning to embrace Christianity," said the clergyman.

not only locally, but are becoming influential in international church forums.

In 1981 Dr Allan Boesak, coloured Assessor of the NG Sendingkerk, spearheaded the move in Ottawa to have apartheid declared a heresy by the second largest church organisation in the world, the World Alliance of Reformed Churches (WARC).

Dr Boesak left Ottawa as the new president of the WARC, religious leader of 80 million people — including members of South Africa's white Dutch Reformed churches.

The "heresy" decision was followed by the other major churches, including the Methodist, Anglican, Congregational and Presbyterian churches declaring apartheid a heresy.

In August this year, Dean Simon Farisani of the Evangelical Lutheran Church of Southern Africa (Elcsa), played a leading role in having the white Evangelical Lutheran Church (Cape/Natal) suspended from the World Lutheran Federation (WLF) in Budapest, for its failure to reject apartheid publicly, and to formally unite with Elcsa.

But despite moves by the major churches to integrate their memberships and to give black clergymen a greater voice in the Church, many black clergymen feel not enough is being done in this direction.

"There have undoubtedly been moves in recent years to reflect the massive black membership in the church's leadership. But there is still so much polarisation at congregation level. White and black people still have different perspectives of what the priorities of the church are," said a Soweto priest.

Other black priests said that many churches were using the "convenience" of conference resolutions to condemn apartheid and disunity in the churches, but had no intention of implementing those decisions in their churches.

Former detainee

In the past four years, black clergymen have assumed key positions in some of the biggest churches in South Africa:

● In 1981, Catholic Father Smangaliso Mkatshwa, a former detainee who was banned for four years, was appointed general secretary of the Southern African Catholic Bishops' Conference, the top national executive post in the church.

● Last year the Rev Luther Mateza of Sharpeville was appointed Moderator of the Presbyterian Church. He is a former convenor of the Church and Nation Committee.

● Last month, the Pope appointed Bishop Stephen Naidoo, Auxiliary Bishop of Cape Town, to succeed Owen Cardinal McCann as Catholic Archbishop of Cape Town.

● In 1980, the Rev Dr Stanley Mogoba, a former Robben Island inmate, was appointed Secretary of the Conference of the Methodist Church — a position he still holds.

● In the past three years, the Methodist Church has had two black presidents — the Revs Khosa Mgojo and Simon Gqubule. The president-elect for 1985 is the Rev Ernest Baartman of Queenstown.

● The Anglican diocese of Johannesburg has a black hierarchy. Two suffragan bishops, the Rt Revs Simeon Nkoane and Sigibert Ndwandwe are in charge of the East Rand and West Rand, and Bishop Tutu is Bishop of Johannesburg.

Church is not political, says bishop

By ALI MPHAKI

THE church appeared to have endorsed the way of revolution rather than of reformation, and had been tempted to embrace incipient Marxist-Leninism.

This was said by the Bishop of Boemfontein Tom Stanage, when addressing the Diocesan Synod in Bloemfontein recently.

As quoted in the Anglican Church newspaper. Seek, the bishop said the church is today burdened with a new company of puritans who are obsessed with political and socio-economic purity to the exclusion of Christian joy.

He said the church to-

day is so burdened with accusations of non-credibility, deafness and hardness of heart, "it is hardly surprising that there is little mirth and buoyancy within our fellowship.

"The Messianic claims of Jesus and his proclamation of the Kingdom of God were never intended to be understood in political terms.

"Much as some modern Puritans would have liked him to, Jesus did not address himself directly to practical questions concerning wealth, nor the removal of property and it is significant that he chose not to do so," the bishop said.

He said because the Kingdom of God depends for its very existence on an inward su-

pernatural power. it is impossible to translate that glorious sovereignty into contemporary so-

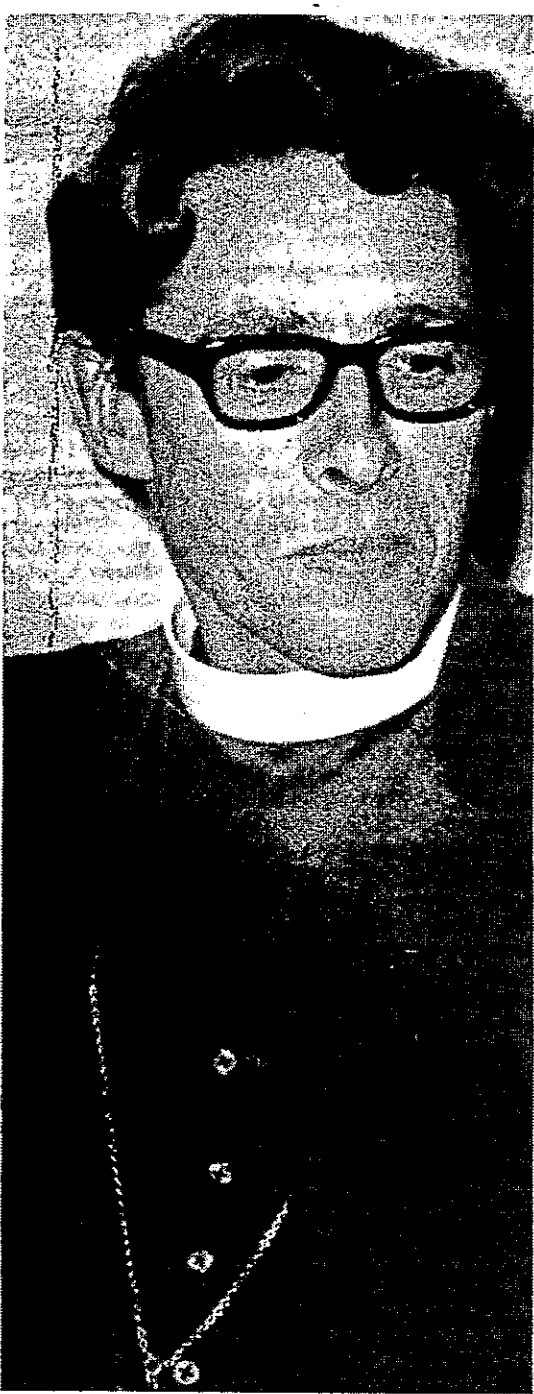
cial, political and economic situations.

"Neither separate development nor the new

Puritans had succeeded in providing answers for South Africa's problems, and calls for disin-

vestment could lead to the disruption of the whole free-world community," he added.

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Jensen



The Rt Rev Timothy Bavin.

Bavin leaves SA with hope for peace and reconciliation

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"I leave Johannesburg with a desperate longing for peace and reconciliation in this country," says the Rt Rev Timothy Bavin.

He will leave South Africa next month, after occupying the most challenging position in the local Anglican Church for 10 years.

Bishop Bavin, often described as "a cool man in a hot seat" by those who know him well, became South Africa's youngest Anglican bishop when he was enthroned in 1974. He had been Dean of St Mary's Cathedral, Johannesburg, for two years.

His 10-year tenure as Bishop of Johannesburg has been characterised by a low-profile approach ("I hate publicity and the Press," he says jokingly), but he has been known to meet challenges head-on and be outright in his criticism of Government policies.

One of the most popular bishops in the country's Anglican community, he leaves South Africa on December 20 to become Bishop of Portsmouth, England.

"The situation in South Africa is not as simple as it appears. The web of human rela-

The Anglican Bishop of Johannesburg, the Rt Rev Timothy Bavin, leaves Johannesburg next month to take up an appointment in England as Bishop of Portsmouth. Religion Reporter EUGENE SALDANHA interviewed him.

tionships is complicated at every level, which has made it difficult for me always to take a clear-cut position."

He feels his ministry in South Africa has often been characterised by ambivalence.

"I don't know if it is a virtue or a fault that I have often found myself siding with more than one point of view. I find no difficulty in appreciating the integrity of many who disagree with me."

He has also found it impossible to agree completely with any one political party in South Africa.

"I have been unable to identify myself wholly with the ANC, PAC, PFP or even Swapo and the UDF. More often than not, I have found myself in the middle of most of these groups," he says.

Bishop Bavin's reluctance to side with any one grouping is based on his vision of his ministry and role in the church.

A bishop's main role, he says, is to foster unity in the church — one of the few accomplish-

ments he will admit to.

Clearly, there was a great deal of difficulty and pressure on him as Bishop of Johannesburg.

"Quarrelling parties in the churches, which are to be expected in a diocese as large as Johannesburg, have been among the more difficult problems. I have often been called upon to act as mediator between clergy and parishioners, or simply between parishioners who have serious differences."

But the biggest difficulty has been financial — raising money to sustain the diocese.

"Finance is a constant worry. Many parishioners withdraw donations because they think the church donates money to the World Council of Churches. Even though it does not, many parishioners will simply not accept this.

"Anyway, the WCC is an important organisation because it has a widespread programme to combat racism and aid refugees."

Bishop Bavin has many accolades for

Bishop Desmond Tutu, who will succeed him next year.

"It is not for me to say how Bishop Tutu should govern the diocese. He is a man who has many God-given gifts, and a vision which is the same as mine — a non-racial South Africa, of which the non-racial Church is the soul."

What have been his most important accomplishments in South Africa?

"It is difficult to assess what one has accomplished, but I think I have been able to act as a unifying force in the diocese. I came into it at a time when there was a pressing need for a greater black voice in the church — and I am glad to see that I leave at a time when black clergy and laymen are playing an increasingly prominent role in the leadership of the church."

Has there been anything about South African society that has depressed him?

"I have often thought that this country has everything except sanity. But then I have been heartened by the goodwill among people of all races. There is such a desperate longing for peace and reconciliation among all of us."

Tutu looks forward to Jo'burg challenge

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Religion Reporter

Bishop Desmond Tutu is looking forward to working for unity, and with the many outstanding people in the diocese, when he becomes Anglican Bishop of Johannesburg early next year.

Bishop Tutu, who will succeed Bishop Timothy Bavin, said in an interview with the official Anglican newspaper *Seek* that he was exhilarated by the new challenge facing him as Bishop of Johannesburg, and looking forward to working in the diocese.

"I hope God will use me as a focus of unity in the diocese. I ask for prayers that I will not be a hin-

drance to the Holy Spirit of God and its working in the diocese, and that I may be what God wants me to be.

"I hope that together we will be a tremendous team, in the hands of God, and will walk together with Him to help Him transform that part of the world in which we live so that it can be seen as becoming more and more His kingdom of justice and peace and compassion," said Bishop Tutu.

The Nobel Peace Prize winner told *Seek* he had mixed feelings about leaving his colleagues in the SACC, but he thought the time had come for a

change of leadership in the council.

"I believe that God has consecrated me to be a bishop in a diocese, and that is where I hope to make my contribution," he said.

Bishop Tutu said he considered himself a pastor above all, and that is why he had continued to be a parish priest — as rector of St Augustine's in Soweto — while he was general secretary of the SACC.

He told *Seek* that his own family would also be greatly relieved that he would be doing less traveling, since the diocese's needs would have to be a priority on his time and energies.

Tutu is compassionate — Dolinschek

It saddens me deeply to witness the most vicious, uninformed, bigoted, malicious and outright lies written and broadcast about the Nobel Peace laureate, Bishop Desmond Tutu.

I consider him to be compassionate and fearless.

While I, Jeremiah Puren (South African), Roger England (British/Zimbabwean), Susan Ingle (British), Aubrey Brooks (Zimbabwean), Robert

Sims (South African) and Bernard Carey (British) were languishing in Seychelles military prison facing a grim and bleak future, abandoned by all — out of the proverbial blue a ray of hope descended upon us.

That ray was an urgent telex from Bishop Tutu of the SA Council of Churches, begging Seychelles authorities to spare our lives, commenting that all mortals are sinners,

and pleading on behalf of our hapless and innocent families back home.

His timely intervention touched the heart of President Albert Rene and all the Seychellois.

That telex was the turning point in our miserable lives. Nine months later we were free. Bishop Tutu turned confrontation into reconciliation.

Martin Dolinschek

Durban

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churches'

Inkatha 'SA govt's ally against

By BARRY STREEK

INKATHA had become an important ally of the government in the confrontation between church and state in South Africa, journalist and author Mr Hennie Serfontein said in an article released last night.

It seemed as if Inkatha had embarked on a "planned, systematic campaign of intimidation and threats against churches, ministers and workers", he wrote.

But Dr Oscar Dhlomo, the secretary-general of Inkatha, said distortions about Inkatha were being

repeated without any documentary proof.

Dr Dhlomo also rejected allegations that Inkatha was an authoritarian movement or that it used violence and intimidation against its opponents.

Both men have written articles about Inkatha, which claims about a million members, in the latest issue of the Progressive Federal Party newspaper, Deurbraak, released last night.

Mr Serfontein said there were areas where church workers and ministers feared for their

lives at the hands of Inkatha supporters, who had threatened them with physical violence.

"The experiences of some church workers and ministers in the Kwazulu area I cannot repeat. Because they fear identification, this could endanger their safety and that of their families."

In spite of Inkatha's verbal anti-apartheid stand, it was not a defender of the multi-racial English-language churches and some ecumenical organizations in their conflict with the National Party government.

This new role reflected an important dimension of the church-state conflict which began when the National Party won power in 1948: "A growing confrontation between all the 'homeland bantustan' governments and the anti-apartheid multi-racial churches."

There were numerous examples of action taken against churches and church workers in other homelands — including Ciskei, Transkei, Venda, Gazankulu and Bophuthatswana — but not much had been published about the Inkatha-church con-

flict, Mr Serfontein said.

The Inkatha action differed in some aspects from the other homelands "because it seems in direct contradiction of its claim of being a non-violent organization", he wrote.

Dr Dhlomo, in his article, which was not a direct reply to Mr Serfontein, said he could not think of a single black organization whose image was so constantly and deliberately distorted by those who claimed to be informed as Inkatha.

"It appears that when it comes to reporting about

Inkatha, the rules of objectivity and 'listening to the other side of the story' are immediately ignored in favour of wild and unproven anti-Inkatha propaganda."

Inkatha was accused of being authoritarian and bullying people into joining it, but "the mere political objective of Inkatha, which is radical, non-violent, socio-political change, is at variance with enforced membership".

Its membership was open to all black people of South Africa regardless of their ethnic origin

and it was avowedly non-ethnic and non-racist. It would gladly allow non-black people to join if it were not for the laws of South Africa.

Dr Dhlomo said the UDF, ANC, Black Sash, Nusas and other anti-Inkatha groups had adopted a deliberate and sophisticated strategy of stereotyping Inkatha as a violent, authoritarian and tribal movement.

This was because it ensured press coverage, turned white liberals and academics against In-

katha, discredited Inkatha internationally and "could force Inkatha, out of sheer anger and defiance and frustration, to officially adopt violence as a strategy and in so doing give a tremendous boost to the violence lobby in South African politics".

It was tragic that some white academics and some journalists were now beginning to accept these stereotypes of Inkatha as gospel truth without any critical analysis, Dr Dhlomo said.

CML Trinit 28

4/12/84

Nusas honours Beyers Naude for 8th year

DURBAN. — Dr Beyers Naude received a standing ovation when he was unanimously elected honorary president of the National Union of South African Students (Nusas) for the eighth successive year at the opening in Maritzburg on Sunday night of its 62nd annual congress.

It was the first time Dr Naude could accept the nomination personally because of his seven-year banning order.

'Symbol'

Miss Kate Philip, the Nusas president recently released from detention, said: "Beyers is a symbol of hope to white South Africans because he travelled a long road ideologically — from the heart of verkramptheid (ultra-conservatism) to a position where his integrity is unquestioned."

She said Dr Naude was a great inspiration to many people and not just a symbolic honorary president. Students were able to rely on him as a source of strength.

His election at the start of the congress was unprecedented, as constitutionally this takes place on the final day of the proceedings.

After the standing ovation, Dr Naude outlined to 400 students and others present, including fertilizer magnate Dr Louis Luyt, key areas facing Nusas.

'Crisis'

He said the five major areas Nusas had been involved in during 1984 were the education crisis, the worker crisis, the new constitution, experiencing state repression and the growing militarization of society.

"None of the steps taken by the government have resolved the education crisis. In fact, the frustration, disappointment and anger evident during the massive student protest in 1976 remain as strong as ever," he said.

He said the Transvaal stayaway should be seen as a clear expression of worker dissatisfaction with a number of issues affecting their lives.

Dr Naude said that in 1985 Nusas would have to decide the role white students should play to achieve the goals of democracy and equality of the education charter, and to assist their fellow students in achieving these goals. — Sapa

8/12/84

Church calls for inquiry on police

28

Mercury Correspondent
JOHANNESBURG—The Methodist Church of Southern Africa has called for a judicial commission of inquiry into police conduct during the recent unrest, following a report by the Southern African Catholic Bishops' Conference in which the police have been accused of 'irregular' conduct.

The Rev Peter Storey, president of the Methodist Church, said in a statement released here last night that the bishops' report on police conduct during the township protest must be taken 'with utmost seriousness and nothing less than a judicial commission of inquiry into police action is called for.'

The report also reinforces the call by the Methodist Church not to use national servicemen in police operations. A statement like this by bishops known for their responsibility and integrity cannot be fobbed off

by the S A P public relations office.

'For months now, disturbing allegations have been stone-walled by the police with the bland phrase "report your complaints to the nearest police station", but the present level of trust between black people and the police is at an all-time low and the police can now operate in circumstances that make public scrutiny very difficult.

'Only a judicial commission could hope to get to the truth and if police conduct is above reproach they should welcome such a commission.

'A further implication of the report is that it reveals the kind of operation in which national servicemen are becoming involved and reinforces our abhorrence of this development. Unless the SADF heeds our call to withdraw these men the whole question of wheth-

er Christians may serve under such conditions must become a major issue for the churches', Mr Storey said.

Police have strongly denied the accusations of irregularities made by the bishops and claimed that they had already found 'untruths' in the report.

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**Police action:
Methodist call**

Own Correspondent

JOHANNESBURG. — The Methodist Church of Southern Africa has called for a judicial commission of inquiry into police conduct during the recent unrest, following a report by the Southern African Catholic Bishops' Conference (SACBC) in which the police have been accused of "irregular" conduct.

The Rev Peter Storey, president of the Methodist Church, said in a statement released in Johannesburg late last night that the SACBC report on police conduct during the township protest must be taken "with utmost seriousness, and nothing less than a judicial commission of inquiry into police action is called for".

Servicemen

"The report also reinforces the call by the Methodist Church not to use national servicemen in police operations. A statement like this by bishops known for their responsibility and integrity cannot be fobbed off by the SAP public relations office."

Meanwhile the SACBC said yesterday that it did not approach police before publishing its report for fear that publication could have been halted.

The SACBC was responding to criticisms of their report by the police directorate of public relations who said they found it strange that the SACBC should publish information on alleged police misconduct without first consulting the police.

The directorate also said they found "untruths in the chronology and events", and questioned the motives of the bishops in publishing the report.

Reacting to the police directorate's criticisms, the SACBC said: "Not a single incident referring to 'untruths' has been quoted by the police."

"The chronology, which includes details of a number of deaths, was drawn up from press reports and research done by the South African Institute of Race Relations and the Detainees Parents' Support Committee (DPSC).

Affidavits

"All other details were obtained from affidavits taken before a commissioner of oaths and verified independently by a lawyer, who was convinced of their accuracy."

The SACBC report, which gives detailed accounts of alleged reckless violence by police, was released in Pretoria on Thursday.

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Sanctions: Reagan, Tutu disagree

CARE TALKS
8/12/86
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From SIMON BARBER

WASHINGTON. — President Ronald Reagan yesterday remained publicly unmoved by Bishop Desmond Tutu's plea to end "constructive engagement" and "send a signal to the oppressed".

Both termed their half-hour White House meeting "good" and "friendly", but emerged with their deep philosophical differences unresolved.

Dr Chester Crocker, the Assistant Secretary of State for Africa, who sat in on the talks, said that whatever its outcome, the fact that the meeting happened at all was strongly symbolic: "It is a signal in its own right."

The bishop gave Mr Reagan a specific agenda for United States policy towards South Africa which included urging Pretoria "to announce a general amnesty for all political prisoners and exiles as a prelude to a national convention in our country".

In a nationally televised press conference after the meeting, Mr Reagan insisted the administration would continue to pursue "quiet diplomacy".

Use of army

"I have always believed it is counterproductive for one country to splash itself over headlines demanding that another country do something," he said.

Standing in the bitter cold outside the White House, Bishop Tutu said he urged the president to call for an end to the current violence and the "use of the army against civilians", the immediate release of all detainees who should be charged in open court and tried in the presence of international observers, the lifting of all banning orders, particularly that on Mrs Winnie Mandela, wife of the im-

prisoned ANC leader Nelson Mandela, and an end to forced removals.

Mr Reagan said he tried to explain to the bishop "the things we are doing, many of which, I think, came as a surprise to him".

'Repugnance'

He said the administration was already carrying out many of the bishop's proposals, and was looking at some of the others "very carefully".

"But I have to disagree with him that the situation is worse now. It is not. We have made sizeable progress there in expressing our repugnance for apartheid and in persuading the South African Government to make changes, and we're going to continue."

The president also disagreed with the bishop's advocacy for disinvestment. "This is based on ignorance," he said. "The simple truth is that most black tribal leaders there have openly expressed their support for American business investment because our American businesses go there and observe practices with regard to employees that are not observed by South African companies."

Hour with Bush

"American business has spent over 100 million dollars so far on education and training in management, in business, in entrepreneurship, and those who are criticizing are just ignorant of that."

"I told (the bishop) what our private invest-

ment is in South Africa and what it has meant to those who are employed over there."

After seeing Mr Reagan, Bishop Tutu spent an hour with Vice President George Bush.

Asked whether his mind had been changed by the president, he replied emphatically, "no".

RICHARD WALKER reports from New York that Bishop Tutu reported immediately to the United Nations on his meeting with President Reagan — first seeing African ambassadors, then consulting privately with the president of the General Assembly, Mr Paul Lusaka.

Resolutions

The bishop flies to Oslo this weekend for next week's Nobel award ceremony.

The General Assembly next week votes on a series of resolutions on apartheid and SWA Namibia, in which the US is striving to have specific and harsh attacks on its policies removed.

Several of these resolutions — the Namibia series — were to have come up yesterday afternoon, but are now being delayed until next Wednesday.

Those on South Africa and apartheid will be voted on Thursday.

While the outcome is certain — the assembly has for the past 21 years advocated hitting the Republic with all manner of mandatory economic and other sanctions — what the bishop had to say was expected to influence its response towards the US.

Press for amnesty, Tutu tells Reagan

CARE Times 10/12/84

28

OSLO. — Bishop Desmond Tutu, in Norway to collect his Nobel Peace Prize today, said here last night that he had appealed to President Ronald Reagan to press for a political amnesty in South Africa.

He told a news conference immediately after his arrival that a general amnesty for political prisoners and exiles would prove the success of Mr Reagan's policy of "constructive engagement" with the South African Government.

Bishop Tutu said he had told Mr Reagan at their meeting in Washington on Friday that he had detected no sign so far that the United States policy of "quiet diplomacy" had caused any improvement in the living conditions of black people in South Africa.

Paying tribute to the wave of demonstrations against South African diplomatic missions in the United States, Bishop Tutu said he had found a groundswell of moral revulsion against apartheid.

Bishop Tutu said he had told Mr Reagan: "Conditions for constructive engagement would exist if you got a general amnesty for all political prisoners and exiles."

The 53-year-old Anglican bishop will today receive the R346 000 prize awarded by the Norwegian Nobel Committee for his unifying role in the campaign against apartheid, and will meet the Norwegian Foreign Minister and have an audience with King Olav.

Tomorrow he will deliver the Nobel Peace Prize address and tomorrow night he will be a guest preacher in the Oslo Cathedral.

"The Peace Prize is to show that God is in charge here in this world and that justice, goodness, peace, love and

compassion will prevail, that God cares, the world cares and we are winning," the bishop said.

The bishop said South Africa was in a state of civil war but said he would not take up arms. He described himself as "a peace-lover, but not a pacifist".

Before leaving for Oslo, Bishop Tutu told a congregation of more than 2 500 in Canterbury Cathedral yesterday that the award of the 1984 Nobel Peace Prize was recognition of the fact that the call by the oppressed people of South Africa for dignity and human rights was a just one.

Bishop Tutu was guest preacher at Canterbury Cathedral yesterday at the invitation of the Anglican Archbishop, Dr Robert Runcie.

At a press conference earlier, commenting on Mr Reagan's claim that the release of 11 South African labour and community leaders was due to "quiet diplomacy" by the United States, Bishop Tutu said their release might have been a ploy to divert attention from his meeting with President Reagan.

He said anti-apartheid protesters could equally well say that one of the things they had called for was the immediate release of the labour leaders and that the release had been due to their action.

We could also say that the South African Government aware of my meeting with President Reagan, wished to divert attention from the meeting."

The South African Ambassador, Mr Brand Fourie, said in Washington on Friday that 11 detainees had been released. Mr Reagan, speaking to reporters on Saturday, immediately claimed credit.

Although Mr Fourie announced the release of the detainees on Friday, a police spokesman in Pretoria said they would give the names of the 11 only today. — Own Correspondents and Sapa-Reuter-AP

● Test after the prize, page 2

Fourie's call to Tutu on violence

From SIMON BARBER

WASHINGTON. — South Africa's United States Ambassador, Mr Brand Fourie, yesterday called on Bishop Desmond Tutu to act "in the spirit of the Nobel Prize" and "persuade his followers on the radical side ... to stop killing moderate black leaders".

At the same time, Bishop Tutu declined to condemn outright the rising tide of black against black violence in the Republic.

"I think it is an indication of the whole level of frustration ... in South Africa," Bishop Tutu said.

"There should be no killing of anybody by anybody, but I don't know what makes people sit up and take notice."

The bishop and the ambassador were speaking on "This Week with David Brinkley", a nationally-televised Sunday morning public affairs programme.

Mr Fourie took the opportunity to renew his criticisms of the daily demonstrations and arrests outside his embassy, saying they would have "no effect whatsoever" on South Africa's actions.

"We realize that it is the democratic right of anyone in this country who wishes to demonstrate," he said, backing down from his earlier comparison of the sit-ins with the 1979 siege of the US Embassy in Tehran.

"But we also realize that those who demonstrate here hardly ever say anything about Afghanistan, Cambodia, Cuba, the Soviet Union, Central America, or for that matter what is happening in Africa itself.

"If we see what is happening in Africa, firstly there is independence, secondly there is one election, perhaps a free one. That's the last free one. Then there's a one-party state. Then there's a move towards a kind of socialism, then eventually Marxism and you get to a stage where you've moved into misery."

One man, one vote was therefore "not the answer for South Africa. We've got to work out a different system. That does not come only from the whites. There are about nine black nations, they are all minorities, and it's a feeling that's commonly shared".

Muccor joins call for 'black Christmas'

THE MINISTERS United for Christian Co-responsibility yesterday joined several other organisations that have called on all "responsible" South Africans to observe a "black Christmas" this year.

According to the organisations, the call is to mourn all victims of apartheid during the township unrests in the past three months. At least 161 people died, 2 000 were injured and hundreds detained.

Other organisations that have called for a "black Christmas" are: The United Democratic Front (UDF), the Federation of South African Trade Unions (Fosatu) and the Azanian People's Organisation (Azapo).

The Federation of South African Women (Fedsaw) is also looking into the possibility of endorsing the call, in which people are being called upon to buy only essentials for Christmas.

Fedsaw

In a statement released by the Institute for Contextual Theology (ICT) yesterday, the ministers said they called upon all the local churches of South Africa to observe "black Christmas".

They urged the churches to suspend all planned festivities, such as Sunday school parties. They said instead, such activities should be turned into services for mourning.

CASE FILES 11/12/84

Bomb threat as Tutu speaks

From **JOHN BATTERSBY**
OSLO. — An anonymous bomb threat interrupted the Nobel Peace Prize ceremony for the first time in its 83-year history yesterday moments before the Bishop-elect of Johannesburg, Bishop Desmond Tutu — the 1984 recipient — was due to make his acceptance speech.

By last night no-one had claimed responsibility for the bomb threat and speculation ranged from right-wing groups in Norway to agents of the South African Government.

The Norwegian Prime Minister, Mr Kare Willoch, said in an interview: "I am astonished that this kind of thing can happen in a peaceful country like

Norway. Next year there will have to be much tighter security."

King Olav V of Norway and Crown Prince Harald were the first to be escorted from the packed hall when an organizer interrupted the ceremony at 1.28pm to announce that there had been a threat that a bomb would explode in seven minutes.

The bomb scare led to a unique Nobel ceremony which included the singing of "liberation songs" by more than 1 000 people in front of the hall and the assembling of an impromptu African choir by Bishop Tutu, imposing in a floor-length magenta cassock.

The Tutu "choir", made up largely of his family and colleagues from South

Africa, sang African songs and ended with "Nkosi Sikelele Y Afrika".

During the hour-long wait on the steps, Bishop Tutu chatted animatedly with the Norwegian Prime Minister, kissed and hugged children, accepted a sheepskin jacket to keep him warm and received a posy of carnations from a representative of the Polish trade union movement Solidarity.

Members of the public came off the streets to join more than 600 Norwegian politicians, diplomats and church leaders and at one point broke into spontaneous singing of the song "We shall overcome . . . someday".

During the singing, the crowd improvised after the first three verses with

"Tutu shall set us free . . . Tutu shall set us free . . . Tutu shall set us free someday."

On the steps security officials battled to keep journalists and the public from mobbing Bishop Tutu.

Asked whether he had been scared, Bishop Tutu laughed: "We have had these in South Africa. I never thought for one moment it would go off."

When the ceremony was resumed in the hall after no bomb had been found, Bishop Tutu began his speech: "As I was about to say before we were somewhat interrupted . . ."

- Nobel prize challenges SA, page 3
- Picture, page 4
- White skin a 'disadvantage', page 5

Tutu: White skin

CAIC Tunits 11/12/84

a 'disadvantage'

JOHANNESBURG. — A white skin could be a "horrible disadvantage" if severe violence erupts in South Africa over the country's racial policies, Bishop Desmond Tutu said.

In an American Broadcasting Corporation (ABC) interview screened on SABC TV on Sunday night, the Nobel peace prize winner said he feared a bloodbath was imminent in South Africa unless the international community exerted pressure on Pretoria to come to the conference table.

Asked if whites would be massacred in such a bloodbath, Bishop Tutu said:

"I am not saying whites would be massacred. What I am saying is that if apartheid is not dismantled peacefully then (the US policy of) constructive engagement would be an abomination for whites."

Pressed as to who the victims of the predicted bloodbath would be, Bishop Tutu said "everybody" would be involved. "And it may be that a white skin would be a horrible disadvantage," he added.

Level of frustration

Bishop Tutu was interviewed on ABC TV's "This Week" programme.

Asked for his views on the killing of blacks by their own people, he said this was an indication of the level of frustration among his people.

"We have been warning about this sort of thing... this is just the start.

"I am fearful that unless the international community and especially America intervenes on the side of the oppressed to exert pressure that is perceptible to everybody to get the South African government to the conference table, there will be a bloodbath," the bishop said.

Asked about the US policy of constructive engagement to bring about slow but steady change in South Africa, he said:

"I am not persuaded that the quiet diplomacy of the Reagan administration is working... it is four years on — from the perspective of blacks, things have got worse."

There had been more detentions without trial, more forced removals and denationalization of blacks since the constructive engagement policy began, he said.

"We haven't seen the quid pro quo of constructive engagement," the bishop added.

Asked what he believed the US should do to encourage change in South Africa, Bishop Tutu said he believed the Reagan administration should "make it clear it will no longer be protective of South Africa".

The US should not abstain from voting in UN Security Council resolutions against South Africa.

Answering a question on whether disinvestment by US firms in South Africa would harm blacks, he said US firms had for years enjoyed the benefits of "black misery and suffering in the form of cheap labour" but until recently few corporations had expressed concern about the plight of the black workers.

"Why have you suddenly become so altruistic?" he asked.

Bishop Tutu said large corporations in South Africa could be a far greater force for good.

"I would want to see them using the leverage, the clout, that they certainly have."

The fact that he could be charged in South Africa for encouraging disinvestment was evidence of how crucial foreign investment was to the government, he said.

International pressure

Asked whether sanctions could really be effective when history showed they seldom were, Bishop Tutu said they had not been applied effectively.

A good example of international pressure achieving its goal was that of the sports boycott against South Africa.

"Apartheid has been stood on its head," the bishop said, and the country now had multiracial sport.

He was asked whether sanctions against South Africa would not hurt blacks the most.

"No one would say 'let there be more suffering'," he said. "but it is interesting to see who opposes international pressure: it is the white people who benefit from the repressive system..." and black homeland leaders.

He said his calls for international pressure on South Africa had never been repudiated by "relevant" black leaders. — Sapa

9776 Times 11/12/84

Nobel Prize 'challenges SA'

From JOHN BATTERSBY

OSLO. — Bishop Desmond Mpilo Tutu, the 53-year-old Bishop-elect of Johannesburg, was yesterday awarded the 1984 Nobel Peace Prize at a packed ceremony in the Oslo University auditorium presided over by King Olav V of Norway.

The R300 000 Nobel award, traditionally made on December 10, was awarded by the chairman of the Nobel Committee, Mr Egil Aarvik, a former president of the Norwegian Parliament, to direct attention to Bishop Tutu as "a unifying leader figure in the campaign to resolve the problem of apartheid in South Africa".

He said this year's Peace Prize was a challenge to the dominant minority to take its chance "before history's amnesty runs out".

In a short acceptance speech, Bishop Tutu said the Soviet and South African governments had been notable exceptions to the many thousands of people around the world who had been "thrilled" by the award.

"I was told of a delegation of American church people who were visiting Russia. On hearing the news they and their Russian hosts celebrated the Nobel Peace Prize winner," Bishop Tutu said.

Mr Aarvik said repression in South Africa was "so brutal that a violent rebellion would be an understandable reaction".

"Fortunately, a peaceful alternative exists... Desmond Tutu is an exponent of the only form of conflict-solving which is worthy of civilized nations.

"In recognition of the fact that it is this alterna-

tive which must succeed, Bishop Tutu has been selected as this year's Nobel Prize laureate."

Recalling the Nobel Peace award to Chief Albert Luthuli, former president of the African National Congress, 23 years ago, Mr Aarvik said:

"It is the committee's wish that this year's award should be seen as a renewed recognition of the courage and heroic patience shown by black South Africans in their use of peaceful means to oppose the apartheid system."

At a ceremony attended by more than 600 politicians, diplomats and Church leaders and marked by standing ovations, Bishop Tutu said the award had "kindled a new hope in the breasts of the millions who are voiceless, oppressed, dispossessed and tortured by powerful tyrants".

'We shall be free'

"It says more eloquently than anything else that our cause is a just cause and that we will attain human rights in South Africa and everywhere in the world. We shall be free in South Africa and everywhere in the world."

"I accept this prestigious award on behalf of my family; on behalf of the South African Council of Churches, on behalf of all in my motherland, on behalf of those committed to the cause of justice, peace and reconciliation everywhere," Bishop Tutu said.

It was the 64th ceremony since the award was first made in 1901. It was founded by the Swede Alfred Nobel in his will, which stipulated that the peace prize should be decided on by a committee of the Norwegian Parliament.

'Trail-blazer'

Bishop Tutu became the 70th individual to receive the award and the second South African. Chief Albert Luthuli received the 1960 prize at a ceremony in 1961.

It has been shared on several occasions and awarded to institutions on 14 occasions. Some years there has been no award.

Paying tribute to the work of the South African Council of Churches under the guidance of Bishop Tutu as its general secretary Mr Aarvik said:

"The SACC has become a trail-blazer in the campaign for human rights, a central force in

the liberation struggle and an increasingly wide-ranging support organization for the many victims of the system's racial discrimination."

Pass laws

Referring to the forced removal of three million people, the system of migratory labour, the pass laws and the lot of "political prisoners", Mr Aarvik said:

"If we ignore for a moment the personal humiliation, the question remains — who is there to help these people survive in their new existence?"

"Who will help them house themselves, find water, tend to the sick or educate their children?"

"It is a pleasure to note that over 90 percent of the SACC's budget is covered by contributions from churches in the Western world, while it is with anxiety that we note that new laws are being prepared which will deprive the council of the right to administer its own funds."

He said South Africa's apartheid system had judged itself and had been found to be totally incompatible with human civilization.

"This year's Peace Prize is therefore an attempt to awaken consciences..."

"It is, therefore, not a judgment, rather it is a challenge, a hand stretched out — in the same way as Desmond Tutu's hand is stretched out to conciliation and atonement."

Academic denies claim about Tutu

By NOEL BRUYNS
Religion Reporter

BISHOP Isaac Mokoena, the black church leader who told President Ronald Reagan that he and not Bishop Desmond Tutu spoke on behalf of black South African churchgoers, represented only "a few thousand" of them and was speaking "nonsense".

This was said in Cape Town yesterday by Professor G C Oosthuizen, head of the Research Institute on Black Independent Churches at the University of Zululand.

Professor Oosthuizen, who had studied black independent churches for decades, said yesterday:

"I don't say I agree with everything Bishop Tutu says, but as far as the facts go, Bishop Mokoena is talking nonsense by claiming he can speak on behalf of four million blacks in South Africa. He represents only a small group of a few thousand who belong to RICA-affiliated black churches".

Bishop Mokoena, honorary life president of the Reformed Independent Churches Association (RICA), sent Presi-

dent Ronald Reagan a telegram this weekend thanking him for opposing Bishop Tutu's call for United States disinvestment in South Africa during a White House meeting on Friday.

Bishop Mokoena claimed 4.5 million followers above 15 years of age.

Professor Oosthuizen said there were 3 270 denominations in South Africa, with nearly 6 million black adherents.

So little was known about many of the small independent denominations that anyone could speak on behalf of them, as Bishop Mokoena had done, without the ordinary man in the street knowing the facts, he said.

● In a separate statement issued at the weekend, Bishop Mokoena said the award of the Nobel Peace Prize to Bishop Tutu was "an insult to the black Christians of South Africa".

He said RICA was "deeply disturbed" about the award to Bishop Tutu, who had "promoted a war of black against black" and had collaborated with communists.

, says Tutu

South Africa in grip of civil war

Care Times 12/12/84 (28) 3028

From JOHN BATTERSBY
OSLO. — South Africa was in the grip of civil war and would remain so until apartheid was finally dismantled. Bishop Desmond Tutu said in his 1984 Nobel lecture here yesterday.

Addressing more than 600 people in the Oslo University auditorium, Bishop Tutu called on both sides to "beat our swords into ploughshares" in a spirit of reconciliation, justice and peace.

For the first time ever, more than a dozen plainclothes and uniformed police officers stood guard inside and outside the Aula Reception Hall, where Bishop Tutu accepted the 1984

Nobel Peace Prize on Monday, as spectators arrived for the traditional open lecture. Plastic shopping bags and handbags were checked after the bomb scare which delayed Monday's ceremony.

Before Bishop Tutu began the lecture, he asked his colleagues from the South African Council of Churches (SACC) and his family to stand in recognition of the fact that he had received the 1984 Nobel Peace prize in a "representative" capacity.

In his lecture Bishop Tutu said violence was already endemic in the South African situation.

"Violence is not being introduced

into the South African situation *de novo* from outside by those who are called terrorists or freedom fighters - depending on whether you are oppressed or an oppressor. The South African situation is violent already, and the primary violence is that of apartheid.

"It is the violence of forced population removals, of inferior education, of detention without trial, of the migratory labour systems.

"Unrest is endemic and will remain an unchanging feature of the South African scene until apartheid — the root cause of it all — is finally dismantled.

"At this time the army is being quartered on the civilian population.

"There is a civil war being waged. South Africans are on either side.

"When the African National Congress and the Pan-African Congress were banned in 1960 they declared they had no option but to carry out the armed struggle.

"We in the South African Council of Churches have said that are opposed to all forms of violence — that of an oppressive and unjust system and that of those who seek to overthrow the system.

"However, we have added that we understand those who say they have

had to adopt what is a last resort for them."

Bishop Tutu added: "... There is war on the border of our country. South Africans face fellow South Africans. ...

"There is no peace in southern Africa. There is no peace because there is no justice.

"There can be no real peace and security until there be first justice enjoyed by all the inhabitants of that beautiful land.

"... In dehumanizing others, they are dehumanizing themselves. Perhaps oppression dehumanizes the oppressor as much as, if not more

than, the oppressed.

"They need each other to become truly free to become human. Let us work to be peacemakers, let us beat our swords into ploughshares," Bishop Tutu said.

● Sapa-Reuter reports that the Norwegian Commerce and Shipping Minister, Mr Ashjoern Haugstvedt, told Parliament yesterday that his country would press for an international trade boycott against South Africa.

Mr Haugstvedt said a government-appointed committee would soon recommend measures to reduce trade and shipping links with South

Africa.

He said he had already contacted his counterparts in the United States, Britain, the Netherlands, Denmark and other Nordic countries to coordinate action.

"We neither can nor should give up our efforts on this issue and the Nobel Peace Prize laureate, Bishop Tutu, must in future be able to say that Norway is at the forefront on this matter," he said.

Norway's official Lutheran Church has long campaigned for a ban on oil shipments to South Africa, saying Norwegian tankers carry almost half the oil imported by South Africa.

Cape Times 17/12/84 (28)

New Archbishop's call to SA

By NOEL BRUYNS
Religion Reporter

MORE than 1 000 church and lay representatives from many denominations yesterday saw Archbishop Stephen Naidoo installed as the new head of the Roman Catholic archdiocese of Cape Town.

The ceremony was held in the Church of Our Lady Help of Christians in Lansdowne.

It took the 17 bishops and archbishops, the 120 priests, and the deacons and seminarians 15 minutes to file up to the

altar.

At the beginning of the installation ceremony, Monsignor A Morelli of the Apostolic Delegation in South Africa read out an Apostolic Letter from Pope John Paul II appointing Bishop Naidoo as Archbishop of Cape Town.

The actual installation was conducted by the outgoing Archbishop of Cape Town, Owen Cardinal McCann.

The congregation and priests spontaneously gave the new Archbishop a standing ovation.

Monsignor L Henry made a pledge of loyalty to the new Archbishop on behalf of the Catholic clergy and laity of the archdiocese.

Representatives of other churches and faiths present were Archbishop P Russell (Anglican), the Rev J Gribble (Methodist), the Rev Dimitri Balafas (Greek Orthodox), Bishop J Ulster (Moravian), the Rev W Abrahams (Congregational), Praeces C Brandt (Lutheran) and Emeritus Rabbi Sherman (Reformed Synagogue).

In his installation sermon, Archbishop Naidoo said human value came from the "creative hand of God", who had made people in his own image and likeness.

"However, the fact is that there are many in our society who have been deprived of their human dignity. They have no employment, they have inadequate shelter, they haven't enough food to eat. This makes a mockery of their true dignity.

"Surely there is a corporate responsibility to narrow the gap between the

rich and the poor, the haves and the have-nots."

Archbishop Naidoo said human rights had been seriously eroded in South African society to the point where many lived in considerable insecurity.

"As the creation of God, we have the right to be valued as His children, not by the accident of the colour of our skins.

"We have the right to an equal share in the resources of the country, to equal opportunities as members of this society. We have the right to de-

termine who governs us and the way in which they do so. These are just some of the rights basic to any civilized society."

Archbishop Naidoo said this could come about by people accepting personal responsibility through being prepared to enter into dialogue with one another.

"At this crucial stage in our history we do not need a strident defence of entrenched positions, but a respectful listening to legitimate expectations," he said.

Stephen Naidoo's Indian heritage

Religion Reporter

THE newly-installed Roman Catholic Archbishop of Cape Town, Archbishop Stephen Naidoo, though born in South Africa, comes from an Indian background.

Archbishop Naidoo was born in Durban. His father, a herbalist, was a Hindu and his mother an Anglican. They converted to the Roman Catholic faith before he was born.

When Archbishop Naidoo was consecrated Auxiliary Bishop of Cape Town, his mother attended the ceremony in Green Point Stadium in a traditional sari.

Archbishop Naidoo included a lotus flower as a symbol of his Indian heritage in his coat-of-arms, to which every Catholic bishop is entitled.

The coat-of-arms includes other symbols

which have both personal and ecclesiastical significance for him.

These are the crown of St Stephen, the Archbishop's patron saint; the pallium, a strip of white woollen material with black crosses worn over the shoulders by Metropolitan archbishops; the lotus flower; and a lance and reed carrying a sponge over a cross. This emblem is taken from the arms of the Redemptorist Congregation of which the Archbishop is a member.

Behind and extending above and below the shield is a double gold processional cross. The double cross indicates the rank of archbishop. Above the shield is an ecclesiastical hat with cord and tassles. Green indicates either a bishop or an archbishop, while 20 tassles determine the rank of archbishop.

Tutu warns of SA 'bloodbath'

COPENHAGEN. — Bishop Desmond Tutu, the 1984 Nobel Peace Prize recipient, warned yesterday that without international pressure against Pretoria's apartheid laws, "there will be a bloodbath".

Answering questions at a press club lunch, the Anglican clergyman told Danish and international reporters: "Unless you help us form the kind of moral climate in your countries which will make it impossible for your governments to collaborate with the perpetrators of apartheid, we (blacks) have very little option but to use violence."

He said this was not a threat "but a simple statement of fact."

Economic sanctions

Nevertheless, Bishop Tutu said he would not openly advocate economic sanctions against South Africa "because to say so is a criminal offence in my country ... punishable by up to five years in prison."

He said he wanted South Africa's trade partners to understand that "sanctions are as much a moral issue as they are economic".

Bishop Tutu described apartheid as "the policy which has earned our beautiful country the polecat position in the world so that a young

girl, a very good athlete, had to use the dubious stratagem of instant British citizenship in order to be able to participate in the Olympic Games in Los Angeles." He was referring to 18-year-old distance runner Zola Budd.

Asked whether he thought President Ronald Reagan of the United States was serious in an apparent tougher stance against the South African Government, Bishop Tutu responded: "Obviously we are glad for the change in rhetoric, but it is still rhetoric."

He said he thought Mr Reagan "cannot ignore the 35 conservative Republicans" who sent a letter to South Africa's Ambassador to the United States threatening economic sanctions unless Pretoria eased apartheid.

"He cannot afford to ignore Senator (Richard) Lugar, the new chairman of the Senate Foreign Relations Committee. He cannot ignore Senator (Nancy) Kassenbaum. He cannot ignore the (American) blacks' attitude toward the Republicans and the possibility of their being able to enlist the support of the Jewish lobby."

Reagan meeting

Bishop Tutu spent 40 minutes with Mr Reagan in the White House before accepting his Peace Prize last week in Oslo.

He said yesterday that he had told the US President that South African blacks would believe Mr Reagan's policy of "constructive engagement," or behind-the-scenes diplomacy, was working when:

"One. The present violence in South Africa ends and the (Pretoria) government does not use the army against our people.

"Two. They stop all banning orders and detention orders.

"Three. They stop the process of our denationalizing.

"Four. They are prepared to announce a general amnesty for all political prisoners (in South Africa) and exiles."

'Cosmetic changes'

Bishop Tutu said the recent adoption of the new South African constitution and other apparent changes in the country "are basically cosmetic" and superficial.

"But the face beneath the cream remains as ugly as it ever was."

The 53-year-old clergyman met privately later with the Danish Prime Minister, Mr Poul Schluter.

Bishop Tutu is to fly today to New York to resume a series of personal appearances in the United States. — Sapa-AP

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Controlling

The bishop who tried to discredit Tutu on television

STAR 19/12/84

By Eugene Saldanha,
Religion Reporter



The man on the box . . . Bishop Mokoena.

Who is Bishop Isaac Mokoena, the religious leader SABC-TV so conveniently trotted out in an attempt to discredit Nobel Peace Prize winner Bishop Desmond Tutu?

As the president of the Reformed Independent Churches Association, Bishop Mokoena claims he is the leader of 4,5 million congregants . . . but the Council of African Independent Churches has disputed this.

The general secretary of the Council, the Rev P Makhubu, has publicly dissociated himself from comments Bishop Mokoena made during the SABC-TV interview: that Bishop Tutu was promoting bloodshed among black people. According to church sources the Reformed Independent Churches Association was established with the help of white Reformed church leaders to counter an earlier group of independent churches founded by the now-banned Christian Institute, which was established by Dr Beyers Naude.

The association is a former affiliate of the Council of African Independent Churches, an umbrella group uniting the bulk of South Africa's independent African church movements. During the four-minute interview on TV1, Bishop Mokoena said he was deeply disturbed that the Nobel Peace Prize had been awarded to Bishop Tutu because of his stand on disinvestment.

Bishop Mokoena praised America's President Ronald Reagan for opposing Bishop Tutu on American disinvestment in South Africa. Bishop Mokoena

discloses that he has been encouraging his congregants in recent months to sign petitions calling on the American business community to increase investments in South Africa.

The petition states: "We urge American businessmen to make use of all the opportunities which are available to them in South Africa and the national states." Mr Makhubu said Bishop Mokoena's claim to be leader of 4,5-million Christians was not true.

EXPOSURE

"We find it strange Bishop Mokoena was given so much exposure on the government media," he added.

"Bishop Tutu has always tried to avert bloodshed in this country.

"He has always spoken with a prophetic voice." A close analysis of the 1980 Government Statistics, which put the total membership of independent black churches at about 4,5 million, does not support Bishop Mokoena's claims either.

The Zion Christian Church of Bishop Barnabas Lekganyane alone draws close to 1,5-million people to its annual meetings in Moria in the Northern Transvaal, according to Press reports. Bishop Mokoena is a former divisional director of the South African Council of Churches, but he left after he was acquitted on 17 counts of fraud in October 1979.

He is a member of the South African Theological College of Independent Churches.

In an interview, Bishop Mokoena said he had a Licentiate in Theology from a college in the United States, a Bachelor of Divinity degree from a university in the United States and a Doctorate of Divinity from the University of Korea. He is leader of the St John's Mission Church in Sebokeng and claims a congregation of several thousand.

He has not always been a member of St John's Mission Church.

"I joined St John's after I left another church in 1960 because of disagreements with the church leaders," he said. He declined to name the church because he wanted to avoid embarrassing its leaders. Bishop Mokoena makes several overseas trips a year, mainly to Germany, the Normadic countries and the United States.

On his trips he has often called for increased foreign investment and hopes to meet senior officials of the Reagan Administration early next year.

Earlier this year, the South African Council of Churches Ecumenical News Service reported that Bishop Mokoena and the leader of the right-wing Christian League of Southern Africa were travelling in West Germany with the aim of discrediting Bishop Tutu and the Council.

"Nobody is happy about everything in South Africa," said Bishop Mokoena.

"But I would never sell apartheid for communism.

"I have seen what is happening in Mozambique and Ethiopia."

Tutu gets standing ovations in St Paul's

By Dirk de Villiers, ^{STAR}
The Star Bureau ^{20/11/84}

LONDON — Dwarfed by the giant carved pulpit of St Paul's Cathedral, Bishop Tutu looked almost gnomish, suggesting a small boy who was wearing his father's overcoat.

His glassed blinked in the sepulchral light as his eyes might well have done, too, with columns and domes seemingly soaring to Heaven all round him.

At times his accented voice sounded almost eerie as echoes nudged words in the uncertain acoustics.

Applause started even before the Bishop mounted the pulpit. In a moment it had developed into a standing ovation.

Bolstered by his recent Nobel Peace Prize and his appointment as Bishop of Johannesburg, he was clearly a star.

And with a star's following. The enormous cathedral was filled to overflowing, with many hundreds of people forced to sit in the aisles on tiles that were, appropriately for the theme of the Bishop's lecture, black and white.

Even before he started the audience was reminded that Martin Luther King had once spoken on a similar occasion and that, in 1983, the Bishop had been prevented from giving the address. But it wasn't all serious stuff.

Bishop Tutu larded his speech — on

Christian witness in South Africa — with jokes, even a Van der Merwe story.

More caustic was his suggestion that nose size should be substituted for skin colour to demonstrate how ridiculous apartheid was, with "large noses only" universities and so on.

And in the days of plural affairs in South Africa, blacks from the countryside were probably "rural plural".

That brought the cathedral down.

The Bishop struck a topical note with strictures that could now apply equally to the British and South African Governments when he talked of accusations that the Church should not meddle in politics.

God, these politicians would have

you believe, said the Bishop scornfully, was divinely aloof and unconcerned about the plight of his creatures below.

"Such a God is utterly useless to us and such a God I would not worship," he declared ringingly.

Towards the end of his lecture of nearly 45 minutes he quoted extensively from the Bible, quiet after the previous passion, and ended almost in a whisper.

Again there was a deafening ovation with everyone on his feet.

It continued for several minutes with the Bishop raising his hands in acknowledgement and blinking in the cathedral light.

● See Page 7, World section.

Police behaviour: 'Whites reaction a sign of ignorance'

STAR 22/12/84 ZS

by
Eugene Saldanha,
Religion Reporter

Two leaders of the country's largest Christian churches yesterday said white opinions on the police role in the recent unrest in the townships were based on ignorance and wishful thinking.

The Rev Peter Storey,

president of the Methodist Church, and Archbishop Denis Hurley, president of the South African Catholic Bishops' Conference (SACBC), were reacting to the findings of a Human Sciences Research Council (HSRC) survey which shows that only 5,2 percent of white adults polled evaluated the actions of the police during the recent unrest as "too hard".

However, Mr Storey, who earlier this year made a dramatic call on the liberation movements to lay down their arms, said the finding that 43 percent of whites polled were in favour of negotiations with the ANC, was encouraging.

"It is an indication that the call I initiated in October is gaining momentum and should be pressed upon by both parties," he added.

Of the respondents who were questioned on the role of police in riot control, 43,3 percent said their actions were "too soft", while 41,5 percent said it was "just strong enough".

Early this month the SACBC issued a report accusing the police of irregular and illegal activity in the townships during the unrest.

Both clerics said it was a "tragedy" that the poll was conducted only among the white section of the population.

"The white population is almost completely ignorant of what took place in the townships. I consider the results a confession of ignorance rather than a reflection of objective fact.

"It would be interesting to see the results of a survey among people in the townships that suffered most in times of unrest," said Archbishop Hurley.

"Only black people can answer any question about police action from personal experience.

The reasons white people gave for the low poll in the coloured and Indian elections demonstrates how successfully the Government and the SABC have covered up a disastrous area," he said.

The survey revealed that 14,4 percent of whites polled attributed the low poll to the voters' rejection of the new constitution, 35 percent attributed it to "apathy and ignorance" and 30,7 percent regarded "intimidation and propaganda by radical groups" as the cause.

Crowd-puller Tutu is proving a hit in the US

Cape Times

27/12/84

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From RICHARD WALKER

NEW YORK. — Bishop Desmond Tutu, who calls his Nobel Peace Prize "a wonderful signal from God", is a hit here — a crowd-puller with the sort of easy familiarity, directness of message and zest at Americans go for. Now all of America is learning about constructive engagement, and the winner is a Nobel laureate who calls Mr Crocker's labours "an abomination... Immoral, evil and unchristian". Ten follows up with a warm little laugh and absolution.

South Africa has itself a celebrity. Bishop Tutu is quotable on everything and anything. Even in defence of boxing. When the American Medical Association called for the abolition of the sport,

its defenders dug up an old Bishop Tutu comment in which he suggested that the achievements of Joe Louis and Sugar Ray Robinson had inspired him more than those of Martin Luther King.

Bishop Tutu is everywhere — addressing the United Nations Security Council, chatting with President Ronald Reagan, taking an unprecedented standing ovation in a congressional hearing, toasted by high society at a Waldorf-Astoria banquet and blessed by hundreds of fellow churchmen in the vast cathedral of St John the Divine.

"He's a bubbling fountain of joy amidst the turmoil of South Africa," raved former UN ambassador Mr Andy Young.

Bishop Tutu's words may on occasion

read like those of some Old Testament avenger, but they are delivered with such good nature, and his talk of blood-baths mixed so daintily with images of lambs gambolling in a harmonious future, that it all sounds wholesome, even jolly.

He goes to work "like a politician at a wedding", it has been noted, "patting backs, cracking jokes, hugging old friends..." And he comes up with the sort of anecdote President Ronald Reagan exploits so well.

The bishop travels light and fast. So fast that his dash home for his mother's funeral was a mere blur in his crammed calendar.

What intrigues most is the bishop's basic message. "For me to say I support economic sanctions is an indictable of-

fence," he politely corrects those who assume he does. In between such advisories, he hammers away at the need for "economic pressure". He harps on the sanctions the US has imposed on Poland and for decades on Cuba, and he lauds the sports boycott as an example of what such pressure can accomplish: "Apartheid has been stood on its head."

Dr Crocker says the bishop is against US withdrawal, while the disinvestment movement assumes that he is for it. And Pretoria? Ambassador Brand Fourie suggests that Bishop Tutu has not "fully subscribed" to disinvestment.

Just about everybody sees the bishop as the catalyst that triggered the American demonstrations, even if they disagree on long-term impact.

Mr Fourie sees no depth of public sup-

port behind the protests, and South African officials in New York disparage them as "a people shuffling about".

Yet the warning of conservative Republicans that South Africa is becoming embarrassing — is getting in the way of the crusade against communism — has to bother your average Botha.

That white conservatives are operating in concert with this cheerful black bishop who offers Reaganism absolution with a merry laugh, has to bother even more.

"The bishop is the ideal person to tell Americans of apartheid," wrote Washington commentator Stephen Rosenfeld. "A victim but a survivor, moral without being threatening, universalist in his message, winning in his manner."

Boston columnist David Nyhan put it simpler: "Tutu gets the Peace Prize and suddenly even the White House gets religious on apartheid."

Pretoria undoubtedly trusts that time will turn Bishop Tutu into a clergyman too taken up with diocesan concerns to grab global headlines once the novelty fades.

Yet within days, Teddy Kennedy comes calling with the big guns of the American media in tow and Tutu the host. One network may even "anchor" — headquarter — its main news programme in South Africa for a while.

Pretoria should know that mass communications and the power of a single personality to influence millions have greatly developed since a South African last won the Peace Prize.



Bishop Tutu

CHURCH & STATE

1985

JANUARY — JULY

Tutu: Clergy seen as ogres

JOHANNESBURG. — first as Prime Minister and subsequently as State President, has not been over-enthusiastic about meeting church leaders".

The minute South Africa dismantled the "curse of apartheid", the country would be welcomed with open arms by the international community, Nobel Peace Prize winner, Bishop Desmond Tutu, said yesterday.

Speaking at a news conference, the Bishop-elect of Johannesburg said he had never encountered anti-South African feeling "nor even anti-white feeling" on his overseas tour, during which he visited eight countries.

"It was, and has always been the case, everywhere, anti-injustice, anti-exploitation and anti-apartheid," the bishop said.

Bishop Tutu returned on Monday to South Africa after meeting "an impressive array" of heads of states, including two monarchs and three presidents.

The bishop said it was ironic that "in the land of my birth, Mr P W Botha,

"Whilst the world has acclaimed the South African Council of Churches and its General Secretary widely and warmly, in our own country we have been perceived as ogres, those whom most whites of this land most love to hate."

Asked whether claims that statements he had made overseas had caused division in the Anglican Church, Bishop Tutu said people had to make choices.

"In apartheid there is no neutrality. People who expect me to curry favour and say there is no injustice will wait a long time."

He said he hoped the Johannesburg diocese would become "an effective instrument for campaigning for justice". — Sapa

AKGus 3/1/85

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Blacks fighting for human rights — Tutu

Bishop Desmond Tutu, the Nobel Peace prize winner, said he found no anti-South African feeling while he was overseas, reports LANGA SKOSANA from Johannesburg.

BISHOP Desmond Tutu, the 1984 Nobel Peace Prize winner yesterday said that there would be no peace in South Africa as long as injustice prevailed.

He was speaking at a Press conference in Johannesburg two days after his arrival from a worldwide tour where he met heads of governments, monarchs and foreign ministers of several states.

He also made his stand clear on foreign investment in the country and said foreign governments should invest in South Africa if:

- Instead of having the migratory labour system workers are housed as families near their places of work ;
- Workers are unionised and influx control abolished; and
- An investment is made in black education.

The Bishop said these conditions should be implemented within 18 to 24 months — starting now — and if they were not met within the time limit punitive action such as economic sanctions should

be imposed against the Government.

He said blacks in South Africa were fighting for their human rights as against American blacks who were campaigning for civil rights. Which ever way one looked at it peace was impossible where there was injustice, the Bishop said.

He said he has been misrepresented in many instances such as his celebrated "Russian" statement.

"I do not regret my statement about the Russians. People chose to hear what they are already disposed to hear. I said that though blacks by large rejected communism as being atheistic and materialistic they would nevertheless welcome the Russians as their saviours from the pernicious evil of apartheid, that for them anything must be better than the hell they experience daily in the land of their birth," Bishop Tutu said.

He has received criticism from a number of quarters. Some blacks had criticised him for talking to the Government. He was once accused by a youth of being eloquent and

less active. The youth, he said, told him that much was achieved by stones during riots of 1976 than talking endlessly.

He said he was surprised that there were still radical blacks who still listened to his strategy of talking.

Asked if his winning the Nobel award and his new acquired status as Bishop of Johannesburg would enhance unity in black political groupings, Bishop Tutu said he had not sought any alignment with political groupings in South Africa.

He was a patron of the United democratic Front but also belonged to the National Forum Committee. He said the groups should see their goals as one.

He could not say he would use his new job to bring about unity in black political groups.

His main concern as Bishop of Johannesburg would be ministry to his parishioners. His policy as has been the case before would be determined by the Gospel.

"In all my travels I have encountered no anti-South African nor even anti-white feeling.

It is important that this is underlined.

"Even newspapers that ought to know better perpetuate the dangerous myth of a hostile anti-South Africa world out there and thus helping to encourage the embattled mood that stubbornly refuses to budge, to demonstrate that it would not be dictated to by the outside world, which must always have an enemy to hate.

"Presidents Nyerere and Kaunda stressed repeatedly in my talks with them last week that their struggle was not anti-South Africa not anti-white. It was, as always been the case elsewhere, anti-injustice, anti-exploitation and anti-apartheid.

The Bishop said: "In spite of whatever anybody says I have not yet campaigned for disinvestment. I have called up to now for political, diplomatic but above all economic pressure as our last chance to avert the bloodbath.

"It is interesting that I have been criticised only by whites and those blacks who work within the system. A strange co-incidence perhaps.

16/1/85
Tutu speaks on
Boesak affair

Own Correspondent

JOHANNESBURG. — The South African Council of Churches had no reason to disbelieve that allegations to newspapers about its senior vice-president, Dr Allan Boesak, "and one of its staff members, Ms Di Scott," originated from police sources. Bishop Desmond Tutu said in a statement yesterday.

Bishop Tutu, the general secretary of the SACC, will hold a meeting of top SACC executive members on Friday. He said in the statement that the SACC would "in due course, through its proper channels", determine what action it will take.

The statement said the SACC was "aware that these allegations have been systematically fed to major newspapers over recent months, and has noted that the Star newspaper alleges that this has been done by a section of the South African Police.

"The SACC has no reason to disbelieve that the information distributed to the newspapers did in fact originate from police sources. If this is the case, it is appalled that the State should be involved in this kind of unsavoury smear."

A spokesman for the office of the Minister of Law and Order, Mr Louis Le Grange, said the minister would not comment on the statement and referred inquiries to the Commissioner of Police. A spokesman for his office said inquiries should be directed to the Police Directorate of Public Relations in Pretoria.

A spokesman for the directorate said: "We reiterate our denial of involvement. Whether we are going to take any steps against those who accuse us is a departmental decision on which we are not prepared to comment at this stage".

● Leading article, page 10

Boesak and security police: Call for inquiry

Argus Correspondent

JOHANNESBURG. — A call for parliamentary control of telephone tapping and "bugging" was made today when allegations about the Security Police were published by The Star.

It was also suggested that a judicial commission inquire into the proposal of South Africa's six largest employer organisations for "legislative reform to restore administration of justice to the courts".

In an editorial accompanying a report on the alleged involvement of colonels not only in surveillance, but in a pamphlet and tape campaign to discredit Dr Allan Boesak, The Star added: "A Government that promises clean administration cannot afford to have some of its people indulging in 'dirty tricks'. It is time Law and Order put its house in order.

"Should not Parliament be furnished with details and statistics of all decisions taken in the previous six months to tap phones and "bug" citizens? Should MPs not be officially informed of the circumstances of every man held incommunicado without access to the courts?

"Should not the courts be restored their proper and vital place in the administration of justice? This is precisely what the Associat-

ed Chambers of Commerce, Handel-sinstituut, Seifsa, Nafcoc and the Chamber of Mines have pledged to the world that they will press for."

The Star reported that the two colonels, during their unexpected admission, implicated two other senior security police officers by name and rank.

Their admissions were made to a reporter investigating the pamphlet and a witness called in to arrange a meeting with police before publication.

The Star said it was publishing more details in the hope that this would provide sufficient grounds for a full judicial inquiry into all aspects of security operations.

Smear pamphlets

Some of the evidence which The Star said it was prepared to put before a proper judicial inquiry into administration of justice included the following:

● The names of two colonels, who claimed to have fed the newspapers with anonymous smear pamphlets, plus accurate details, plus tape-recordings.

● The names of an even more senior official and of an investigating officer.

● The full details and circumstances of the casual admissions by the police.

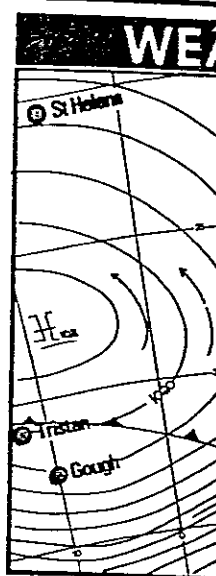
● Additional evidence outside of the meeting with the colonels in their own office.

Sworn affidavits have been lodged with The Star's lawyers. The testimony comes from the reporter who asked for a meeting with the Security Police to confront them with her evidence of their involvement, and from the chief crime reporter who was not concerned with the investigation, but accompanied the reporter to the police as a matter of course.

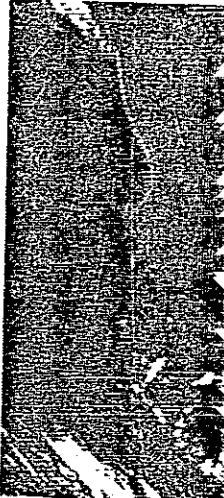
The colonels said they would deny everything if The Star published.

The Star called for a full-scale inquiry into Security Police methods when it first published its own findings on the spreading rumours of an affair between Dr Allan Boesak, president of the World Alliance of Reformed Churches, and Miss Di Scott, an official of the South African Council of Churches.

It also uncovered evidence of Security Police involvement, it said. In publishing some details of the Boesak affair, The Star accused the Security Branch of "dirty tricks" and of being responsible for the spreading rumours and smear campaign.



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CAPE TIMES 26/1/85

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'Police smear': Boesak speaks

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JOHANNESBURG. — Dr Allan Boesak spoke yesterday for the first time about reports that the South African security police were behind allegations that he is having an affair with a church worker, Ms Di Scott.

Dr Boesak, head of the World Alliance of Reformed Churches, gave his interview after the Star newspaper claimed yesterday that two police colonels had admitted to a campaign to discredit the church leader.

The Star said that two security branch colonels had admitted to a reporter that they were involved not only in surveillance, but in a pamphlet and tape campaign to discredit Dr Boesak.

Admissions

The colonels implicated two other senior security police officers by name and rank.

Their admissions were made to the reporter investigating the pamphlet and to a witness called in

to arrange a meeting with the police.

The reporter had asked for a meeting with the security police to confront them with her evidence of their involvement. She was accompanied by the Star's chief crime reporter and both have made sworn statements on the alleged admissions.

The reporters were startled that the colonels seemed so confident of their situation that they admitted their involvement.

They had said they would deny everything if the Star published this information.

Mrs Helen Suzman of the Progressive Federal Party said last night she would raise the matter during the No Confidence Debate in Parliament next week.

Inquiry

Mrs Suzman said she would be asking the Minister of Justice to appoint a judicial inquiry to investigate reports that the security branch was behind the "very unsavoury business".

Dr Boesak will meet with the council of the ANC Sending Kerk tonight to discuss allegations that he was having an affair with Ms Scott.

Dr Boesak, who has denied having the affair, refused again yesterday to speak about it.

"I wasn't prepared to comment at all before I had spoken to my church council."

However, Dr Boesak said: "We have been adamant from the very beginning that this was a smear campaign and that, somehow, the security police had been involved. I am not surprised at all that this is coming to light.


'Decency'

"I cannot say more than that at this stage. I will make a statement at a time when I am ready—possibly after the meeting.

"I am speaking to you now because the Rand Daily Mail and the Cape Times are the two newspapers that have treated this matter with decency," he said.

The Commissioner of the South African Police, General P.J Coetzee, said in a statement last night that he would take up with the South African Media Council a report in the Star newspaper yesterday saying two members of the security police were involved in attempts to discredit Dr Boesak.

He repeated a previous statement that the SAP "was not involved in the so-called exposure of an affair between Dr Allan Boesak and Miss Di Scott". — Own Correspondent and Sapa

FRUIT 

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AND HOME-BAKED
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EVERY DAY

Chambers about the beliefs and

Cape Times 28/1/85

Church comes out in support of Boesak

Staff Reporter

DOCTOR Allan Boesak has won the support of his church council, which yesterday expressed faith in him after allegations that he was having an affair with a South African Council of Churches official, Ms Di Scott.

In a strongly-worded statement, the Bellville NG Sending Kerk upheld Dr Boesak's "integrity and credibility".

The statement, read to his congregation yesterday by the chairman of the church council, the Rev Martin Bosch, said:

"At an extraordinary meeting of the church council held on Saturday, January 26, 1985, the council noted the allegations against Dr Allan Boesak. It is clear to the council that these are part of a smear campaign of the worst kind.

"The council has no reason to doubt the integrity and credibility of



Dr Allan Boesak

Dr Boesak. The origin of the allegations is so dubious, and the motives so transparent, that the church is surprised at the publicity surrounding the matter."

The council met Dr Boesak on Saturday night to discuss the allegations.

Meanwhile the South African Police have described as "blatant lies" the report in the Star in Johannesburg that two security police officers

had admitted involvement in the smear campaign. However, the Star has said it is confident of the report's accuracy.

The Star named Colonel Chris Scholtz and Lieutenant-Colonel Piet du Toit, as having been involved in the "dirty tricks" campaign to discredit Dr Boesak.

The police have announced that they will lodge a complaint with the South African Media Council — a move welcomed by the editor of the Star, Mr Harvey Tyson.

Dr Boesak's supporters, including a group of clergymen, community leaders and activists, have formed a group to counter the smear campaign against him.

A member of the support committee said Dr Boesak would make a full public statement on the allegations at a mass meeting in Mitchells Plain on February 9.

Boesak to speak on 'smear campaign'

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DR Allan Boesak will make a full public statement about the alleged "smear campaign" against him when he returns from the United States.

A member of the Ecumenical Support Committee said although Dr Boesak was "reluctant to speak on the matter" he would make a statement on February 9 at the Rocklands Civic Centre in Mitchell's Plain.

The statement would be a culmination of the support campaign which would ask organisations and churches to sign a declaration to "record their anger and indignation" at the attempt to smear and discredit Dr Boesak as a reputable church and community leader".

The committee's aim was to "pledge support and solidarity for him and for the position he holds not only locally and nationally, but also internationally".

The church council of Bellville Sendingkerk, served by Dr Boesak, has rejected as a "smear campaign of the worst kind" allegations of an affair between Dr Boesak and a youth worker of the South African Council of Churches.

"Dirty tricks"

The church council decision read: "The meeting took note of the alleged rumours in connection with Dr Boesak. It is clear to the church council that we are dealing with a smear campaign of the worst kind.

"The church council has no reason to doubt the integrity and the credibility of Dr Boesak.

"The origin of the rumours is so doubtful — the nameless pamphlet — and the motives are so transparent that the church council is surprised at the publicity given to them."

● The editor of the Star, Mr Harvey Tyson, said he would be happy to test allegations about police "dirty tricks" before the Media Council, but the newspaper also sought a wider inquiry.

This was said in a reply to a police statement which described as "blatant lies" the newspaper's report of security police involvement in the affair.

The police announced they would lodge a complaint with the Media Council about last week's report which, they said, probably referred to a conversation on January 9, between Mr Mike Cohen and Miss Chris Steyn, of the Star, and Colonel Chris Scholtz and Lieutenant-Colonel Piet du Toit, of the security branch.

"The two members of the security branch describe the Star's version of the interview as blatant lies," the statement said.

Mr Tyson said: "We welcome — we seek — a Media Council hearing, for we are confident of the accuracy of our reports.

"Our report that two colonels were involved in the incident is not the only allegation of 'dirty tricks'. There are others, some of which we have direct knowledge of. The whole system needs examination and perhaps upgrading.

"Is there sufficient control of phone-tapping and 'bugging'? Should not Parliament or some responsible independent body be kept informed, at least of the statistics?

"More important, should not the courts be made responsible for monitoring every case of every person held incommunicado, even where there is no charge and no evidence?

"Solutions have to be found which allow security police to do their job, and at the same time to be accountable to their country," he said. — Staff Reporters and Sapa.

Bishops tell of SWA 'atrocities'

Cape Times 28/1/85



PRETORIA. — The Southern African Catholic Bishops' Conference released its report at the weekend on a recent tour of SWA/Namibia, during which the clergymen said they were told of growing militarization in the territory and of atrocities committed by white and black troops.

The SACBC, which had previously compiled a controversial report on SWA/Namibia in 1982, delivered the new report at a plenary session here on Saturday.

As part of an ecumenical delegation, including Anglican and Lutheran representatives, the SACBC toured the territory for five days last October, also meeting church representatives and the Administrator-General, Dr Willie van Niekerk.

In Oniipa, the SACBC said, it came across reports of an anti-Swapo group called Etanga, which was referred to as a cultural body.

"But in reality Etanga seemed to be a project promoted by the security forces to win 'the minds and hearts' of the Ovambo people," according to the SACBC.

A handbill attributed to Etanga and allegedly distributed by the army, the SACBC said, urged people to report on Swapo.

The SACBC included in its report a translation of the document, which promised "rewards" of up to R20 000 for reporting Swapo fighters "to Etanga the protector".

The SACBC said South Africa bore a great burden of responsibility for the "tragic situation" in SWA/Namibia.

"The war is devastating Namibia and depressing its people," according to the report.

According to the Churches of Namibia, under Bishop Bonifatius Hausiku, the process of militarization was being pursued vigorously and the South West African Territorial Force was being built up with local recruits.

In Tsumeb, the delegation met residents "who spoke of atrocities inflicted by the security forces, especially Koevoet."

The SACBC referred specifically to a woman who had lost her husband, mother-in-law and child during an attack on their hut by one white and four black soldiers.

At Tondoro, a shopkeeper told the delegation that Koevoet had detained him in a windowless tin shack for 121 days because he had served members of Swapo at his store.

The SACBC said it had expressed its dismay at the continuing violence to Dr Van Niekerk, who had replied that the SWA/Namibian people had invited the security forces into the territory.

● Southern Africa's Roman Catholic bishops gathered in Sebokeng yesterday to voice sympathy for the victims of months of unrest and to condemn South African race laws.

About 30 SACBC bishops — from South Africa, SWA/Namibia, Swaziland and Botswana — celebrated mass for about 1 000 people crowded into the township's brick church.

Another 1 000 people were outside, including worshippers from townships around Sebokeng. — Sapa

30/1/85

Parliament and Politics

Suzman wants probe into Boesak 'affair'

28
Political Staff

HOUSE OF ASSEMBLY. — Mrs Helen Suzman (PFP Houghton) yesterday called on the Minister of Law and Order, Mr Louis le Grange, to appoint a judicial inquiry into the allegations of the "disgraceful intrusion" by security police into the private life of Dr Allan Boesak.

Police denials of involvement in "dirty tricks" operations were not sufficient. Neither was the referral of "this unsavoury matter" to the Media Council.

The government should — if it was able to do so — refute claims by the Star newspaper that it had "concrete evidence" of security police involvement, before a judicial inquiry.

"The use of State machinery to smear political opponents cannot be tolerated," she said.

Only way to clear name is to sue

● The moderator of the Ned Geref Sendingkerk, the Rev Izak Mentor, said yesterday that the only way that Dr Boesak could completely clear his name was to sue those who had alleged that he had had an extramarital affair.

Mr Mentor was reacting to a statement of support for Dr Boesak by the church council of Dr Boesak's own Bellville congregation.

Mr Mentor said: "As I read the statement, it left the question of whether the rumours were true or not unanswered.

"From the church point of view, whether or not the allegations are true is the main thing, rather than where they came from.

"A proper investigation from the point of view of the church could clear his name."

ARGAS 30/1/85

Boesak case: Church may start new investigation

Staff Reporters

DR Allan Boesak's alleged affair with SA Council of Churches' youth worker Miss Di Scott may come under new scrutiny by the Ned Geref Sendingkerk following the statement that the security police were aware of it.

A preliminary investigation by Bellville Sendingkerk council was resolved in a statement dismissing the allegations as "a smear campaign of the worst kind" and saying the church council had "no reason to doubt the integrity and credibility of Dr Boesak".

In Parliament yesterday the Minister of Law and Order, Mr Louis le Grange, said the security branch uncovered the affair during "the course of their duties" but had dismissed it after finding it to be an "open secret".

INVESTIGATE

The Moderator of the Sendingkerk, the Rev Isak Mentor, said it was possible that the church council would either hold another meeting to investigate the allegations or refer the issue to the ring under which Bellville Sendingkerk falls.

- The Western Province Council of Churches (WPCC) has pledged its support for Dr Boesak.

- The Progressive Federal Party is to continue probing the police role in the Boesak case and other alleged excesses of the wide powers of the police.

NOT IMPRESSED

The general feeling among PFP MPs today is that they are not impressed by Mr le Grange's explanations.

Dr Alex Boraine, MP for Pinelands, said in reply to Mr le Grange during yesterday's no-confidence debate that the Minister had raised more questions than answers.

PFP Law and Order spokesman Mrs Suzman said today that Mr le Grange still had to explain how pamphlets and tapes, based on information which only the security police could have collected, were disseminated widely and found their way into the hands of so many newspapers.

She said there were many other aspects of police behaviour which needed to be investigated.

'Suffering' alarms bishops

Cape Times 31/1/85

PRETORIA. — The Southern African Catholic Bishops' Conference (SACBC) yesterday ended a week-long plenary session by expressing concern over suffering and privation, especially in the country's black townships and in SWA/Namibia.

Archbishop Denis Hurley, leader of the SACBC, told a media gathering here that the Conference was concerned about police conduct in the townships.

During its recent visits to the townships, the SACBC had met numer-

ous people who believed the police "were hostile and were not pursuing law and order".

Numerous allegations of police atrocities were reported in a SACBC report into township unrest published at the end of 1984.

Dr Hurley said the police had approached the SACBC earlier this year for documentary evidence of the allegations and affidavits had been submitted to the police after the interviewees had given the SACBC permission.

"We want to see the

problem in the townships resolved," the archbishop said.

Dr Hurley referred to a recently published SACBC report on SWA/Namibia, saying conditions in the territory had worsened since the Conference's last visit and report in 1982.

He said there was increased poverty and unemployment, accompanied by growing militarization.

"In contrast with 1982, the name of Koevoet (a wing of the SWA/Namibian security forces) is on everyone's tongue."

Dr Hurley said.

He said the in-camera plenary session had also discussed trade unionism and the difficulty of offering parish halls for union meetings.

Development Board rules state that township churches can be used only for church purposes.

While the boards allowed only worship on the premises, Dr Hurley said the Catholic Church interpreted the regulation more broadly.

"We think every issue of suffering and privation is of religious con-

cern.

"However, our concern can and often is seen as going beyond the religious, and getting into political purposes."

Although the Conference had touched on the issues of financial disinvestment and military conscription, no resolutions had been taken.

Referring to the growing campaign to end conscription, Dr Hurley said: "We have to study the matter properly before we can give the responsible answer that is needed from a church body." — Sapa

CAPL Trials 31/1/83

Boesak affair was 'ignored'

Political Staff

HOUSE OF ASSEMBLY.
— Mr Louis le Grange, Minister of Law and Order, told Parliament yesterday the security police had uncovered — and then ignored — an illicit affair between Dr Allan Boesak, leader of the World Alliance of Reformed Churches, and Ms Di Scott, a youth worker for the South African Council of Churches (SACC).

But he denied allegations by a Johannesburg newspaper that the security police were responsible for an anonymous smear campaign disclosing the affair.

Treason

The security police, he said, were responsible for internal security and the actions of the United Democratic Front (UDF) and the SACC were relevant in this respect.

Certain office-bearers in the UDF had been charged with treason and others were active in recent unrest.

"It speaks for itself that members and office-bearers of this organization would receive the attention of the security branch," said Mr Le Grange.

Dr Boesak was a patron of the UDF and vice-president of the SACC and Ms Scott was a youth

organizer in the SACC.
"In the course of their duties the security branch established that Dr Boesak and Ms Scott met secretly at hotels and when it became clear that this was simply an extra-marital affair no further attention was paid to the meetings.

"It became clear to the police during the investigations that they were dealing with an 'open secret' in certain circles, journalists, church circles and the SACC among others," he said.

Mr Le Grange recalled that Dr Beyers Naude, the SACC secretary, had said in a press statement that he had spoken to Dr Boesak and Ms Scott and other family members about the matter.

'Flagrant lie'

The Star of Johannesburg had reported that two colonels of the security police had admitted to two of the newspaper's journalists that they had been involved in the smear campaign against Dr Boesak.

"The two officers describe the Star report of the conversation as a flagrant lie and the Commissioner of Police had issued a denial to the press and indicated that the matter would be referred to the Media Council."

1984 'repressive year'

Own Correspondent

JOHANNESBURG. — The Detainees Parents Support Committee (DPSC) received a steady flow of allegations of assault and torture of detainees during 1984, according to a paper delivered at a health conference last weekend.

The paper, delivered by a DPSC representative at the conference of the National Medical and Dental Association (Namda), described 1984 as "one of the worst periods of repression in South Africa".

It compared 1984 with the period of the Sharpeville State of Emergency in the early 1960s and the period of the 1976/7 student uprising.

More than 1 100 people were detained, mostly pupils, students, teachers and political and community workers.

The paper said that only 13 of the

1 093 detainees were successfully charged and convicted in the courts.

The paper also said there was no sign that 1985 would bring a decrease in repression.

In 1983, 15 percent of all detainees were charged, compared to 62 percent last year. However, by the end of the year, only just over 1 percent had been convicted.

The most alarming new development in 1984, according to the paper, was the introduction of closed-circuit television in the cells of John Vorster Square.

"The police claim it is for the safety of detainees, but ... released detainees attest that this 24-hour surveillance of their every movement adds immeasurably to the stress of solitary confinement and detention."

The South African Police have declined to comment.

CAPE TOWN 31/11/84
28

Police query bishops report

HOUSE OF ASSEMBLY. — Allegations by the South African Catholic Bishops' Conference of police misconduct during the unrest in Vaal Triangle townships were being investigated with the full co-operation of the SACBC, the Minister of Law and Order, Mr Louis le Grange, said yesterday.

He told the House during the no confidence debate that the Commissioner of Police, General Johan Coetzee, had taken steps to have all the allegations in the SACBC report investigated.

"This is being done with the co-operation of the Bishops' Conference," Mr Le Grange said.

He discounted Opposition criticism of police actions in the townships, saying there had been appreciation from all quarters for the SAP's role.

A deputation of leading industrialists in the Vaal Triangle had presented the government with statistics showing that 80 percent of their black employees had supported the police action, the minister said.

It was also incorrect for Mrs Helen Suzman (PFH Houghton) to quote the Catholic Bishops' Conference as saying 150 people had died as a result of police action in the Vaal Triangle.

Total of 96 killed

A total of 96 people had died throughout the country during the unrest, Mr Le Grange said. Thirty-eight had been killed by other people and three SAP members had died. In addition, 611 people had been injured, 238 of them not as a result of police action, and 114 police members had been wounded.

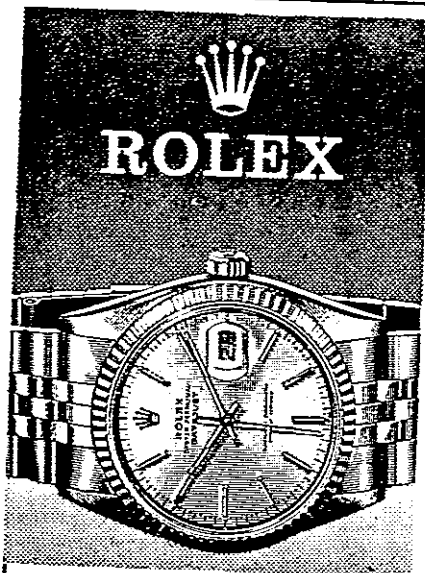
"Why does the member for Houghton not refer to the other aspects of the unrest, like the 1 088 buses that were damaged, or the private vehicles and police vehicles that were damaged, or the millions of rands' damage that was caused to buildings?"

Mr Le Grange also criticised the Leader of the Opposition, Dr Van Zyl Slabbert, for saying he had been unable, for lack of information, to comment on events in South Africa when called upon to do so by a British television interviewer.

"The government was forced to take further steps (to quell township unrest). Was he scared to say to the British that he would have done the same thing?" Mr Le Grange said.

Dr Slabbert appeared ashamed to identify his "friends" in the UDF and Azapo and other organizations that Mr Le Grange said were behind the unrest.

"Either he (Dr Slabbert) is totally uninformed about events in his country or he is ashamed of his friends," the minister said. — Sapa



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2-hour Tutu investiture

w/e ARGUS 2/2/85

28

Weekend Argus Correspondent

JOHANNESBURG. — Only church dignitaries and invited guests — apart from a large contingent of local and overseas journalists — will be allowed to attend the enthronement tomorrow of Bishop Desmond Tutu as Bishop of Johannesburg.

The service will be in English, Afrikaans, Xhosa and Sotho.

Dr Beyers Naude will give the New Testament reading in Afrikaans. Mrs Sally Motlana will read from the Old Testament in Sotho. The Nicene Creed will be sung in Xhosa.

Six choirs, including two from Soweto parishes and the Khotso House Trio, will sing hymns and traditional African choruses. The director of music for the enthronement is Richard Cock, who also composed the setting of the Eucharist.



Bishop Desmond Tutu

"Most solemn"

The service begins at 2pm at St Mary's Cathedral.

The ceremony is one of the most solemn in the Anglican Church and will last for more than two hours.

Bishop Tutu was named the new Anglican Bishop of Johannesburg last December with the words: "What we are concerned about here is to find a man of God to lead the diocese. We believe that under the spirit of God we have found him."

When he became only the second South African in history to win the Nobel Peace Prize he was shunned by the Government and attacked by its supporting Press and the SABC.

'Proof of campaign against Dr Boesak,' say his supporters

'SMEAR' TAPE NOW IN CAPE

w/e ARGUS
2/2/81
28

Weekend Argus
Reporters

TAPE-RECORDINGS containing material allegedly involving Dr Allan Boesak, chairman of the World Alliance of Reformed Churches, and Miss Di Scott, youth leader of the SA Council of Churches, have been received by some clergymen and members of the Ned Geref Sendingkerk in the Peninsula.

A minister who confirmed this declined to discuss the contents of the tapes.

Supporters of Dr Boesak said today that the distribution of the tapes was further proof of a deliberate smear campaign against Dr Boesak.

Dr Boesak's congregation is the NG Sendingkerk in Bellville.

Several Pretoria dominees of the NG Sendingkerk and the NG Kerk have also received tapes, it is reported.

The tapes were accompanied by a letter written in "childish" handwriting.

Dr Boesak has denied allegations of an extra-marital association with Miss Scott.

The Minister of Law and Order, Mr Louis le Grange, stated in Parliament this week that security police knew about the alleged affair. He denied that anyone in his department was conducting an anti-Boesak smear campaign with anonymous pamphlets.

Dr Boesak is expected to return to South Africa next Thursday from an overseas tour and to make a public statement about the matter in Cape Town next Saturday.

The Ecumenical Support Group, after a meeting in Athlone, has condemned Mr le Grange's parliamentary statement.

No secret

The group consists of churchmen including the Rev Lennie Maart of the Reform Presbyterian Church, the Rev David Russell of the Anglican Church, the Rev Russell Botman of the Ned Geref Sendingkerk, the Rev Sid Luckett of the Board of Social Responsibility, as well as Dr Margaret Nash, Mr Essa Moosa of Grassroots Publication, Mr Jonathan de Vries, publicity secretary of the UDF, Ms Cheryl Carolus, joint secretary of the UDF, Sheikh Gamiel Gabier, chairman of the Muslim Judicial Council, and other community leaders.

Their spokesman, Mr Rashid Seria, said it had never been any secret that Dr Boesak and Miss Di Scott met often.

Mr Seria said: "She assisted him with essential research and documentation."

He said there was no doubt that certain people wished to "assassinate Dr Boesak politically by smearing his good name and character".



Cardinal Owen McCann displays a rubber bullet — one of the offerings made at a service to remember those who suffered during the Vaal unrest.

(28) C. Press 3/2/85 Pic: PAUL WEINBERG

PEOPLE'S CRISIS IS CHURCH CRISIS

By CHRIS VICK

THE Catholic Church is preparing for a bold new phase of "crisis ministry" in times of upheaval.

During police "invasions", school boycotts and rent protests, priests will be there to give specific guidance to people in crisis. SA Catholic Bishops' Conference president Archbishop Denis Hurley announced this week.

Although the policy is still being formulated, "crisis ministry" will allow the church to work closely with people in their struggles, in much the same way it has become involved in South America.

"Social concern is an integral approach to religion," Archbishop Hurley explained at a Press conference at the end of the SACBC's annual plenary session in Pretoria.

"We can't isolate religion from the rest of life . . . it must influence our social surroundings, and that's why we're getting involved.

"The Bible is concerned with human suffering — and God

speaks to us more strongly from suffering than from anything else."

The archbishop said it wasn't enough to just preach to people during a crisis.

"We must help them make their own discoveries about what is going on," he said.

The Catholic Church's response to last year's Vaal unrest is an example of "crisis ministry".

During the unrest, priests worked closely with the people, often acting as their representatives.

But apart from this, the SACBC also launched its own investigation into what had happened — and this resulted in a call for a full inquiry into the way the police had acted.

This was followed up by a gathering in Sebokeng last Sunday, where Southern Africa's 28 Catholic bishops held mass in solidarity with the people of the region.

Asked what impressions he got

during the Vaal visit, Archbishop Hurley said: "It is obvious there is great anger towards the community councillors."

Bishop Wilfred Napier supported this, saying people resented the way councillors had handled affairs.

"Wherever we went in the township, people referred to 'bribery shops' or 'bribery houses' which councillors allegedly took for bribes," Bishop Napier said.

"It's outrageous to see the division between the people and the councillors, who are supposed to be serving them."

Other topics discussed by the archbishop were:

- The State President's latest "new deal", announced in Parliament this week, which "has got to fit into the straightjacket of apartheid".

- Disinvestment, which the church is going to "study further".

- Namibia — a prayer day for peace and "the restoration of normality" is planned for February 10.

Into action against the Aids plague

THE Gay Association of South Africa (Gasa) has formed an anti-Aids action group which will embark on programme aimed at enlightening homosexuals and the public about the Acquired Immune Deficiency Syndrome.

Reports by Portia Maurice

HE is another of these "political priests" causing trouble again, was the angry retort of many a conservative Christian on reading about the election of Dr Allan Boesak as president of the World Alliance of Reformed churches in August 1982.

But what does this
accusatory term really
mean? Is it just a mis-
nomer? Is it perhaps a
mere indulgence on the
part of those who revel
in the comforts of a
narrow interpretation
of scripture? And are
these ministers of reli-
gion really overstep-
ping the mark, or do

Rural people becoming more aware

"I HAVE witnessed a developing po-
litical awareness within rural congrega-
tions of the NG Sendingkerk, which
is an inevitable result of the oppres-
sion and exploitation which people
experience.

Such is the testimony of the Rev
James Buys, who has been minister of
the NG Sendingkerk in Calitzdorp for
the past six years.

"Historically, the rural areas have
been under the influence of liberal
white missionaries," said Mr Buys.
"They built up a religious support for
the inhumane labour practices in
these areas, and the people became
subservient — accepting their mea-
gre lot without question."

"But all this is beginning to change,
along with the development of com-
munity organisations, which create
an open forum for people to relate
their experiences, and construct a
new approach."

Mr Buys also feels that too much
emphasis has been placed on the role
of leadership in the church. "Leaders
are, after all, only a means of voicing
the aspirations of the people," he said.

OPPOSITION

Mr Buys is a member of the Broe-
derkring, an informal but influential
ecumenical organisation representing
more than one third of all black and
white ministers in the three NG
churches. It is an uncompromising
opponent of apartheid and of the Gov-
ernment, and campaigns vigorously
for the physical unification of the
three black churches — which the
white NG Synod has categorically
rejected.

The organisation recently changed
its name to "The Beleidende Kring",
a change influenced by a greater em-
phasis on the role of women in the
church. Membership has now been
opened to all.

Political priests' act or fallacy?

Russel, an Anglican
minister.

"They don't feel the
urgency of change in
this country because
they don't experience
any suffering, and they
tend to individualise the
Gospel."

"The Lord's Prayer
reads: 'Thy will be done
on earth as in Heaven'.
We don't just say 'Pie in
the sky, when you die'.

"The term stems
from the view that poli-
tics is a dirty word, and
that it is a terrain far
removed from the
church," said Peter
Groves, a final year
theological student at
UWC. "But what they
fail to realise, is that in
South Africa, 'politics'
is integrally related to
all aspects of our lives,
and we cannot turn a
blind eye to reality.
Even the personal is
political."

The political history
of churches in this
country shows very
clearly that they have
almost always reflect-
ed, in their structure
and organisation, and
sometimes even in their
dogma, the customs,
prejudices and policies
of the peculiar society

in which they
functioned.

But perhaps even
more serious a short-
coming, is the apparent
apathy with which the
church has regarded is-
sues which affect the
daily lives of people.

INDICTMENT

"It is an indictment
on the Church that
many of the oppressed
see no relationship be-
tween their plight and
the apartheid society in
which we live," said
Rev Colin Jones, the
outspoken chaplain of
the University of the
Western Cape.

Dr Boesak warned
recently: "The church
has to transcend the
narrow boundaries of
race and nationalism
and bring justice to the
poor and oppressed.
The struggle in South
Africa is not merely
against an evil ideolo-
gy, but also against a
pseudo-religious ideolo-
gy which has been born
in and is being justified
out of the bosom of the
Reformed churches."

For the past few
years, Dr Boesak has
been leading a more ar-
ticulate and verbal as-

sault on the hierarchy
of the church, and has
succeeded in focusing
the attention of the in-
ternational community
on the oppressive and
exploitative nature of
the South African status
quo.

And his sentiments
have been echoed by a
growing movement of
mainly black theolo-
gians, who feel that the
time has come for the
church to start assert-
ing itself and challeng-
ing traditional doctrine.

MICROCOSM

"For too long, the
church in South Africa
has tended to be a mi-
crocosm of society, and
it is time that we took a
firm stand against in-
justice," said Father
Courtney Sampson, of
the Anglican church in
Hanover Park. "Reac-
tionary forces have
cashed in on the idea
that the church can be
a neutral observer in
society, but by ignoring
social conditions, we ef-
fectively defend the sta-
tus quo."

"The time is long
overdue that we chal-
lenge the church to
adopt a more progres-

CONT.

P.T.O.

Cape Times 4/2/85

Naude: No justice in apartheid

By DI MEEK

THE new constitution was a violation of all Christian principles, the recently unbanned Afrikaans theologian, Dr Beyers Naude, said on Friday night.

Dr Naude, former director and founder of the banned Christian Institute and now general secretary of the SA Council of Churches, was speaking at a session of the University of Cape Town summer school entitled "Who are these Protestants?"



Dr Beyers Naude

The discussion took the form of an interview with Professor Charles Villavicencio of UCT's Department of Religious Studies and co-author of the book "Apartheid is a Heresy".

Dr Naude spoke openly about his life as a loyal member of the Ned Geref Church and devout supporter of the Broederbond until he started to question how one could live as a Christian in an apartheid society.

By 1957, and following Sharpeville, he had decided that he could "in no way justify apartheid on ideological grounds".

Asked what his counsel to the government would be now, Dr Naude said:

"I would first of all want to say to the government: If you claim to be Christian, if you claim that this country is based on Christian principles as the new Constitution clearly and solemnly declares, then make that claim and make it authentic. Because what is happening today is a violation of those Christian truths and those Christian principles.

"You (the government) cannot talk about justice and continue with this system, because it is unjust. You cannot talk about love and continue with a policy where you devastate and destroy the lives of thousands of families.

"If you claim to be a Christian government in a Christian country and say we are striving for peace, you cannot talk about that if you build that peace on a false foundation. Because peace can only be built on the basis of justice for all people. That would be my message."

"Tragedy of major proportions"

"And if the government is willing to hear it and me, there is hope. But if not, then we are facing a tragedy of major proportions in this country.

"The polarization will increase, the bitterness of the majority of the people will break, and eventually the situation will be arrived at where we will try to talk to them and they will turn around and they will tell us: When we pleaded with you and when we came to you, when we offered ourselves, you did not want to hear. Now it is too late."

He said it was of vital importance that those who claimed to be Christian asked themselves: What does our Christian faith tell us about influx control, discriminatory wages, young students prepared to die in protest at Bantu education? What does it tell us about the exclusion of the whole black community from the nation?

"Basic principle of reconciliation"

"Do we realize what we did when we accepted this new Constitution, did we realize that we violated the serious fundamental principle of justice, that by excluding the entire black community we entrenched the principle of ethnicity and violated the basic principle of reconciliation?" he asked.

Dr Naude said he believed without doubt that the theological justification of apartheid was a heresy.

He said he felt a deep sorrow and deep concern for the Ned Geref Kerk because it was moving into a situation of tragic isolation. As a result, the Afrikaner people were suffering.

The serious dilemma in which the NG ministers today found themselves was that they were confronted by a situation in which the official church leadership had committed itself to an ideological viewpoint. They were misleading the Christians in the Afrikaans churches.

"But the day will come when young ministers will stand up and face up to it and ask: How in God's name could you ever have done that to us?"

Tutu enthroned as Rand Bishop

CAPE TOWN 4/2/85 (28)

Own Correspondent

IN a colourful and moving ceremony, to singing voices and fanfare, the Rt Rev Desmond Tutu, Nobel Peace Prize laureate, was enthroned as the Anglican Bishop of Johannesburg at the Cathedral Church of St Mary the Virgin yesterday.

The Archbishop of Cape Town, the Most Rev Phillip Russel, led Bishop Tutu into the Cathedral after traditionally banging on the closed west door with his crozier demanding entry.

After Bishop Tutu had received a blessing from the Archbishop and the Pastoral Staff from the Dean of Johannesburg, the Very Rev Merwyn Castle, the 2000-strong congregation shouted their welcome and spontaneous ululating followed.

In Bishop Tutu's enthronement charge he confirmed his commitment to peaceful change in South Africa, but said

that as soon as he suggested methods of bringing about fundamental change he was "pilloried and vilified".

The former general secretary of the South African Council of Churches said he had encouraged conditional increased foreign investment in South Africa, but if apartheid was not dismantled within two years he would call for punitive economic sanctions against the country.

The Bishop said he had not yet advocated disinvestment in South Africa, and had actually called for "increased foreign investment on stringent conditions".

The Church was concerned not with the amelioration of "evil, immoral and unchristian" apartheid, but with its dismantling. He also demanded an end to denationalization of blacks and to forced removals.

He did not agree with the use of violence, "but

we have no voting power, so that is out as a method of effecting change... we are told we should not enlist the support of the international community - what then is left as an option for us?"

In his strongly-worded sermon, Bishop Tutu said it had been claimed that disinvestment would cause future suffering for blacks, but he was puzzled by the lack of protest at the present suffering of blacks.

"How many Christians are concerned about the continuing and vicious policy of forced population removals, when God's children are treated as if they were things, rubbish dumped in arid poverty-stricken bantustan resettlement camps?"

He had been accused of mixing religion with politics, "but the God of the Bible is first encountered... in an out-and-out political experience", he said.

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NATIONAL/INTERNATIONAL

Rector calls on Sendingkerk churches to support Boesak

MBW 5/2/85 (scribbles) 28 (scribbles) (scribbles) (scribbles) (scribbles)

Staff Reporter

THE rector of the University of the Western Cape, Professor Richard van der Ross, has called on Ned Geref Sendingkerk congregations to send petitions to the Moderature, showing members' true feelings about the Boesak affair.

Professor van der Ross, a member of the Wynberg congregation of the Sendingkerk, asks that congregations circulate five points round which petitions could be drawn up — asking, among other things, that Dr Allan Boesak be supported in "Christian charity".

The call is in the wake of allegations that Dr Boesak, Sendingkerk clergyman and president of the World Alliance of Reformed Churches, was involved in an extra-marital affair with SA Council of

Churches employee Miss Di Scott and follows the launching of a pro-Boesak support campaign in the Western Cape at the weekend.

Writing as a lifelong member of the Sendingkerk, Professor van der Ross said he believed moral values were "essentially based on the relationship between the individual believer and God" and that the believer should reconcile matters within his own conscience.

The five points he wants circulated among congregations are:

- Let us not be tempted to point the finger of blame and to cast stones.
- Let us regard this matter as an opportunity to unite the entire church in an act of humble admission of our own sin and transgression.
- Let us see this as an opportunity not to denigrate oth-

ers, but to re-examine ourselves and to re-dedicate ourselves to submission to the law of God and to upholding a moral order in relation to our fellow human beings.

● Let us call on the Sendingkerk and its respected councils to deal with this matter in this spirit and, whereas our brother has brought great honour to our church, let us similarly support him in "Christian charity".

● Let us pray and deliberate with the sole purpose of enriching the human spirit by our participation in the love of God.

If members signed petitions supporting these points and they were sent to the Moderature, it would become aware of the "sincere feelings of church members as to the true meaning and importance of this matter".

ARGUS 8/2/85 (W) (28)

Boesak to speak at rally

Staff Reporter

DR Allan Boesak is expected to discuss publicly — for the first time — allegations that he had an affair with SA Council of Churches worker Miss Di Scott.

Dr Boesak will speak at the Rocklands Civic Centre Hall at Mitchell's Plain tomorrow afternoon at 4pm.

The meeting has been called by the Ecumenical Support Committee, formed to counteract the "smear campaign" it alleges the State launched against Dr Boesak. It is the first of several pro-Boesak rallies.

A spokesman said it would go ahead in

spite of a call from the NG Sendingkerk for church members and "other concerns" not to "meddle in the case" until it had been fully investigated by the Sendingkerk.

The meeting will focus on "the crisis faced by the apartheid state" with speakers on unemployment, rising costs of transport, food and rents, recent unrest and alleged security police harrassment of community leaders.

Meanwhile the moderator of the Sendingkerk, the Rev Izak Mentor, today denied a report that he had called on Dr Boesak not to speak at the meeting.

'We have a relationship'

Boesak

and Di

w/e Argus
9/2/85

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283

'very close'

By PETER FABRICIUS, Weekend Argus Reporter

DR ALLAN Boesak today acknowledged he was having a "relationship" with Miss Di Scott, a church worker in the South African Council of Churches.

"I have notified my church that a relationship exists," Dr Boesak told about 2 500 people in Rocklands Civic Centre, Mitchell's Plain.

"Miss Scott and I have been working very closely over the last few months. We have become very close and she has given me invaluable support.

"This is one of the most difficult moments of my life. I have wanted to speak to you because I believe I am accountable not to the Press or our enemies but to my church and my people."

Threatened

Dr Boesak launched an attack on his "church leaders" for their lack of support in the "very difficult" last 18 months. He said he had gone from crisis to crisis since the formation of the UDF.

He added: "In all these weeks and months of crisis and difficulty, even when my mother's life was threatened, I have never been called once by the leadership of my church and given support.

"There was never a single line in my church's newspaper to say let us pray for this man who is working so hard for the church."

He said that even now his church leaders were keeping "this filthy matter" on the front pages of the newspaper.

Suggested

Dr Boesak said this had caused him even greater distress than the way the story had originally been dragged through the Press.

Friends with the best intentions had suggested he leave the country after today's meeting.

"But I am not considering that for a moment. We have decided that there is no role for us in Europe or Great Britain or the United States. Our role is here in the Republic of South Africa.

(Turn to Page 3, col 8)



Dr Boesak at meeting at th Centre, M

Boesak says that 'a relationship' existed

Cape Times
28 11/2/88

By **EBRAHIM MOOSA**
Political Reporter

Dr Allan Boesak, president of the World Council for Reformed Churches, ended weeks of speculation by admitting to allegations in an anonymous "smear campaign" that "a relationship" did exist between him and a SACC employee, Miss Di Scott.

Speaking at a special meeting convened by the Ecumenical Support Committee (ESC) in Mitchells Plain on Saturday, Dr Boesak attacked the government for resorting to a "dirty campaign".

He criticized the leadership of the NG Sendingkerk for allowing themselves to be "used as an agent of the smear campaign", adding that certain sections of the media had attempted to make sure that the campaign succeeded.

'Desperate'

"We are facing a very desperate government ... they know that their time is over. It is an illegitimate government which is resorting to tactics like these.

"In all these times of crisis not once have I been called by the leadership of my church and given one single word of support."

Dr Boesak told an audience of more than 3 500 people that Miss Scott had been an "invaluable support" to his work over the past 18 months. He refused to explain the nature of the "relationship", adding: "I shall in no way try to explain the meaning of this relationship."

Cheers

The whole episode, he said, "revealed once again the utterly sick society in which we live" where "human vulnerability" was used to "further the aims of repression".

The audience reaffirmed their support for Dr Boesak to the familiar cheers of "Boesak ... Boesak ..." during his



Dr Allan Boesak addresses a crowd of more than 3 500 supporters during a special meeting held at the Rocklands Civic Centre in Mitchells Plain on Saturday.

speech and as international and local messages of support were read out.

These included messages from the secretary of Lutheran World Ministers, the president of the Carnegie Corporation, the Presbyterian Church of the United States, the South African Catholic Bishops' Conference and the Western Province Council of Churches.

Dr Boesak said the government was concerned that the United Democratic Front and its supporters — "you the people" — were effective in making disinvestment a "far greater possibility in the United States".

'Growing'

The campaign was also growing in Europe after a new group called the Parliamentarians of Europe had indicated to him their support for disinvestment, he said.

The UDF national publicity secretary, Mr Patrick "Terror" Lekota, said the key question was whether what Dr Boesak preached was "true or false".

"If Allan were to concede to the allegations made against him, the UDF must still be strengthened and the struggle against apartheid must continue to the very gates of Hell where it belongs."

The Rev Frank Chikane, director of the Institute for Contextual Theology, said that "if Christian values and Western civilization is what the government is, then we don't want these values".

'No comment'

"It is a shame on us that the preamble to the apartheid constitution talks about our God. I stand here accused of my church, my Christianity ... but I will not withdraw from the truth."

● A spokesman for the Nederduitse Gereformeerde Sendingkerk would not comment yesterday on the admission by Dr Boesak.

The Scriba of the NG Sendingkerk, Dr AJC Erwee, said the Church Moderators had decided at their last meeting not to comment on the situation at the time being.

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Consensus. Concession
resumes on pure authority. Reading debates of
Supreme Court
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sources for new source
The draft
Inquiry into

Di Scott quits SACC work

CAL TIPS
12/2/85 Staff Reporter (28)

MISS DI SCOTT, who is alleged to have had an affair with Dr Allan Boesak, leader of the World Alliance of Reformed Churches, has resigned as a youth worker for the South African Council of Churches.

Miss Scott, who is living in a flat in Kenilworth, said the SACC had tried to dissuade her from resigning.

"They put no pressure on me at all throughout this whole thing. They were very sad to see me go and said they valued my work very highly."

Asked about her plans for the future she replied that she had "no idea at present. My life is completely upside down".

● In a statement released last night, the SACC general secretary, Dr Beyers Naude, said the alleged affair between Dr Boesak and Miss Scott would be tabled for discussion at an SACC executive meeting on February 19/20.

Man stabbed

She could no longer

APP: Trials 16/2/85

Foreigners for Hurley trial

28

PRETORIA. — The trial of Archbishop Denis Hurley, who accused the South African police of atrocities, was drawing senior foreign clergymen to the country, the Southern African Catholic Bishops' Conference said yesterday.

Archbishop Hurley, president of the SACBC, is accused of defaming the police by alleging that a special counter-insurgency unit had committed atrocities against black civilians in SWA/Namibia.

Most senior clergyman

Clergymen from Britain and Finland will be present in a Pretoria court on Monday when Archbishop Hurley is to be charged with contravening the Police Act. The law bans publication of allegations against the police which the force denies.

Archbishop Hurley, most senior clergyman in the hierarchy of the Roman Catholic Church in South Africa, cited two cases of alleged atrocities in Namibia.

The allegations concerned Koevoet, a special unit fighting SWA/Namibian guerillas who have waged an 18-year-old bush war for independence for the vast mineral-rich territory.

Among clergymen coming to South Africa in sympathy with Archbishop Hurley, are Glasgow's Archbishop Thomas Winning, Archbishop Mikko Juva of Finland, Bishop Donal Lamont from Britain and Bishop David Konstant, who is representing Basil Cardinal Hume of Westminster, the SACBC reports.

Major foreign embassies

The Swiss Bishops' Conference had sent a message to the South African President, Mr P W Botha, protesting against the trial, it added.

The trial, which would be attended by representatives of the major foreign embassies in South Africa, was expected to last about four weeks, it said.

The SACBC said it had called on all Catholics to show solidarity with Archbishop Hurley by staging prayer vigils and observing a day of fast. The Archbishop will attend a special church meeting on Sunday in Durban. — Sapa-Reuter

CHARGES
CASE Times 18/2/85

against Hurley dropped

Own Correspondent

DURBAN. — The president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley, yesterday officially thanked the Minister of Justice, Mr Kobie Coetsee, for withdrawing charges against him under the Police Act.

Addressing a congregation of more than 1 000 people in Durban's Emmanuel Cathedral, Archbishop Hurley, who is also Archbishop of Durban, also thanked the people present for their support and all those who had sent messages of solidarity.

The Emmanuel Cathedral was packed for the special Mass and dozens of people stood at the door to hear the archbishop's sermon.

There was loud and lengthy applause when the archbishop opened by thanking Mr Coetsee.

The summons against Dr Hurley alleged that he had published false matter relating to Koevoet, the police counter-insurgency unit in SWA/Namibia, by alleging inter alia that the security forces in the territory were perpetrating atrocities against the local black people.

The news that charges against the archbishop were to be withdrawn in the Pretoria Regional Court today was conveyed to Dr Hurley at the weekend by Mr Peter Gastrow, Progressive Reform Party MP for Durban Central, in whose constituency Archbishop Hurley lives.

Mr Gastrow, who is also secretary of the PFP's Justice Group in Parliament, said he had received a telephone call from an official in the Department of Justice to say the charges were to be withdrawn.

"If ever there was a time when we could not have afforded a show trial of the nature that was expected — it was now," Mr Gastrow said.

"To have the international media focused on the activities of the Koevoet unit with an internationally-known archbishop in the dock, charged under a section which is difficult to defend, would have caused untold harm," he said.

The archbishop will still have to appear in court today as he has pleaded to the charges. However, he will be formally acquitted if no evidence is led, as is expected.

In his sermon, Archbishop Hurley said one of the reasons why the bishops became involved in politics was because they were concerned with the area of human suffering.

Bishop Dominic Khumalo, Auxiliary Bishop of Durban, who also spoke at the service, said he was pleased the charges had been withdrawn, but made the point that Christians ought to continue praying for justice and peace in Southern Africa.

Suspicion as Hurley is acquitted

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18/2/85
stew

Staff Reporters

Suspicion and controversy greeted the acquittal of the Archbishop of Durban, the Most Rev Denis Hurley, in the Pretoria Regional Court today on charges of defaming the police.

More than 200 people, including world representatives of the Catholic Church, crowded into the courtroom to witness the trial which never really began.

The acquittal of the president of the Southern African Catholic Bishops' Conference (SACBC) has been called "fishy" by veteran Progressive Federal Party MP Mrs Helen Suzman and a legal expert has questioned the basis of the original charges.

Archbishop Hurley said today he was pleased the ordeal was over, but was disappointed that substantial evidence compiled by his defence team on Namibia and allegations of atrocities would not emerge in court.

Tape recording

The Pretoria Regional Court heard this morning that the Archbishop had not actually contravened the Police Act, our Pretoria Bureau reports.

The SACBC president had been charged for allegedly telling a Press conference that security forces in Namibia were still perpetrating atrocities against local people. He had pleaded not guilty in October last year.

The State had obtained a tape recording which showed Archbishop Hurley had actually told reporters that his remarks about the Koevoet Special Police Unit in Namibia were based on rumour and hearsay evidence.

Mr Frans Roets, for the State, told magistrate Mr W J van den Bergh that a transcript of the tapes had made it

clear Archbishop Hurley had been misquoted.

A Sapa report, on which the State had based its case, contained statements which differed from those made by the Archbishop, he said.

"He also said atrocities could be committed on both sides in any war," said Mr Roets.

Mr Dennis Kuny SC, for Archbishop Hurley, said if the State had approached the Archbishop for a tape of the Press conference, it would have prevented a "most unfortunate and ill-advised prosecution".

From Cape Town, our Political Correspondent reports that Mrs Suzman, law and order spokesman for the Official Opposition, today described the Transvaal Attorney-General's decision as "fishy".

The reasons given by the State for withdrawing the charges failed to explain a prosecution which should not have been started, she said.

A senior police spokesman said he found it strange the Archbishop had not objected to the Press reports which had resulted in the prosecution.

"Why was nothing said until now?" he asked.

Law and Order Minister Mr Louis le Grange could not be reached for comment.

The State should have considered listening to a tape of Archbishop Hurley's Press conference before charging him, the head of the Wits Law School, Professor Johann van der Vyfer, said in Johannesburg.

He said the State should not have relied only on newspaper reports and should have taken into account the possibility that Archbishop Hurley might have been quoted out of context.

The Attorney-General of the Transvaal, Mr Don Brunette, said today the tape had not previously been available.

● See Page 4.

ARGUS 19/2/85 (28) 277 215 230

Archbishop calls for statement to 'defuse tension'

Staff Reporters

THE Anglican Archbishop of Cape Town today called on the Government to declare publicly that people would not be forcibly moved to Khayelitsha.

The Most Rev Philip Russell, urged the Minister of Co-operation and Development, Dr Gerrit Viljoen, to "remove all uncertainty and defuse tension" by making a public statement.

A number of other organisations in Cape Town issued statements opposing forced movement of people from Crossroads.

VIOLENCE

The UDF said that unless the Government immediately cancelled plans for removals in Crossroads, the situation in Cape Town's black townships would "approach civil war".

Archbishop Russell said the threat of removals was "a matter of grave concern" to all churches in South Africa.

"Any attempt, or even threat, forcibly to remove people leads to uncertainty and

confusion, which will inevitably produce violence," his statement said.

Dr Viljoen "should accept his share of responsibility for violence which arises from any unjust treatment of citizens of our country".

The archbishop said Dr Viljoen had not met Crossroads residents to explain the Government's position nor had he consulted them. "The people of Crossroads have repeatedly asked for a consultation with the Minister," he said.

Mrs Sue Williamson of the Women's Movement for Peace said: "Nothing could demonstrate to the Government more clearly than the events of yesterday that the people of Crossroads are utterly determined not to move to Khayelitsha. They will not go.

"Force will lead to violence beyond anything yet seen. We call on the Government to abandon this insane policy of forced removal right now before more people die."

"CIVIL WAR"

Mr Michael Evans, chairman of the End Conscription Committee, said: "The committee urges the Government to halt immediately plans to move the people of Crossroads to Khayelitsha.

"The continued presence of the police can only provoke more violence and intensify the growing civil war."

In a statement UDF publicity secretary Mr Jonathan de Vries said "rumours of imminent removals" and "the presence of Government employees from the Transvaal currently housed in Khayelitsha" had created fear in the townships.

He said: "The responsibility for the ensuing loss of life and injury will lie at the door of the Government. Every voice of reason and humanity has called on the Government to shelve these senseless plans."

Applause for acquitted Hurley

Own Correspondent

JOHANNESBURG. — Priests and nuns were among more than 200 supporters who overflowed into the corridors of the Pretoria Regional Court yesterday — at one stage clapping and singing — as Archbishop Denis Hurley was acquitted of a charge under the Police Act.

In the crowd were five overseas bishops.

The magistrate, Mr W J Van den Bergh, once called for order when the crowd laughed during the prosecutor's address.

Archbishop Hurley stood in the dock as the State outlined its reasons for dropping charges.

The charge against him, which was dropped by the Minister of Justice, Mr Kobie Coetsee, related to allegations that he unlawfully published "untrue matters" about alleged atrocities committed by the SWA/Namibia police special counter-insurgency unit, Koevoet.

'Egg on face'

Archbishop Hurley had allegedly told a press conference in February 1983 that security forces in the area were still committing atrocities against local people. He allegedly said two such cases had been brought to his attention shortly before the press conference.

The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, said after the hearing that the State had dropped the charges because it realized it would "get egg on its face". He hoped Archbishop Hurley would still get an opportunity to tell the public why he had made the allegations.

The prosecutor, Mr Frans Rudts, told the court a transcript of tapes made at the press conference made it clear that Archbishop Hurley had been misquoted.

'Rumour, hearsay'

A Sapa report, on which the State had based its case, contained statements which differed from those made by Archbishop Hurley.

"From the transcription, it is clear that what Bishop Hurley said was



Archbishop Hurley

based on rumour and hearsay evidence."

Mr Rudts said Archbishop Hurley, who gave the press conference after a tour of SWA/Namibia, "repeatedly (in the recording) used the phrase "This is what we heard".

'Stand by report'

The Editor of Sapa, Mr E H Linington, said yesterday that Sapa stood by its report. "Archbishop Hurley was comparing the situation at that time (early 1983) with the position a year previous, as reported by the Catholic Bishops' Conference. He was making the point that although the Defence Force had tightened up control of the behaviour of security forces since the 1982 disclosures, it could not tighten them up to avoid all atrocities. The archbishop then gave two examples of incidents that had been reported to him during the year under review and that were still being officially investigated," Sapa said in a statement.

Regret

There was applause when yesterday's court verdict was announced. Archbishop Hurley then led the crowd through the streets to the hall where a press conference was to be held.

There, he told the gathering, which included foreign newsmen, he was relieved the case was over but regretted that what could have come

out of the trial about the behaviour of the security forces would now not be made public.

His legal team had a "devastating" collection of findings at trials and inquests involving the forces concerning murder, rape, assault and robbery, as well as "damning" newspaper reports.

He said he was "aghast" that charges of brutality against the security forces had been made to such an extent.

He referred to a memorandum from the SWA Bar Council which said, among other things, that the nearest Koevoet and the special police came to being policemen was "in name". They measured their success by body count.

'Noble profession'

"We see the profession of policemen as a noble one. But then their task must remain that of preventing crime and bringing offenders to trial, not to become licensed and programmed killers," the memorandum said.

Archbishop Hurley expressed the hope and prayer that his aborted trial would be used by God "to bring the horror of SWA/Namibia closer to an end".

After giving him a standing ovation, the crowd sang Nkosi Sikelela Afrika and other songs.

Replying to questions, Archbishop Hurley said he found it "mysterious" that the State left it until yesterday to drop charges against him.

Swapo praise

He was asked what he thought the basis of the State's case against him was, since it had "such flimsy grounds" to prosecute him. "To enhance my glamour," he joked.

● Sapa reports from London that Swapo yesterday in a statement congratulated Archbishop Hurley on his "committed and courageous stand in defence of the truth about South Africa's activities in Namibia" and urged the international community to "act decisively" to end South African presence in the territory.

● Leading article, page 10

Joy at archbishop's acquittal

AG 45 19/2/85 (8) (5) (2) (3)

Argus Foreign Service
ROME. — Archbishop Denis Hurley's acquittal has been greeted with joy at the Vatican.

"We never like to interfere in the internal affairs of any country but we are delighted that justice appears to have been done," an official said.

And the Vatican's globe-girdling radio — beamed in more than 30 languages — gave the South African court's decision a top spot on its newscasts.

Another Vatican source said: "Normally we don't like priests or prelates to get involved in politics. But sometimes — as apparently in this case — it is unavoidable if Christ's message is to be spread."

The newscast fully reported the trial involving Archbishop Hurley and added: "The case was seen by many as an at-

tempt by the South African Government to silence the criticism of the churches which have carried out a campaign against the rigid racial segregation reigning in the country.

"The Archbishop of Durban is considered an open enemy of apartheid and two years ago he authorised a report on the protest of the inhabitants of the villages of Namibia against the security forces."

There was not yet an official comment from the Vatican as prelates awaited documented reports from South Africa about the case.

● In London the British Council of Churches said it hoped "the truth about Koevoet" will not be suppressed because the trial of Archbishop Hurley has been called off.

Relief, however, has been the chief sentiment expressed in

religious and lay quarters at the news that Archbishop Hurley is not to stand trial.

The Foreign Office commented: "Obviously, we welcome the outcome."

The statement was given against the background of the Foreign Office's earlier stance of concern at the announcement of the trial and said it would send an observer.

A spokesman for the British Council of Churches said: "The kind of charges which Archbishop Hurley was making and which were the substance of the charges against him were well substantiated."

"We hope that the fact that there will be no trial will not lead to the suppression of the truth — the kind of things that would have come out at the trial."

Sapa editor stands by report on archbishop

JOHANNESBURG — In view of the comments by the state on the reasons for its withdrawal of charges against Archbishop Dennis Hurley, Sapa wishes to put certain facts on record.

The Sapa report on Archbishop Hurley's remarks at a news conference in Pretoria on February 3, 1983, read as follows:

"Pretoria Feb 3 Sapa.

The president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley, said in Pretoria today security forces in SWA/Namibia were still perpetrating atrocities against local blacks.

Archbishop Hurley told a news conference at the end of a special nine-day SACBC plenary session in Pretoria, that two such cases had recently been brought to his attention.

One case involved two Kavango school teachers, another involved a family of five shot in northern Owambo, apparently by members of the elite police counter-insurgency unit, codenamed "Koevoet."

SWA/Namibian police disclosed in November that they were investigating the detention deaths of two Kavango teachers. Police are still awaiting the results of a post-mortem carried out on the bodies in Pretoria.

Archbishop Hurley said he had been sent "horrifying" colour photographs of the aftermath of the massacre of the family near Oshikuku in Owambo — "a whole family mowed down by blasted gunfire".

As was usually the case in such incidents, nothing could be proved as there were no eye-witnesses, he added.

"But everybody drew the conclusion that they had died in the hands of a certain unit — the unit that is looked upon as most ruthless up there, Koevoet," he said.

Archbishop Hurley said there had been a tightening of control on the behaviour of security forces in the operational area since the Catholic bishops conference's disclosures last year about widespread atrocities in northern SWA/Namibia.

"But it can't tighten up its system to avoid all atrocities," he added.

"We are quite prepared to accept that in any war — in any guerilla war — this type of thing does happen. Men get edgy, men get panicky, men react this way and there are atrocities.

"But our point of view is this: the organisation or the country responsible for keeping the war going is the one that is responsible for letting young men do this kind of thing — this horrifying kind of thing," Archbishop Hurley said. — Sapa."

This report was based on the following passage of the verbatim record of the news conference:

Question: You obviously stand by what you said in the report about atrocities because the Defence Force, after dismissing it initially, a few

weeks later they said there was in fact an investigation into atrocities. Did you see that as a . . . how did you see that?

Answer by Archbishop Hurley: "It was an admission that they do take place. We were sorry in a way that so much attention was given to atrocities. We wanted to concentrate more attention on the broad issues and values of the war . . . disvalues of the war.

"But a great deal of attention was paid to the atrocities we mentioned and, as you say, the army did tighten up its inquiry system.

"But it can't tighten it up to avoid all atrocities and I received accounts of two rather terrible ones that occurred last year . . . the shooting up of a whole family near Oshikuku in Owamboland . . . a whole family mowed . . . mowed down by blasts of gunfire. And pictures were sent to me — colour pictures — of the result . . . horrifying pictures.

"Then again . . . two men who died in detention in Kavango . . . two teachers who were interrogated died in detention.

"Nothing can be proved and as usual in such incidents, there were no eye-witnesses.

"But everybody drew the conclusion that they had died at the hands of a certain unit, the unit that is looked on as the most ruthless up there, . . . Koevoet . . . KOEVOET (spells it out).

"I'm not sure where the name comes from — whether it's a nickname, but this unit is considered ruthless and very tough and it was the one involved in both these cases that were reported to me.

"But then we are quite prepared to accept that in any war — any guerilla war — this type of thing does happen.

"Men get edgy, men get panicky, men react this way and there are atrocities.

"And now our point of view is this: the organisation or the country responsible for keeping the war going is the one that is responsible for letting young men do this kind of thing — this horrifying kind of thing."

End of verbatim passage.

The editor of Sapa, Mr E. H. Linton, comments:

"Sapa stands by the report. Archbishop Hurley was comparing the situation at that time (early 1983) with the position a year previous, as reported by the Catholic Bishops Conference. He was making the point that although the Defence Force had tightened up control of the behaviour of security forces since the 1982 disclosures, it could not tighten them up to avoid all atrocities.

"The archbishop then gave two examples of incidents that had been reported to him during the year under review and that were still being officially investigated.

"In the light of that, the reporter's opening sentence was an accurate reflection of what was said." — SAPA.

SA occupation of Namibia illegal — Hurley

The Catholic Church was "aghast" at the accusations and charges of brutality, made in such numbers and to such an extent against the South African security forces in SWA/Namibia.

"I express the hope and prayer that the aborted trial may be used by God in hastening the day when the horror of Namibia will come to an end and the good name of the security forces, so grievously tarnished when the designated policemen of Koevoet so sadly disgraced it, will be reinstated and rehabilitated, and when freedom and peace will come to a country subjected to the distress and cruelty of war for which, unfortunately, South Africa is mainly responsible," the Archbishop said. — SAPA

Rabid dog dead in pool

DURBAN — A dog found drowned in a Natal South Coast farmer's swimming pool was rabid — the sixth case in the area this year.

Dr Bill Posthumus, Director of Veterinary Services in Natal, said the rabies outbreak was spreading. — SAPA.

PRETORIA — Addressing a press conference yesterday after his acquittal on charges under the Police Act, Archbishop Denis Hurley said of the special police branch, Koevoet — currently deployed in SWA/Namibia — that "the nearest they come to the profession of policemen is in name".

The president of the Southern African Catholic Bishops' Conference was quoting from a memorandum submitted by the Organisation of Lawyers for Human Rights to a commission of inquiry established by the SWA Bar Council on security legislation in SWA/Namibia.

Archbishop Hurley was acquitted of untruthfully accusing the South African Police of perpetrating atrocities in SWA/Namibia.

Quoting further from the memorandum, he said that members of Koevoet, 90 per cent of whom were blacks from the territory, were largely uneducated. They received the least training possible and no training at all on how to exercise the office of policemen.

"We see the profession of policemen as a noble one. But then their task must remain that of preventing crime and bring-

ing offenders to trial, not to become licensed and programmed killers."

In preparation for the trial that never really started, Archbishop Hurley's defence team compiled a dossier of evidence on Koevoet and South African security force involvement in killings of civilians, assault, rapes, robberies and malicious damage to property committed in SWA/Namibia.

He said that while he was relieved he was acquitted yesterday, he regretted that information would not be heard in court.

He also referred and quoted from a document entitled, Koevoet: South Africa's Death Squad in Namibia, published by the Namibia Communications Centre.

Turning to the war in SWA/Namibia, he said that many cases of police and security force brutality were probably not reported to the authorities because people in the territory had little faith in the administration of justice.

He said the majority did not see Swapo as terrorists, nor the South African security forces as protectors.

Instead they saw the South Africans as an army of occupation and that internationally South Africa's occupation of SWA/Namibia was seen as illegal.

Asked why the state should have decided to drop the charges against him at this stage, he said: "It remains a mystery to me. The state waited 18 months before

making the charges. They had plenty of time to investigate. I leave it to the audience here to draw their own conclusions about a legal system that allows this kind of thing to happen.

"I hope that in some way this incident will lead to peace, justice and friendship among all people in that territory."

Archbishop Hurley thanked those who supported him with their expressions of solidarity.

He said he had "mixed feelings of relief and regret" over his acquittal.

He said his legal counsel had come up with "devastating" evidence concerning atrocities in SWA/Namibia. They had also discovered many "damning" newspaper reports about Koevoet.



ARCHBISHOP HURLEY... devastating evidence of atrocities

Allying about the police against Archbishop Denis Hurley, the State, through its representative in court, this week insinuated the archbishop had something to gain by being in court on a criminal charge.

"The archbishop," said prosecutor Mr Frans Roets, "is wallowing in the glamour attributed to him."

While Archbishop Hurley abided by his right to remain silent until brought to court, Mr Roets was suggesting the State might have dropped its case earlier if the archbishop had made a statement saying he had been misquoted.

Apart from the fact that the onus rests on the state to prove guilt, the archbishop's advocate, Mr Denis Kuny (SC) told the court his client would have been more than willing to give the police a tape recording of the press conference where he was alleged to have defamed the police specialist unit, Koevoet.

However, after their own investigation of the facts the police found that the archbishop had been misquoted as saying that "Koevoet are still perpetrating atrocities against blacks in Namibia." But in announcing that the charges had been dropped, and that the archbishop was entitled to an acquittal, Mr Roets could not resist suggesting that appearing in court boosted Archbishop Hurley's glamour.

Predictably, the prosecutor's remark was jeered and booed by the hundred-odd churchmen, nuns and spectators who jam-packed the courtroom.

While the state might not have enhanced its reputation by becoming the first in 30 years to bring a Catholic archbishop to court only to decide it did not have a valid case, it is difficult to imagine Archbishop Hurley gained anything, either. Indeed, he has instructed his attorneys to investigate the possibility of a civil claim arising out of the case.

As leader of the second largest church in South Africa after the Nederduitse Gereformeerde Kerk, and president of the Southern-Afri-

Denis Hurley is already a 'glamour boy'

Star Review 23/2/85 of the week
(28)

Archbishop Denis Hurley this week became the first Catholic Archbishop to appear in court anywhere in the world for 30 years. But he has regrets that the case against him was withdrawn. **ANDREW BEATTIE**, of The Star's Pretoria Bureau reports...

can Catholic Bishops Conference, Archbishop Hurley does not have to risk becoming a criminal to get into the newspapers.

Born in Cape Town in 1915, he became the youngest bishop in the world when at the age of 31 he was ordained Vicar Apostolic of Natal in 1946. He is also a past president of the South African Institute of Race Relations, the holder of several honorary doctorates, and the first signatory of the United Democratic Front's one million signatures campaign calling for democracy in South Africa and an end to apartheid.

It is his abhorrence of apartheid, and his resistance to South Africa's continued presence in Namibia, that has landed him most frequently in the glare of publicity.

"My view is that the church must involve itself in endeavours to bring about the liberation of people deprived of the exercise of their human rights, deprived of the freedoms.

"There is a growing conviction among church leaders and many church people that a church cannot be a church and uphold moral principles unless it endeavours to

see them applied in the social field, he says."

This incorporation of liberal theology is coupled with his belief that churches should work out their own vision of social living that is neither capitalist nor socialist but rather an attitude to community living that gives expression to Christian attitudes in society.

The increasing involvement of the Catholic Church in political issues, especially in South America where Catholic priests now sit as cabinet ministers in the Nicaraguan Sandanista government, has not been without controversy.

The Pope frowns upon priests getting involved in government yet Archbishop Hurley has given his qualified approval of the Nicaraguan case, saying that due to a lack of educated leaders in that country the church had no choice but to get involved.

"We the church are deeply involved in politics. In politics there are the questions of human and Christian behaviour, of cruelty, of oppression, of lack of love.

"If only the politicians who wield power will listen to church



Archbishop Denis Hurley... regrets that dossier on Security Force activities will not be made public.

people who talk about morality of power. Please God may the day come when politics will not just be about power but about power tempered by justice according to the gospel," he said.

It is this search for justice that led the Southern African Catholic Bishops Conference to investigate and report on alleged irregularities by the police in quelling township protests last year. Their call for an official inquiry has to date been cold-shouldered.

It was his visit to Namibia that led Archbishop Hurley to conclude that Swapo is seen as the national liberation army among the local population, who believe Swapo will win any election hands down; and that, if there were Marxists in Swapo then the churches were more than confident there were enough Christians in the organisation to offset that fact.

One of the repercussions of that visit to Namibia, during which he compiled extensive records of

Koevoet activities, was this week's court case.

The State's decision to withdraw charges against him was labelled "fishy" by Mrs Helen Suzman of the Progressive Federal Party.

Archbishop Hurley said he was relieved to be unburdened of the pressure of a trial. But he added that he regretted that a dossier compiled by his attorneys listing activities of South African Security Force involvement with civilians in Namibia would not be heard in court and therefore not be made public.

"If the State had proceeded with this case it would have ended up with egg smeared all over its face," was how the Anglican Archbishop of Johannesburg Desmond Tutu saw it.

Asked by reporters why he thought the State pursued the matter if it did not have a concrete case in the first place, Archbishop Hurley, who cannot resist cracking a joke at a press conference, replied: "Because I'm such a glamorous personality".

27B . . . the law that's

CAPE TOWN — Of South Africa's many restrictive laws, section 27B of the Police Act affects newspapers most severely.

As shown by charges against Archbishop Denis Hurley, which were withdrawn yesterday by the Transvaal Attorney-General, it holds equally serious implications for individuals who make allegations about police.

Last year Law and Order Minister Mr Louis le Grange threatened to use it against Dr Allan Boesak for remarks he made about police actions.

The measure was introduced in Parliament in March 1979 by the then Police Minister Mr Jimmy Kruger in a matter-of-fact way that gave no indication of its serious implications for newspapers and freedom of speech.

Mr Kruger said he wanted to make clear from the outset that the measure wasn't intended to curb Press freedom.

"It is merely intended to prevent publication of untrue statements relating to police action," he added.

"The idea is not to prevent po-

By Leon Marshall,
Political Staff

lice action from being reported upon by the media, but merely to put a stop to untruths."

Section 27B reads: "*Any person who publishes any untrue matter in relation to any action by the Force or any part of the Force, or any member of the Force in relation to the performance of his functions as such a member, without having reasonable grounds (the onus of proof of which shall rest on such person) for believing that that statement is true, shall be guilty of an offence and on conviction liable to a fine not exceeding R10 000 or to imprisonment for a period not exceeding five years or to both such fine and such imprisonment.*"

The Act provides for prosecutions to be begun only on written authority of the Attorney-General.

It brought the Police Act into line with a similar section in the Prisons Act that came into effect in 1959.

The Progressive Federal Party

opposed the Bill in the strongest Parliamentary terms.

Mrs Helen Suzman told Parliament: "I must say at once that we do not find this as innocuous a measure as the Honourable the Minister would have us believe.

"I put it to him that the police have a remedy anyway for untruths which are told about them.

"He has a vast battery of laws he can use against the Press."

Newspapers of all political persuasions vigorously opposed the measure, fearing it would seriously hamper their function of informing the public.

It made little impression.

The Government maintained there was no intention to curb reporting on police actions.

The aim was to protect the police against untruths.

The protection of anybody against untruth is a simple and laudable sentiment, and hard to argue against especially when relying on abstract principles such as Press freedom and freedom of speech.

Consequently the police force and Prisons Department, both intimately involved with the

public on the widest and often most sensitive levels, acquired legal asylum far beyond the protection offered to any other institution or individual.

To newspapers the threat of a R10 000 fine and/or a five-year jail sentence has turned the police force into a high-risk area of reporting.

Section 27B has proved a pistol against the head, with the assurance that the trigger won't be pulled if the truth is told about the police.

Newspapers often do not know what the truth is.

They report what people tell them, trying merely to reflect as many sides to the issue as possible.

In the case of the police and the Prisons Department, giving sides to a story might prove not to be good enough.

So rather than venture available information in the hope that public airing of an issue might in turn lead to exposure of the truth, the temptation might be great to shut up rather than risk the gun going off.

The section might even prevent information from reaching newspapers at all.

Hurley: the State used technical excuses

The State invoked technical excuses to avoid prosecuting Archbishop Denis Hurley because the activities of Koevoet would not stand up to the scrutiny of a court, said Wits Law School Professor John Dugard yesterday.

He was commenting on the news that charges against Archbishop Hurley under the Police Act had been withdrawn.

The charges were made after a Press conference in Pretoria in February 1983 when Archbishop Hurley spoke of Koevoet, the police counter-insurgency unit in Namibia.

He was charged with making

By Estelle Trengove

untrue and defamatory statements about Koevoet, saying they were still perpetrating atrocities against the local black population.

He had spoken of two incidents, one in which a family of five was massacred and another involving two school-teachers.

Eighteen months later the State decided to prosecute him.

Last October he was formally charged in Pretoria Regional Court. He pleaded not guilty and chose not to explain his plea.

No evidence was presented

and the matter was postponed to yesterday.

Transvaal Attorney-General Mr Don Brunette said he had decided not to proceed with prosecution because the State had based its case on a South African Press Association report.

After hearing a tape recording of the Press conference, he added, it was clear that Archbishop Hurley had been quoted out of context.

The tape had shown that he told reporters that his remarks about Koevoet were based on rumour and hearsay evidence, and that he had in fact not contravened the Police Act, said

Mr Brunette.

Professor Dugard said that by dismissing the case in this manner the State had avoided addressing the issue of whether the things allegedly said about Koevoet were true or not.

It was an unwise decision to prosecute the archbishop, Professor Dugard added; and he agreed that the action was seen as harassment.

"The authorities are embarrassed by Koevoet activities," he said.

● The editor of Sapa, Mr E Linington, yesterday denied that the Sapa report was in any way inaccurate.

British churches: The truth about Koevoet

LONDON — The British Council of Churches says it hopes the truth about Koevoet will not be suppressed because the trial of Archbishop Denis Hurley has been called off.

And the South West Africa People's Organisation asserts that withdrawal of the case is tantamount to an admission by Pretoria that Koevoet may have been responsible for atrocities in Namibia.

Relief, however, has been the chief sentiment expressed in

By Dirk de Villiers,
The Star Bureau

London religious and lay quarters at the news that Archbishop Hurley is not to stand trial.

Foreign Office comment was brief but clearly heartfelt: "Obviously we welcome the outcome."

This statement was given against the background of the Foreign Office's earlier stance when it expressed concern at the announcement of the trial

and said it would send an observer.

A spokesman said Cardinal Basil Hume, head of the Roman Catholic Church in Britain, had heard with great relief that charges against Archbishop Hurley had been withdrawn.

This sentiment was echoed by a spokesman for the British Council of Churches, who said: "The kind of charges Archbishop Hurley was making about Koevoet's substance of charges

against him were well substantiated.

"We hope the fact that there will be no trial will not lead to suppression of the truth . . . the kind of things that would have come out at the trial."

The spokesman added that the South African Government would have been extremely embarrassed to put an archbishop on trial because of the international outcry it would have caused.

What's serious for all

public on the widest and often most sensitive levels, acquired legal asylum far beyond the protection offered to any other institution or individual.

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They report what people tell them, trying merely to reflect as many sides to the issue as possible.

In the case of the police and the Prisons Department, giving sides to a story might prove not to be good enough.

So rather than venture available information in the hope that public airing of an issue might in turn lead to exposure of the truth, the temptation might be great to shut up rather than risk the gun going off.

The section might even prevent information from reaching newspapers at all.

Because it also applies to individuals, people with legitimate grievances or with information of public importance might well choose to remain silent for fear of being fined R10 000 and/or jailed for five years.

There are implications for the two departments as well.

They are effectively shielded against democracy's conventional methods of scrutiny, and history abounds with examples of what fertile ground this offers for abuses. It holds the further danger of creating suspicion and rumour. Newspapers dare not publish allegations about the two departments, even if made in a reader's letter, where there is the slightest risk of these proving even partly incorrect.

They risk prosecution even if they follow standard practice of putting the allegation to the authorities for comment.

The Prisons Department made an arrangement earlier this year permitting newspapers to publish allegations concerning prison matters, provided the department is given the opportunity to comment and such comments are published

with suitable prominence.

The awesome legal trappings of section 27B of the Police Act remain in full force.

Its protective net covers any action by police.

Criticism of the section has been answered by arguing that it applies only to untruths published where there were no reasonable grounds for believing in the truth of such allegations.

But what constitutes reasonable grounds has proved a minefield for newspapers, especially as the onus is on them to prove that such reasonable grounds in fact exist.

What treacherous ground it holds for reporting was shown by the case of *S v South African Associated Newspapers and Others* in 1970.

This concerned section 44(f) of the Prisons Act, following articles in the *Rand Daily Mail* on prison conditions and experiences.

The circumstances, as set out in Kelsey Stuart's authoritative "Newspaperman's Guide to the Law", were that the newspaper's editor obtained legal advice on how to satisfy

himself that the information was correct, or what steps would be regarded as reasonable to verify the information.

As the Act gave no guidance, he was advised that the judicial method was to cross-examine witnesses under oath and that this procedure seemed most likely to satisfy the legal requirements.

Thus informants' statements were put in writing; they were made to swear under oath to the truth of their statements and questioned by an experienced attorney; and reports were made to the editor.

The oath couldn't be administered to one informant, although he himself thought he had taken it.

Portions of his statement were considered corroborated by other informants.

And because the information emanated from persons who had much to lose and little or nothing to gain from speaking, it was decided to publish it in the belief that it was true, or at any rate that reasonable steps had been taken to verify the claims.

The court found some of the information was not true and that the editor had not discharged the onus placed upon him by section 44(f) of proving that he had taken reasonable steps to verify such information.

What would constitute reasonable steps?

What a newspaper might consider reasonable or probable might in court be found to be unreasonable and improbable.

Therefore, a newspaper dare hardly publish claims unless it is certain the truth thereof can be proved in court.

As pointed out by Stuart, the effect of section 44(f) of the Prisons Act (on which section 27B of the Police Act has been moulded), has been that for

more than 10 years no newspaper has published a report about prisons, their administration or the experience in them of prisoners or ex-prisoners except such reports as place the Prisons Department in a favourable light.

And, as subsequent disclosures proved, there had in this time been things happening which they had a very real chance of knowing about.

cal excuses, says Dugard

Mr Brunette.

Professor Dugard said that by dismissing the case in this manner the State had avoided addressing the issue of whether the things allegedly said about Koevoet were true or not.

It was an unwise decision to prosecute the archbishop, Professor Dugard added; and he agreed that the action was seen as harassment.

"The authorities are embarrassed by Koevoet activities," he said.

The editor of Sapa, Mr E Linington, yesterday denied that the Sapa report was in any way inaccurate.

To support his denial, he issued the full text of the original Sapa report and an extract of a tape recording taken at the Press conference.

Mr Linington said: "Sapa stands by the report.

"Archbishop Hurley was comparing the situation at that time (early 1983) with the position a year previously, as reported by the Catholic Bishops Conference.

"He was making the point that although the Defence Force had tightened up control of the behaviour of security forces since the 1982 disclosures, it could not tighten them

up to avoid all atrocities.

"The archbishop then gave two examples of incidents that had been reported to him during the year under review and that were still being officially investigated.

"In the light of that, the reporter's opening sentence was an accurate reflection of what was said."

The opening sentence was: "The president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley, said in Pretoria today security forces in SWA/Namibia were still perpetrating atrocities against local blacks."

about Koevoet must be told

against him were well substantiated.

"We hope the fact that there will be no trial will not lead to suppression of the truth ... the kind of things that would have come out at the trial."

The spokesman added that the South African Government would have been extremely embarrassed to put an archbishop on trial because of the international outcry it would have caused.

A Swapo spokesman in London congratulated Archbishop Hurley on his committed and courageous stand in defence of the truth about South Africa's activities in Namibia.

The spokesman said that by technically designating Koevoet as a police unit, South Africa hoped to circumvent a key aspect of United Nations Resolution 435, namely withdrawal of South African military forces from Namibia.

From Rome it is reported that Archbishop Hurley's acquittal has been greeted with joy at the Vatican.

"We never like to interfere in the internal affairs of any country, but we are delighted that justice appears to have been done," an official said.

And the Vatican's globe-girdling radio, beamed in more than 30 languages, gave the court's decision a top spot on its newscasts.

CAPL THRS 20/2/85 (12)

Boesak: 'Basic rights' denied

Staff Reporter
DR ALLAN BOESAK, head of the World Alliance of Reformed Churches and patron of the United Democratic Front, has accused the government of being prepared "to turn Crossroads into a bloodbath" in order to execute its policies.

Dr Boesak said last night the government had come up against "the determination of people

to make their own decisions about their lives in the Western Cape".

"The government will always run into this kind of resistance while it continues to pursue policies which deny the people of South Africa their basic rights."

Dr Boesak said he was "shocked but not surprised" at the action of police at Crossroads.

"The international

community will judge the government accordingly."

● Dr Boesak slammed the arrest yesterday of UDF leaders and accused the government of "trying to shift attention away from its own obvious inability to control the situation in this country and from the growing protest against its policies abroad".

"In the face of continued resistance to its poli-

cies, and the growing respect for the UDF in South Africa and in the international community, the government is responding in the way most natural to it — namely with repression and violence."

The UDF leaders had done nothing more than resist and challenge the government to change fundamentally the disastrous policies which it continued to follow.

NGK ^{CALL TIMES}
3/12/85
chaplain ⁽²⁸⁾
exempted

BLOEMFONTEIN. — History was made at the Board of Religious Objection here on Tuesday when an army chaplain, the Rev C H Krause, became the first NGK minister to appear before the board and the first to gain exemption.

Although he has already completed his military training, Mr Krause, who is now working as a missionary in Garankua, applied to be exempted from further military service.

He said his move from the NGK to the NGK in Africa in 1983 had brought about his change in attitude to military service.

The chairman of the board, Mr Justice M T Steyn, said the board was concerned that Mr Krause's convictions had been influenced by his missionary work, and could be based on "sociopolitical rather than religious beliefs".

Mr Krause was exempted from military service and will complete his remaining military service in community service. — Sapa

DR ALLAN Boesak, president of the World Alliance of Reformed Churches and assessor of the Ned Geref Sendingkerk, has been suspended while his church investigates his relationship with Miss Di Scott.

This means he cannot perform pastoral duties, preach or give Communion until a final decision is taken on the matter, according to church sources.

Sources said it was a temporary measure designed to take Dr Boesak "out of the crossfire" until all is settled and it should not be seen as disciplinary action.

The controversial chairman of the World Alliance of Reformed Churches and assessor of the Ned Geref Sendingkerk recently admitted to a relationship with Miss Scott, a former official of the SA Council of Churches, but refused to reveal what he termed his "deepest feelings".

"Dirty tricks"

The admission followed allegations of a "dirty tricks" campaign in which pamphlets and tape recordings bearing alleged details of Dr Boesak's relationship with Miss Scott were sent to newspapers and other organisations.

The Ring Commission, under whose authority Dr Boesak falls, took the decision to suspend him on February 13 and advised the pastor and the Ned Geref Sendingkerk's Bellville South congregation, where Dr Boesak is pastor with responsibility for students.

The Ring is now awaiting "advice" from the church council before taking a final decision within the next few weeks.

Dr Beyers Naude, general secretary of the South African Council of Churches (SACC), said Dr Boesak's suspension should not be seen as a "drastic step", or a condemnation of him.

It was a "normal procedure" followed by a church body when there were rumours circulating to ask the member to stop his ministerial functions temporarily until the matter had been investigated.

Under the circumstances, there was little else the church could have done, he said.

"The important thing is to wait for the outcome of the final findings of the Ring for SA Gestig," he said.

The findings of the Ring are expected early in March.

Dr Naude said he had not seen the contents of a document which Dr Boesak had submitted to the Ring this month.

CHURCH SUSPENDED DR ALLAN BOESAK

Temporary measure to take him out of crossfire' during

w/k ARGUS 23/2/85

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Investigation

'Confession to God' by Boesak

CAT 7014 25/2/85

Staff Reporters

A ONE-PAGE statement by Dr Allan Boesak, president of the World Alliance of Reformed Churches, in which he "confessed to God — mea culpa (my guilt)" that a relationship existed between him and SACC em-

ployee Ms Di Scott, and in which he sought God's forgiveness, formed the grounds for his suspension from the church.

A senior member of the Sendingskerk Ring (presbytery), who did not want to be named, confirmed yesterday that Dr

Boesak's suspension followed his submission of the written confession to the Ringskommissie.

The suspension order was issued on February 13, on the recommendation of the Ringskommissie after its inquiry into the affair.

The full Ring would have to meet to "consider precedents of such incidences in church circles and the circumstances of the case" before reaching a final decision on the matter, the Ring member said.

He added that there were differences among senior members over Dr Boesak's popular political role.

Dr Boesak would be called in by the Ring during its sitting next month if there was "more evidence against him", he said.

According to a Sunday Afrikaans paper last week, Ds Davie Botha, editor of the Sendingskerk newsletter Ligdraer, apparently held talks with the Minister of Law and Order, Mr Louis le Grange, following Mr Le Grange's disclosures to Parliament regarding Dr Boesak's case.

The full Ring, an umbrella-body for 10 congregations, will meet on March 11 to consider the findings of the commission.

● The chairman of the Ringskommissie, the Rev E B Faure, emphasized last night that the suspension of Dr Boesak from all clerical duties was "only a temporary measure".

Chaplain

He declined to comment further, saying the news of Dr Boesak's suspension was not supposed to have been made public until the full Ring had met.

● Dr Richard van der Ross, rector of the University of the Western Cape, of which Dr Boesak is chaplain, said yesterday: "It is unfortunate that Dr Boesak's duties as chaplain are to be interrupted.

"Dr Boesak has been our chaplain for several years and I have no reason to be displeased with the manner in which he has discharged his functions as chaplain."

March decision

on Dr Boesak

Staff Reporter

(28)

26/2/85

DR ALLAN Boesak's future with the Nederduitse Gereformeerde Sendingkerk will be decided at a meeting of the Ring van SA Gestig on March 11.

Dr Boesak, leader of the World Alliance of Reformed Churches and vice-chairman of the Sendingkerk executive, has been suspended from his clerical duties pending the ring's decision.

The ring chairman, Dr J C Adonis, confirmed today that the meeting would take place but said the 20 members, drawn from 10 congregations, had agreed not to comment on it.

An earlier meeting of a ring-appointed commission decided the matter should go to the ring after it received a letter from Dr Boesak admitting to a relationship with former SA Council of Churches employee Miss Di Scott.

Dr Boesak has also been temporarily suspended from his duties as chaplain of the University of the Western Cape.

Tutu faces questions from 500 whites

Argus Correspondent

JOHANNESBURG. — About 500 white parishioners last night met their new Bishop Desmond Tutu and asked him his views on issues ranging from disinvestment to the virgin birth.

People packed the hall of St Martins-in-the-Veld church in Dunkeld and pews were carried out of the church for people spilling on to the lawns.

During question time, one parishioner challenged Bishop Tutu to sign a document condemning disinvestment but he was shouted down by other members of the audience.

Bishop Tutu said it was important to take into account the anxieties and apprehensions of the white members of the church.

ECONOMIC PRESSURE

He said he had not yet called for disinvestment but for economic pressure to aid with the dismantling of apartheid.

Investors had a "lot of clout" and he had told them they were not using it sufficiently.

He had urged them to lay down conditions if they wanted to invest in South Africa. The investors should insist, for example, that black workers be housed with their families and that their workers be unionised, the Bishop said.

Referring to his pledge that if apartheid were not dismantled within two years he would then call for severe economic pressure, Bishop Tutu said: "It is not an ultimatum. It is a sign of hope, showing that it is possible for significant change to be made in the system to dismantle apartheid."

(304) FM (28)
11/3/85

BOESAK'S FUTURE

The final decision on Allan Boesak's career, in the wake of his admitted extra-marital relationship, will be decided in two weeks' time.

The *Ring van SA Gestig*, the body under which Boesak's presbytery falls, is to meet on March 11 to examine the matter. This follows Boesak's temporary suspension from the NG Sendingkerk last week.

An intriguing question concerns Boesak's role as president of the World Alliance of Reformed Churches (WARC). According to a leading local theologian, much depends upon whether his position in the world body depends on his status as a minister.

WARC general secretary based in Geneva, the Rev Edmond Perret, this week told the FM: "We are waiting for the facts. Until we have a full communication from the Rev Boesak's own church, we cannot make any comment."

Boesak's term of office as president is not due to expire until 1989. The president "does not have to be a practising church minister," said Perret. "We have had a lay president in the past."

The decision might, of course, be complicated should the *Ring* decide that Boesak was guilty of immorality — in the moral, not SA's legal, definition of the word. This is an untenable position for a Calvinist minister.

Speculation in SA church circles is that Boesak's future lies in politics, not with the church.

Pik Botha, Tutu at odds

By BARRY STREEK

THE government's decisions on the future of the Crossroads were a clear indication of its determination to implement its programme of reforms despite adverse circumstances, the Minister of Foreign Affairs, Mr Pik Botha, said in an interview released yesterday.

But Bishop Desmond Tutu, the 1984 Nobel Peace Prize-winner, said the turmoil in Crossroads and the arrests of UDF leaders was "the classical situation of giving with one hand taking back with the other".

"When people were beginning to get excited about (the government's new reform) initiative, we were suddenly struck by cold reality," Bishop Tutu said.

Both leaders were interviewed for this week's cover story in the United States news magazine Newsweek.

Mr Botha said: "Further reform initiatives were announced after the riots in Crossroads took place, important reform initiatives which affect the people of Crossroads."

"This ought to serve as a clear indication of the government's determination to implement its programme of reform de-



Mr Pik Botha ... important reform initiatives.



Bishop Tutu ... suddenly struck by cold reality.

spite adverse circumstances.

"However, the government is equally determined to ensure that change in South Africa takes place in a controlled and orderly manner."

Mr Botha said the government had become aware of the arrests of the United Democratic Front leaders only after they had been made. It had followed a decision by the Attorney-General.

But Bishop Tutu said that whatever credibility the reform moves may

have engendered, "they have been seriously undermined by the recent arrests and rioting".

He said: "We don't want apartheid liberalized. We want it dismantled."

"You can't improve something that is intrinsically evil."

"All of our efforts are turned to the removal of apartheid, so the only questions that are still at issue are how this going to be effected: By violence or by dialogue."

Mr Botha, however,

said the government was "committed to change or to repeal laws and practices which discriminate in a negative, inhumane or humiliating way against people on account of their colour or their skin".

"Yes, South Africa is changing. But it is changing at a pace which we believe the white voters can absorb."

Mr Botha also said he presumed President Ronald Reagan had embarked on the policy of constructive engagement with the intention of furthering the interests of the United States.

The US and South Africa had "a common interest in removing communism, in developing the regional economy, in developing a free-market system".

Bishop Tutu said constructive engagement had "made things quite desperately bad for blacks".

"I didn't believe it was leading anywhere before. Now (since the riots in Crossroads and the UDF arrests) it has been completed discredited," Bishop Tutu said.

He also said the most serious threat to stability in South Africa was apartheid, not the Russians.

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Boesak annoyed by 'little games'

Staff Reporter

DR ALLAN Boesak today expressed his annoyance with the "strange little games" played by passport officials which forced him to cancel a busy overseas schedule.

He was told on Friday that an application to renew his passport would not be processed "for a week or two" and was advised to cancel a trip during which he would have received a peace prize in Germany.

Today, however, he saw a newspaper report quoting officials saying his passport was ready and he would be able to travel.

"I have yet to be informed of this. In any case I can't go — I have made

alternative arrangements which can't be changed now," he said.

His wife Dorothy was already on her way to Cologne to receive the award.

Dr Boesak said his passport expired on March 2 and he had applied for its renewal on Monday last week.

"I received a letter saying I'd be informed of a decision regarding my application 'as soon as circumstances permit', which I found a curious phrase.

"An official telephoned me on Friday saying there was no chance I'd get my passport in time and advised me to cancel my trip. I am most annoyed. It is typical of the strange little games these people play."

Shot child's shirt held up in Council

Staff Reporter

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THE bloodstained T-shirt of an eight-year-old KwaNobuhle child hit by birdshot during unrest was held up in the Provincial Council yesterday by Mrs Molly Blackburn, MPC for Walmer.

She was speaking on a motion by Mr Jan van Gend, MPC for Constantia, deploring the loss of life "caused by the increasing conflict and violence between the government and the people", calling on the government to recognize the legitimacy of the grievances of the voteless, and urging it to declare its intent to create a democratic system.

"On the front of this T-shirt, there is a picture of Paddington Bear, and it says 'Please take care of this bear'. On the back, there are bloodstains and holes."

A young woman had told her she was too afraid to take another eight-year-old boy, who had been shot in the stomach, to hospital for fear that he would be arrested "like the others".

Several township doctors had told her of visits from the police, who told them they were not permitted to treat patients with birdshot, rubber bullet or buckshot wounds, but had to send them to hospitals.

She had seen patients being treated for bird-



Mrs Molly Blackburn

shot wounds handcuffed to their beds 24 hours a day, under police guard.

Mr Cornelius Veldtman, MPC for Durbanville, said she gave the impression that the police took action only against the innocent.

"Despite the circumstances of that particular incident, I have confidence in the police," he said. "When they transgress, it is your right to lay a charge."

Mr Jannie Brazelle, MPC for Kimberley-North, put forward an amendment, accepted by 40 votes to 10, which said the cause of the loss of life was the irresponsible actions of some minority groups and reaffirmed the Council's support for the government in its attempt to find solutions to South Africa's problems "in a democratic way".

● Unrest sweeps Eastern Cape, page 2

Boesak's passport delayed

Staff Reporter

DR ALLAN BOESAK, president of the World Alliance of Reformed Churches, said yesterday he would be unable to go to Germany this week to receive a peace prize because the renewal of his passport had been delayed.

He said his wife, Dorothy, would leave South Africa today to take his place at the presentation and make an address on his behalf.

On Sunday he was to receive the Georg Fritze award in Cologne, Germany — a peace prize made by German churches.

Late yesterday, official sources said that Dr Boesak's passport had been renewed and he would be able to attend the award ceremony.

Dr Boesak could not be reached last night and it is not known if he has received his passport.

Dr Boesak said his passport expired on March 2 and he had applied for a renewal last week. He said he had pointed out that he had a busy overseas schedule when he made the application.

He was later told there was "no chance" that he would be given back his passport this week and that it was probable that there would be no decision this week.

6/3/85

(28)

Church Ring unable to decide on Boesak

Staff Reporter

A MEETING of the Ring van SA Gestig of the Ned Geref Sendingkerk could last night not reach a decision on the future of Dr Allan Boesak and another meeting will be held on March 18.

The Ring chairman, Dr J C Adonis, confirmed late last night that a meeting had taken place, but said he was not permitted to comment on it. He could only say that there would be another meeting on March 18.

Earlier reports that the meeting had not been convened because

several delegates had had their bona fides challenged could not be confirmed.

Dr Boesak, leader of the World Alliance of Reformed Churches and vice-chairman of the Sendingkerk executive, has been suspended from his clerical duties pending the Ring's decision.

He has also been temporarily suspended as chaplain of the University of the Western Cape.

He has admitted having a relationship with a South African Council of Churches youth worker, Ms Di Scott.

AKG 13/3/85

Ring procedure row so Boesak decision delayed

Staff Reporter

THE RING van SA Gestig failed to reach a decision on Dr Allan Boesak's ministry because members argued about who had the right to attend the meeting, according to a Ring official.

Chairman Dr J C Adonis said the issue of Dr Boesak's admitted relationship with former SA Council of Churches worker Miss Di Scott "did not even come under discussion".

Instead, the 20 members of the Ring — regional authority of the Ned Geref Sendingkerk under which Dr Boesak's Bellville South congregation falls — spent the time arguing about who had the right to attend the meeting.

Some members challenged the rights of others to be present and no agreement could be reached, with the result that the Ring could not even be constituted, Dr Adonis said.

RUMOURS

The apparent deadlock has fuelled rumours of deep divisions within the Sendingkerk over the action it should take regarding the controversial clergyman.

The extraordinary meeting of the ring on Monday night was called on the recommen-

dation of a three-man Ring-appointed commission, which last month examined a letter from Dr Boesak in which he acknowledged his relationship with Miss Scott.

The Ring-commission suspended Dr Boesak from his clerical duties and his function as chaplain of the University of the Western Cape, pending the Ring's decision.

The Ring will meet again next Monday night.

THE PRESS

Asked whether the same members of the Ring — two members represent each of 10 congregations — would be present, Dr Adonis said he could not comment as the meeting had decided what could be said to the Press and what not.

It is understood, however, that advice on church procedure, particularly what qualifies attendance at meetings of the Ring, is to be sought in an attempt to break the apparent deadlock.

The SA Council of Churches, of which Dr Boesak is a member of the executive committee, has said it will not make a decision on the issue of his relationship until his own church has decided — a factor believed to be contributing to the pressure on the Ring.

Police complain of Boesak reports

By Fiona Macleod

Allegations that the Security Police were involved in disseminating evidence of the extramarital affair between the Rev Allan Boesak and Miss Dianne Scott are true or may reasonably be true, the Editor of *The Star*, Mr Harvey Tyson, submits before a Media Council hearing today. The South African Police have laid a complaint against *The Star*.

The Security Police say the allegation is "a blatant lie".

The police have asked the council to take strong disciplinary steps against *The Star* following the publication in January of two articles containing allegations that the Security Branch exposed the affair as part of a "dirty tricks" plan to discredit Dr Boesak.

In what the Media Council members of the South African Police describe the allegations as totally false. They say the reports are part of a "sustained and unsavoury campaign" aimed at discrediting the Security Police.

The Star agrees that it conducted a campaign after its investigations. It was clearly stated at the time that the newspaper was urging the public and Parliament to call for a judicial commission into the accountability and control of Security Police operations and detentions.

DIVORCEE

In the reports, published on January 11 and 25, *The Star* accused the Security Police of "dirty tricks", and claimed the police were behind an anonymous campaign to reveal evidence of an affair between NG Sendingkerk minister Dr Boesak and divorcee Miss Scott. Dr Boesak is president of the World Alliance of Reformed Churches, executive member of the South African Council of Churches (SACC) and patron of the UDF. Miss Scott is a former SACC official.

The reports alleged that the

Police complain of Boesak affair reports

● From Page 1.

Security Branch had dropped an anonymous pamphlet and tape recording containing details of the affair at the offices of the newspaper, and that two Security Police colonels had confirmed to two senior reporters that their unit was involved in disseminating this information.

"*The Star* independently established that Dr Boesak and Miss Scott had had an affair, that a campaign to discredit Dr Boesak had been carried on by dissemination of the pamphlet and recording and that the Security Police had carried out surveillance of the couple and in the course thereof learnt of the affair," Mr Tyson submits.

"It was apparent that the tape could have been made and the information in the pamphlet obtained only by means of sophisticated surveillance. This justified the inference that the tape

was made and the information gathered by the Security Police.

"When senior personnel of the Security Police admitted they were involved in the dissemination of the pamphlet and recording, *The Star* decided it should publicise both Dr Boesak's affair with Miss Scott and the Security Police's involvement," he submits.

COLONELS

Crime reporters Miss Chris Steyn and Mr Mike Cohen confirm in papers that Colonel Chris Scholtz, second in charge of the Johannesburg Security Branch, and Lieutenant-Colonel Petrus du Toit, chief of the Security Branch crime investigation division, admitted disseminating the information during an interview on January 9.

"Mr Cohen asked the colonels to tell us straight out whether the Security Police had been responsible for dropping

the tape recording and pamphlet on *The Star*. First Colonel Scholtz said that they had done it, and then Colonel du Toit said that of course they had done it.

"It was further mentioned that the person in charge of the whole operation — the name mentioned was, I think, Captain van Niekerk — was not in. Colonel Scholtz said that Colonel G M Erasmus (chief of the Johannesburg Security Police) knew of everything," relates Miss Steyn.

Both Colonel Scholtz and Colonel du Toit deny such admissions, saying the reporters gave a twisted and false account of the interview in their reports.

During what he considered to be a courtesy visit by the reporters, submits Colonel Scholtz, Mr Cohen proposed that only the Security Police possessed the ability, skills and opportunity to

make such a tape recording.

"I laughed at this proposition, but neither I nor Colonel du Toit pertinently answered it.

"When Mr Cohen asked if I would deny that the Security Police were involved, I replied that it would definitely be most strongly denied. I also proposed that he phone Colonel Erasmus to see what his reaction would be.

"The allegation that I or Colonel du Toit admitted feeding newspapers with anonymous smear pamphlets and tape recordings is a blatant lie."

DISCOVERED

The colonels add that the affair was common knowledge among Security Branch members. It had been discovered during routine investigations.

"The activities of the Security Branch are aimed at preserving internal security, as envisaged in section 5 of the Police Act ...

Security Branch members are not used to exercise dirty tricks and if any member was guilty of such action, it would be unlawful," comments the chief of the Security Police, Major-General Stanley Harold Schutte.

The witnesses who provided the above statements are now being cross-examined by legal counsel before the Media Council.

By Fiona Macleod
and Joe Openshaw

The deputy chief of the Johannesburg Security Police, Colonel Chris Scholtz, denied before a Media Council hearing today that he had any knowledge of a smear campaign allegedly orchestrated against the Rev Allan Boesak by the Security Police.

He was testifying in Johannesburg at the hearing of a complaint against *The Star* which has been brought by the South African Police.

Colonel Scholtz was the first witness. At issue are two reports published on January 11 and 25, in which *The Star* accused the Security Police of "dirty tricks" and claimed that the police were behind an anonymous campaign to reveal evidence of an extra-marital affair between Dr Boesak and divorcee Miss Diane Scott.

Dr Boesak is a Nederlandse Gereformeerde Sendingkerk minister, president of the World Alliance of Reformed Churches, executive member of the South African Council of Churches (SACC) and patron of the United Democratic Front. Miss Scott is a former SACC official.

The reports in *The Star* alleged that the Security Branch had dropped an anonymous pamphlet and tape recording containing details of the affair at the office of the newspaper and that Colonel Scholtz and Lieutenant-Colonel Petrus du Toit had confirmed to two senior reporters that their unit had disseminated this information.

DISCIPLINARY

The South African Police have asked the council to take strong disciplinary steps against *The Star* as they say that the allegations in the reports were totally false and aimed at discrediting the Security Police.

The committee hearing the complaint consists of the chairman, retired judge Mr Justice L de V van Winssen, editor of the *Sunday Times* Mr Tertius Myburgh; managing director of the *Western Transvaal Record* Mrs I Krause; editor of *Die Vaderland* Mr Harald Pakendorf; attorney Mr Gert Hugo; attorney Mr David Bloomberg; and Unisa law lecturer, Professor S A Strauss.

Mr S J Maritz, legal rep-

Colonel denies knowledge of any campaign

prepared to see him, I didn't see any problems.

Did you find it strange that Mr Cohen wanted to introduce Miss Steyn to you? — Not at all.

Was this the only time in your experience that this had happened? — This was the first time in my experience. I am not aware of this happening before.

You did not find it unusual that a senior reporter would waste his time introducing another reporter to you? — I did not find it strange.

It appears from the affidavits before the council that the Johannesburg Security Police were monitoring certain activities of Dr Boesak.

Mr Maritz: Were you aware of this?

Colonel Scholtz: I was aware, though I was not personally involved in the monitoring. The monitoring arose from Dr Boesak's relationship to the UDF as patron, his attachment to the SACC and his attitude to various other activities.

Were you aware of an intimate relationship between Dr Boesak and Miss Scott? — I had heard this in the corridors, but apart from conversations in the corridors, I did not know anything more.

MEETING

Can you sketch what happened during the meeting with Mr Cohen and Miss Steyn? — Mr Cohen introduced Miss Steyn and added that she was the reporter who would publish the Boesak affair.

What was your reaction? — I asked what the report was about. Miss Steyn said she had information which they had received at the newspaper office which indicated an extra-marital relationship between Dr Boesak and Miss Scott.

When you said you knew nothing about the incident,

what was their reaction? — They seemed surprised, they looked at each other but did not say anything.

Colonel Scholtz said it was at this stage that Colonel du Toit entered his office and took part in the discussion which was conducted in Afrikaans.

"Miss Steyn mentioned that a tape recording had been lying in the news editor's tray for about a week and that he had not listened to it. She said she had listened to the tape and concluded that it was about a relationship between two people in a bedroom," said Colonel Scholtz.

Mr Maritz: What else happened?

Colonel Scholtz: I asked her how she got hold of the recording and she said it had been dropped off at the newspaper office.

Did she mention any other investigations she was doing? — She mentioned that as a result of the reaction, she had investigated the affair and had found it was true.

PAMPHLET

Was there mention of an anonymous pamphlet? — Miss Steyn mentioned the pamphlet which she said had been dropped at the newspaper and which contained allegations about the affair. I did not ask her what was in the pamphlet.

Were you at this stage aware of the existence of the tape and pamphlet? — It was the first time that I had heard of either.

What did Colonel du Toit say? — He said the reporters had better have their facts right because such a report could result in a civil action. Miss Steyn replied that her facts were correct and that she was not scared.

Did Mr Cohen or Miss Steyn say anything in relation to the origin or distribution of the recording and

pamphlet? — Mr Cohen said that they could only have come from an organisation such as the Security Branch, which had the ability and skills necessary to make them. I just laughed at this and I think Colonel du Toit reacted in much the same way.

Why did you just laugh? — Because there were most certainly many institutions which had the ability and the sophisticated means of making such a tape.

Did you consider Mr Cohen's allegations to be serious? — In the light of my previous denials of any knowledge of the recording and pamphlet, I did not pay much attention to his proposal.

Did either reporter expand on this proposal? — No, there was no further expansion.

What was their reaction when you laughed? — They looked at each other but didn't say anything.

Did either ask what the reaction of the Security Police would be if it was alleged that they were involved? — Mr Cohen asked this and I replied that I would deny that the Security Police were ever involved in reports of the Boesak affair.

Was there any reaction to this by the reporters? — There was not much reaction. I told Mr Cohen that he should contact Colonel G M Erasmus, the chief of the Johannesburg Security Branch, who was on leave at the time, and see what his reaction would be to such allegations. Mr Cohen said he would phone Colonel Erasmus.

Was there anything more of interest in the conversation? — Mr Cohen asked me not to give this information to any other newspaper. I looked aside to Colonel du Toit and said we would pay the newspa-

pers for certain information. Colonel du Toit laughed and the reporters heard me.

Cross-examined by Mr S A Cilliers, appearing for *The Star*, Colonel Scholtz said he was very upset after reading the report on January 11 because it inferred the Security Police were involved in the so-called smear campaign against Dr Boesak and Miss Scott.

He said the meeting with Mr Cohen and Miss Steyn — ostensibly arranged for Mr Cohen to introduce Miss Steyn to the Security Police — lasted between 15 and 20 minutes.

Colonel Scholtz said he had never come across a request like that before.

"But Mike Cohen was known to us and I never questioned the request with Colonel du Toit because it would have been the sort of thing Mr Cohen would have asked of the police."

Colonel Scholtz considered it a goodwill visit but it became very clear after the meeting started that Mr Cohen and Miss Steyn had another reason altogether in mind for the interview and wanted to speak about Dr Boesak.

STATEMENT

Mr Cilliers: But in a statement you made you said it was only after the second story appeared on the 25th that you realised the two had another purpose in view and said they had defrauded you?

Colonel Scholtz: From my statement this will appear to be so. But at the actual meeting I realised they had another purpose.

If it was a case that you discovered at the meeting they had another purpose in mind — the Boesak/Scott relationship — why didn't you tell them to go to the Police Public Relations Department? — They never explained what they wanted from us and I could not find out what their purpose was. I thought the conversation was all part of a goodwill visit.

Mr S A Cilliers SC, assisted by Mr W Trengove, are representing *The Star*. Mr S J Maritz is assisting Brigadier J V van der Merwe for the Police.

(Proceeding)

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Mr S J Maritz, legal representative for the Security Police, told the hearing today that the implications of the allegations were far-reaching and that the solution to the complaint was of "utmost importance for the maintenance of order in this country".

He questioned Colonel Scholtz about a meeting he had in his office with *The Star* crime reporters Mr Mike Cohen Miss Chris Steyn on January 9 — two days before the first report of the Boesak affair was published.

Colonel Scholtz said Mr Cohen had requested the meeting because he wanted to introduce Miss Steyn to him.

Mr Maritz: What was your reaction to Mr Cohen's request for a meet-

ing with the police before this happening before.

You did not find it unusual that a senior reporter would waste his time introducing another reporter to you? I did not find it strange.

It appears from the affidavits before the council that the Johannesburg Security Police were monitoring certain activities of Dr Boesak.

Mr Maritz: Were you aware of this?

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(Proceeding.)

pleted and (b) what were the findings;

- (2) whether the East Rand Development Board made any recommendations to his Department as a result of the investigation; if so, what recommendations;
- (3) whether he or any official of his Department or the East Rand Development Board took any action as a result of the findings of the investigation; if not, why not; if so, (a) what action and (b) when;
- (4) whether he or any member of his Department or the East Rand Development Board received any representations concerning the riots at Katlehong in 1983; if so, (a) from whom, (b) when and (c) what was the (i) nature of the representations and (ii) response thereto;
- (5) whether officials of any Development Boards were given any (a) instructions and/or (b) training in regard to rioting following these riots; if not, why not; if so, (i) what (aa) instructions and/or (bb) training, (ii) when, (iii) by whom and (iv) which Development Boards were involved;
- (6) whether he will make a statement on the matter?

The MINISTER OF CO-OPERATION, DEVELOPMENT AND EDUCATION:

- (1) Yes.
 - (a) 7 October 1983.
 - (b) It was decided that the result of the investigation by the South African Police had to be awaited before the Board could reach any findings. It was further decided that those officers of the Board who were involved in the incident would be withdrawn from squatter removals and that they should be retrained as law enforcement officers.

(2) Yes, as mentioned in 1(b) above.

(3) Yes.

(a) and (b) Immediately after the occurrence the services of officers against whom charges were made were applied elsewhere. These officers are at present being retrained as law enforcement officers.

(4) Yes.

(a), (b), (c)(i) and (c)(ii). After the incident the following representations were received:

From Reverend Cecil Begbie on the day of the incident. He requested that no legal action against, or removal of illegally present squatters take place. The request was granted.

From Bishop Nkoane on the day of the incident. His request was similar to that of Reverend Begbie, which was granted.

A month after the incident took place Reverend Massey requested that temporary housing be erected for the squatters. This could not be granted. However, the squatters were allowed to reside in tents.

(5) (a) and (b) yes.

(i) (aa) That officials who were involved in the incident in Katlehong would not be employed in squatter removal actions again.

(bb) That the officers be retrained as law enforcement officers.

(ii) Immediately after the incident in Katlehong.

(iii) By the East Rand Development Board and under control and supervision of the Department of Co-operation and Development and the SA Police.

(iv) The East Rand Development Board.

(6) No.

Hansard (28)

Journalists/churchmen/officials: alleged

~~Journalists~~ ~~churchmen~~ ~~officials~~ alleged assault ~~27/8~~ 19/3/85
*28. Mr P G SOAL asked the Minister of Law and Order:

- (1) Whether any persons or organizations laid any (a) complaints and/or (b) charges against any persons or bodies at any police station as a result of a case of alleged assault involving journalists, churchmen and officials of the East Rand Development Administration Board in or about October 1983; if so, (i) against whom were these complaints and/or charges laid, (ii) what was the nature of the complaints or charges, (iii)(aa) when and (bb) at which police station or stations were these complaints or charges laid and (iv) what were the particulars of the incident in question;
- (2) whether these complaints and/or charges were investigated; if not, why not; if so what was the (a) nature and (b) result of the investigation;
- (3) whether any (a) witnesses, (b) Development Administration Board officials, (c) Katlehong squatters and (d) other persons were questioned in connection with the alleged assault; if not, why not; if so, (i) what total number of persons were questioned, (ii) when were they questioned and (iii) with what result;
- (4) whether any identification parade of (a) Development/Administration Board officials and (b) any other specified persons was held in connection with the alleged assault; if not, why not; if so, (i) when, (ii) where and (iii) with what result;
- (5) whether any persons were (a) arrested and (b) charged in connection with the alleged assault; if not, why not; if so, (i) which persons and (ii) when;
- (6) whether any complaints of damage or confiscated property were received in

connection with this incident; if so, (a) from whom and (b) what was the nature of these complaints:

- (7) whether any confiscated property has been returned to the owners; if so, when; if not, (a) why not and (b) what action has been taken as a result;
- (8) whether he will make a statement on the matter?

The DEPUTY MINISTER OF LAW AND ORDER (Reply laid upon the Table with leave of House):

- (1) (a) and (b) Yes.
 - (i) Members of the East Rand Administration Board.
 - (ii) Serious assault, common assault and malicious damage to property.
 - (iii) (aa) During October and November 1983.
 - (bb) Katlehong police station.
 - (iv) The removal of squatters from William's Farm.
- (2) Yes.
 - (a) All available witnesses were questioned and their statements taken.
 - (b) On 29 January 1985 the Attorney-general declined to prosecute.
- (3) (a) No.
 - (b) to (d) Yes.
 - (i) 80 persons.
 - (ii) From 4 October 1983 to 2 January 1985.
 - (iii) No direct substantive evidence could be obtained

- (4) (a) Yes.
- (b) No, because the alleged assailants were known to the complainants.
- (i) On 9 November 1983 and on 3 April 1984.
- (ii) The Commissioners Court at Germiston and at the offices of the Administration Board at Katlehong.
- (iii) On 9 November 1983, 12 members of the East Rand Administration Board were pointed out, while another member of the Board was pointed out on 3 April 1984.
- (5) (a) and (b) No, because the Attorney-general declined to prosecute any one.
- (6) Yes.

(a) A journalist.

Yes.

	(a)	(b)	(c)
SA Army	1	August 1984	July 1985
SA Air Force	1	May 1984	August 1985
SA Navy	1	January 1984	December 1985
Staff Divisions	2	March 1983	February 1986

(d) R697 as at 14 March 1985.

Mr P G SOAL: Mr Speaker, arising out of the hon the Deputy Minister's reply, is it the intention of the department to renew these subscriptions?

The DEPUTY MINISTER: Mr Speaker, we will review the situation when the subscriptions expire.

Training facilities for women

*30. Mr P A MYBURGH asked the Minister of Defence:

(b) Malicious damage to property.

(7) No property was confiscated.

(8) No.

Subscription to certain newsletter

*29. Mr P G SOAL asked the Minister of Defence:

Whether the South African Defence force or any group or organization attached to the Defence Force subscribes or subscribed to a certain newsletter, the name of which has been furnished to the South African Defence Force for the purpose of the Minister's reply; if so, (a) how many copies are received, (b) on what dates were these subscriptions taken out, (c) when do these subscriptions expire and (d) what was the total cost involved as at the latest specified date for which figures are available?

The DEPUTY MINISTER OF DEFENCE:

Whether the South African Defence Force provides any Defence Force training facilities for women other than those at the South African Women's Army College at George; if not, why not; if so, (a) how many, (b) where are they situated, (c) when was each established and (d) to which arm of the South African Defence Force is each attached?

†The DEPUTY MINISTER OF DEFENCE:

Except for the SA Army Women's College there is no other training establish-

ment in the SA Defence Force for the exclusive training of women. Women receive basic and subject training at 21 training establishments of the Arms of the Service, staff divisions and supporting services. These training establishments are spread throughout the country.

Handwritten: ~~Handwritten~~ *Handwritten* Q. 60/741
Northern border: wall/electrified fence
19/3/85

*31. The LEADER OF THE OFFICIAL OPPOSITION asked the Minister of Defence:

- (1) Whether his Department is involved in the (a) design, (b) planning, (c) construction and/or (d) financing of a wall and electrified fence on the northern border of the Republic; if so, (i) what is the nature of this involvement in each case, (ii) when (aa) did construction begin and (bb) is it due to be completed, (iii) where does the wall (aa) begin and (bb) end, (iv) what is the voltage carried by the fence, (v) why was it decided to construct (aa) a wall and (bb) an electrified fence and (vi) what is the total cost involved;
- (2) whether the construction of the (a) wall and (b) fence was put out to tender; if not, why not; if so, who was the successful tenderer in each case;
- (3) whether the local population has been warned of the fence being electrified; if not, why not, if so, in what manner;
- (4) whether any steps have been taken to warn citizens of countries on the opposite side of the fence of the (a) electrification of the fence and (b) implications thereof; if not, why not; if so, (a) what steps and (b) when;
- (5) whether his Department has conducted any tests or caused such tests to be conducted to establish the effects on human beings of the voltage carried by the fence; if not, why not; if so, (a) what tests and (b) with what results;

(6) whether he will make a statement on the matter?

The DEPUTY MINISTER OF DEFENCE:

(1) (a), (b), (c) and (d) Yes.

(i) It is a military project in which the SA Defence Force is fully involved.

(ii) (aa) 29 September 1984

(bb) According to an estimate by 28 March 1985

(iii) (aa) Beit Bridge.

(bb) Sand River

(iv) The voltage can be continuous or pulsating up to 3 000 volts

(v) (aa) and (bb) The Wall and fence are an integrated experiment with border barrier systems to facilitate more effective border control where necessary

(vi) 2,5 million rand

(2) (a) and (b) Yes.

(a) Concor (Pty) Ltd

(b) Eclair (Pty) Ltd.

(3) Yes. Verbal briefings were given to all farmers over whose property the barrier fence runs. They signed a certificate in which they acknowledge that they had taken cognizance of the electrified barrier fence and that they undertook to inform their employees and the families of these people. Similar briefings were given to the management of the Messina Copper Mine, the Municipality of Messina, the Section Veterinary Services and the local Development Board. The incumbent officials involved gave written undertakings on behalf of these organizations that they had taken cognizance and would inform their employees

of source of Boesak story

By Fiona Macleod and Joe Openshaw

An admission by a senior Security Police officer that he may have heard about the love relationship between Dr Allan Boesak and Miss Di Scott at a formal staff conference rather than coincidentally in the corridors at John Vorster Square was made today at a Media Council hearing.

Lieutenant-Colonel Petrus du Toit, third-in-command at the Security Branch in Johannesburg, said he was uncertain whether he had heard in conversation in the corridors or at a routine staff conference that Dr Boesak was being monitored and had a love relationship with Miss Scott.

Colonel du Toit was giving evidence at the hearing of a complaint brought by the South African Police against *The Star* arising out of two reports published on January 11 and 25, in which the newspaper accused the Security Police of "dirty tricks" and claimed the police were behind an anonymous campaign to reveal evidence of the extramarital affair between Dr Boesak, president of the World Alliance of Reformed Churches, and Miss Scott of the South African Council of Churches.

TAPE RECORDING

The reports in *The Star* alleged that the Security Branch had dropped at the office of the newspaper a tape recording containing details of the affair and that Colonel Chris Scholtz and Colonel du Toit had confirmed to two senior reporters that their unit had disseminated this information.

The South African Police had asked the council to take strong disciplinary measures against *The Star* and say the allegations in the reports were totally false and aimed at discrediting the Security Police.

Under cross-examination by Mr S A Cilliers SC, for *The Star*, Colonel du Toit said that if there had been a decision by the Security Police to disseminate information about Dr Boesak's affair to the media it would have had to come from headquarters.

He said he would personally be opposed to information about Dr Boesak's love relationship, which may have been produced in monitoring operations and had no relevance to security matters, being made available to the media.

● To Page 3, Col 1

of source of Boesak story

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ing operations and had no relevance to security matters, being made available to the media.

In evidence in chief Colonel du Toit said it was absolutely untrue that he and Colonel Scholtz, the second-in-command of the Johannesburg Special Branch Section, had admitted to *The Star* crime reporter, Mr Mike Cohen, that they were responsible for dropping tapes of Dr Boesak's love relationship at newspapers, including *The Star*.

He said there had been no instructions either at his level or from higher up intentionally to reveal evidence of Dr Boesak's extramarital relationship.

Mr J V Maritz, for the South African Police: Was there any action on the part of the Special Branch to make Dr Boesak's private affairs known worldwide?

Colonel du Toit: No such instruction was received and this is not the function of the Security Branch.

Mr Maritz: Could your chief, Colonel Erasmus, have decided to do everything in his power to conduct a smear campaign against Dr Boesak without your knowledge? — No.

UNFOUNDED

Colonel du Toit said he had first seen the pamphlets about Dr Boesak's affair last week while preparing for the hearing.

The suggestion by Mr Cohen that he and Colonel Scholtz backed the idea that *The Star* publish the story of Dr Boesak's affair was unfounded.

"It is also not true at all that Colonel Scholtz gave Mr Cohen the assurance we had intentionally dropped tapes and pamphlets with the media," he said.

Cross-examined by Mr Cilliers, Colonel du Toit said he was not sure how much of the Boesak affair he had in fact heard. It was of no interest to him nor of importance to the Security Branch.

The decision to monitor Dr Boesak would have been taken to provide information on him as a potential criminal as a result of activities in connection with the UDF.

He agreed with Mr Cilliers he would have had to have been kept abreast of anything important produced as a result of the Boesak monitoring.

He thought it might have been a underestimation of Colonel Scholtz to have described him in a statement as a mere "pen-pusher" concerned only with administration and not with field operations.

The hearing continues.

● See earlier report on Page 8.

Media Council hears police complaint about Boesak reports

Colonel: My allegation went too far

By Fiona Macleod and Joe Openshaw

Colonel Chris Scholtz conceded at a Media Council hearing yesterday that he had gone too far in alleging that reporters of *The Star* had been underhand in visiting the Security Police to get information about their role in the "Boesak affair".

He conceded the point during cross-examination lasting more than half a day.

He was the first witness in the hearing in Johannesburg of a complaint brought by the South African Police against *The Star* after two reports published on January 11 and 25.

In these, *The Star* accused the Security Police of "dirty tricks" and of being behind a campaign to reveal evidence of an extra-marital affair between Dr Allan Boesak, president of the World Alliance of Reformed Churches, and Miss Di Scott, formerly of the SA Council of Churches.

ANONYMOUS PAMPHLET

The reports alleged that the Security Branch had dropped an anonymous pamphlet and tape recording on the details of the affair at the newspaper office and that Colonel Scholtz and Lieutenant-Colonel Petrus du Toit had confirmed to two senior reporters that the unit had disseminated this information.

The South African Police have asked the Media Council to take strong disciplinary measures against *The Star* as they say the allegations were totally untrue and aimed at discrediting the Security Police.

Colonel Scholtz admitted under cross-examination by Mr SA Cilliers SC, appearing for *The Star*, that there had been a number of deviations from normal police procedure during an interview with *The Star* by the reporters Mr Mike Cohen and Miss Chris Steyn

on January 9, when the affair and the alleged police campaign against Dr Boesak had been discussed.

Though the normal procedure was for questions to be put to the police PRO, this had not been done.

Colonel Scholtz explained that he considered the interview a courtesy visit to introduce Miss Steyn, but it soon became evident that this was not what the reporters had in mind. The mood of the interview was one of levity and there had been room for misunderstanding.

Mr Cilliers asked the colonel if he had told Miss Steyn this was not the first time the Security Police had made tape recordings and pamphlets and dropped them on the newspapers.

Colonel Scholtz: That is not true.

Mr Cilliers: One can only conclude that you did not ask to hear the tape because you knew what it contained?

Colonel Scholtz: Miss Steyn said the tape had been found lying on her news editor's desk. I concluded that it was still on the table.

She says the tape was in her handbag during the interview. — I did not know this.

Why didn't you ask to see the pamphlet? — I did not think she had it with her.

Colonel Scholtz said he did nothing about the allegations linking Security Branch "spies" to a smear campaign against Dr Boesak, published in a report in *The Star* two days after the interview.

On the same day, the Commissioner of Police and the chief police public relations officer denied the allegations without referring to the Johannesburg Security Branch, Colonel Scholtz said.

Mr SJ Maritz, legal representative for the police, asked Colonel Scholtz if he had had any interest in the relationship between Dr Boesak and Miss Scott. The colonel replied that he did not.

He said, however, that the Security Branch had been monitoring Dr Boesak and his activities in relationship to the UDF and the SA Council of Churches.

Mr Maritz: Was the relationship of Dr Boesak and Miss Scott a matter of public interest?

Colonel Scholtz: Yes, because of Dr Boesak's standing in the community.

Did you feel that it should be publicised as a matter of public importance? — Not at all.

Would you have had any objection if *The Star* had made the relationship world news? — No, not at all.

Colonel du Toit, third in command of the Johannesburg Security Branch and chief of the security crime investigation division, said he was present during the latter part of the interview with Mr Cohen and Miss Steyn on January 9.

COULD NOT REMEMBER

Colonel du Toit said he could not remember how he had heard that the tape had been dropped on certain newspapers, including *The Star*. One of the Security Branch members had heard from his sources that the tape was doing the rounds among the media.

Did you know anything about the pamphlet? — No.

The council consists of the chairman, retired judge Mr L de V van Winsen; editor of the *Sunday Times*, Mr Tertius Myburgh; managing director of the *Western Transvaal Record*, Mrs I Krause; editor of *Die Vaderland*, Mr Harald Pakendorf; attorney Mr Gert Hugo; attorney Mr David Bloomberg; and Unisa law lecturer Professor S A Strauss.

Mr SA Cilliers SC, assisted by Mr W Trengove, is representing *The Star*. Mr Maritz is assisting Brigadier J V van der Merwe for the police.

The hearing continues.

- pleted and (b) what were the findings;
- (2) whether the East Rand Development Board made any recommendations to his Department as a result of the investigation; if so, what recommendations;
- (3) whether he or any official of his Department or the East Rand Development Board took any action as a result of the findings of the investigation; if not, why not; if so, (a) what action and (b) when;
- (4) whether he or any member of his Department or the East Rand Development Board received any representations concerning the riots at Katlehong in 1983; if so, (a) from whom, (b) when and (c) what was the (i) nature of the representations and (ii) response thereto;
- (5) whether officials of any Development Boards were given any (a) instructions and/or (b) training in regard to rioting following these riots; if not, why not; if so, (i) what (aa) instructions and/or (bb) training, (ii) when, (iii) by whom and (iv) which Development Boards were involved;
- (6) whether he will make a statement on the matter?
- The MINISTER OF CO-OPERATION, DEVELOPMENT AND EDUCATION:
- (1) Yes.
- (a) 7 October 1983.
- (b) It was decided that the result of the investigation by the South African Police had to be awaited before the Board could reach any findings. It was further decided that those officers of the Board who were involved in the incident would be withdrawn from squatter removals and that they should be retrained as law enforcement officers.
- (2) Yes, as mentioned in 1(b) above.
- (3) Yes.
- (a) and (b) Immediately after the occurrence the services of officers against whom charges were made were applied elsewhere. These officers are at present being retrained as law enforcement officers.
- (4) Yes.
- (a), (b), (c)(i) and (c)(ii). After the incident the following representations were received:
- From Reverend Cecil Begbie on the day of the incident. He requested that no legal action against, or removal of illegally present squatters take place. The request was granted.
- From Bishop Nkoane on the day of the incident. His request was similar to that of Reverend Begbie, which was granted.
- A month after the incident took place Reverend Massey requested that temporary housing be erected for the squatters. This could not be granted. However, the squatters were allowed to reside in tents.
- (5) (a) and (b) yes.
- (i) (aa) That officials who were involved in the incident in Katlehong would not be employed in squatter removal actions again.
- (bb) That the officers be retrained as law enforcement officers.
- (ii) Immediately after the incident in Katlehong.
- (iii) By the East Rand Development Board and under control and supervision of the Department of Co-operation and Development and the SA Police.
- (iv) The East Rand Development Board.
- (6) No.

Handwritten: 28
 Journalists/churchmen/officials: alleged assault
 28. Mr P G SOAL asked the Minister of Law and Order:

- (1) Whether any persons or organizations laid any (a) complaints and/or (b) charges against any persons or bodies at any police station as a result of a case of alleged assault involving journalists, churchmen and officials of the East Rand Development/Administration Board in or about October 1983; if so, (i) against whom were these complaints and/or charges laid, (ii) what was the nature of the complaints or charges, (iii)(aa) when and (bb) at which police station or stations were these complaints or charges laid and (iv) what were the particulars of the incident in question;
- (2) whether these complaints and/or charges were investigated; if not, why not; if so what was the (a) nature and (b) result of the investigation;
- (3) whether any (a) witnesses, (b) Development/Administration Board officials, (c) Katlehong squatters and (d) other persons were questioned in connection with the alleged assault; if not, why not; if so, (i) what total number of persons were questioned, (ii) when were they questioned and (iii) with what result;
- (4) whether any identification parade of (a) Development/Administration Board officials and (b) any other specified persons was held in connection with the alleged assault; if not, why not; if so, (i) when, (ii) where and (iii) with what result;
- (5) whether any persons were (a) arrested and (b) charged in connection with the alleged assault; if not, why not; if so, (i) which persons and (ii) when;
- (6) whether any complaints of damage or confiscated property were received in

connection with this incident; if so, (a) from whom and (b) what was the nature of these complaints;

- (7) whether any confiscated property has been returned to the owners; if so, when; if not, (a) why not and (b) what action has been taken as a result;
- (8) whether he will make a statement on the matter?

The DEPUTY MINISTER OF LAW AND ORDER (Reply laid upon the Table with leave of House):

- (1) (a) and (b) Yes.
- (i) Members of the East Rand Administration Board.
- (ii) Serious assault, common assault and malicious damage to property.
- (iii) (aa) During October and November 1983.
- (bb) Katlehong police station.
- (iv) The removal of squatters from William's Farm.
- (2) Yes.
- (a) All available witnesses were questioned and their statements taken.
- (b) On 29 January 1985 the Attorney-general declined to prosecute.
- (3) (a) No.
- (b) to (d) Yes.
- (i) 80 persons.
- (ii) From 4 October 1983 to 2 January 1985.
- (iii) No direct substantive evidence could be obtained.

- (4) (a) Yes. (b) Malicious damage to property.
- (b) No, because the alleged assailants were known to the complainants.
- (7) No property was confiscated.
- (8) No.
- (i) On 9 November 1983 and on 3 April 1984.
- (ii) The Commissioners Court at Germiston and at the offices of the Administration Board at Katlehong.
- (iii) On 9 November 1983, 12 members of the East Rand Administration Board were pointed out, while another member of the Board was pointed out on 3 April 1984.
- (5) (a) and (b) No, because the Attorney-general declined to prosecute any one.

(6) Yes.

(a) A journalist. →

Yes.

	(a)	(b)	(c)
SA Army	1	August 1984	July 1985
SA Air Force	1	May 1984	August 1985
SA Navy	1	January 1984	December 1985
Staff Divisions	2	March 1983	February 1986

(d) R697 as at 14 March 1985.

Mr P G SOAL: Mr Speaker, arising out of the hon the Deputy Minister's reply, is it the intention of the department to renew these subscriptions?

The DEPUTY MINISTER: Mr Speaker, we will review the situation when the subscriptions expire.

Training facilities for women

*30. Mr P A MYBURGH asked the Minister of Defence:

*29. Mr P G SOAL asked the Minister of Defence:

Subscription to certain newsletter

Whether the South African Defence force or any group or organization attached to the Defence Force subscribes or subscribed to a certain newsletter, the name of which has been furnished to the South African Defence Force for the purpose of the Minister's reply; if so, (a) how many copies are received, (b) on what dates were these subscriptions taken out, (c) when do these subscriptions expire and (d) what was the total cost involved as at the latest specified date for which figures are available?

The DEPUTY MINISTER OF DEFENCE:

Whether the South African Defence Force provides any Defence Force training facilities for women other than those at the South African Women's Army College at George; if not, why not; if so, (a) how many, (b) where are they situated, (c) when was each established and (d) to which arm of the South African Defence Force is each attached?

†The DEPUTY MINISTER OF DEFENCE:

Except for the SA Army Women's College there is no other training establish-

ment in the SA Defence Force for the exclusive training of women. Women receive basic and subject training at 21 training establishments of the Arms of the Service, staff divisions and supporting services. These training establishments are spread throughout the country.

~~_____~~ Howard Q. 6/741
Northern border: wall/electrified fence
19/3/85

*31. The LEADER OF THE OFFICIAL OPPOSITION asked the Minister of Defence:

(1) Whether his Department is involved in the (a) design, (b) planning, (c) construction and/or (d) financing of a wall and electrified fence on the northern border of the Republic; if so, (i) what is the nature of this involvement in each case, (ii) when (aa) did construction begin and (bb) is it due to be completed, (iii) where does the wall (aa) begin and (bb) end, (iv) what is the voltage carried by the fence, (v) why was it decided to construct (aa) a wall and (bb) an electrified fence and (vi) what is the total cost involved;

(2) whether the construction of the (a) wall and (b) fence was put out to tender; if not, why not; if so, who was the successful tenderer in each case;

(3) whether the local population has been warned of the fence being electrified; if not, why not, if so, in what manner;

(4) whether any steps have been taken to warn citizens of countries on the opposite side of the fence of the (a) electrification of the fence and (b) implications thereof; if not, why not; if so, (a) what steps and (b) when;

(5) whether his Department has conducted any tests or caused such tests to be conducted to establish the effects on human beings of the voltage carried by the fence; if not, why not; if so, (a) what tests and (b) with what results;

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(1) (a), (b), (c) and (d) Yes.

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(iv) The voltage can be continuous or pulsating up to 3 000 volts.

(v) (aa) and (bb) The Wall and fence are an integrated experiment with border barrier systems to facilitate more effective border control where necessary.

(vi) 2,5 million rand.

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(a) Concor (Pty) Ltd.

(b) Eclair (Pty) Ltd.

(3) Yes. Verbal briefings were given to all farmers over whose property the barrier fence runs. They signed a certificate in which they acknowledge that they had taken cognizance of the electrified barrier fence and that they undertook to inform their employees and the families of these people. Similar briefings were given to the management of the Messina Copper Mine, the Municipality of Messina, the Section Veterinary Services and the local Development Board. The incumbent officials involved gave written undertakings on behalf of these organizations that they had taken cognizance and would inform their employees.

Approval needed for bugs — claim

By Joe Openshaw

Special approval in terms of the Police Act had to be obtained from the head of the Security Police, or his second-in-command, by members of the Security Branch to bug private houses and property and hotel bedrooms during investigations, a Media Council hearing was told yesterday.

Brigadier J V van der Merwe, second-in-command of the Security Branch in South Africa, said the position of tapping and bugging was a controversial one and there was a lot of criticism of this method of investigation.

INSTRUCTIONS

Brigadier van der Merwe said there were strict instructions that bugging could not be undertaken unless the proper procedures were followed and permission obtained from him or the head of State security, Major-General S H Schutte.

He said the Security Branch was made up of ordinary men seconded for special duties from other sections of the police force and was not a closed and exclusive section.

Members of the Security Police were not allowed to deviate from the Police Act.

He said he was aware the activities of Dr Boesak were being monitored but this went for all the office bearers of the United Democratic Front. More attention was paid to Dr Boesak because of his position with the South African Council of Churches.

Reports on Dr Boesak were sent to head office on a regular basis and he had read two reports sent from Johannesburg to Pretoria on July 26 and September 29. The first report indicated Dr Boesak and Miss Di Scott were meeting secretly at Johannesburg hotels and in what was purely a love affair. The second report indicated that monitoring of the relationship between Dr Boesak and Miss Scott should be scrapped.

Brigadier van der Merwe said a pamphlet and a tape dealing with the relationship between Dr Boesak and Miss Scott had been "dropped" at the head office of the Security Branch in Pretoria on January 14.

Brigadier van der Merwe told the council the information in the reports and the allegations in the pamphlet did not tally.

The witness was interrupted at this point: "Here we have double hearsay. We haven't

the reports and we haven't the pamphlet," objected Mr S A Cilliers, who is appearing for *The Star*.

Brigadier van der Merwe said the Security Branch had not orchestrated a smear campaign to discredit Dr Boesak and an order to do this had not come from head office.

PERMISSION

"A mission like this by someone else in the Security Branch would not be possible without permission," Brigadier van der Merwe said.

He said it had been decided not to prosecute *The Star* in terms of the Police Act after the publication of the January 11 story because the propositions made in it were vague. The terms of Article 27 (b) of the Act were wide and open to criticism.

"After the story of January 25 in *The Star*, it was decided that there had been a malicious attempt to hit out at the police and the Security Branch.

"Two Security Branch colonels had been named as making an admission. We decided to come to the Media Council so that both sides could put their case."

Media Council told of 'admission' by SP colonels

By Joe Openshaw and Fiona Macleod

Two Security Police colonels were so pleased that *The Star* was considering publishing the Boesak love story that they were willing to do anything — even admit that they had disseminated tapes and pamphlets about the affair to newspapers, a Media Council hearing in Johannesburg was told yesterday.

IMPRESSION

Miss Chris Steyn, a reporter on *The Star*, said the colonels apparently did not believe that their involvement would be made public.

This was the impression she got when she and *The Star's* chief crime reporter, Mr Mike Cohen, confronted Colonel Chris Scholtz and Lieutenant-Colonel Petrus du Toit with allegations that they had dropped pamphlets and tapes with the media

nel Scholtz and Colonel du Toit had confirmed to the two senior reporters that their unit had disseminated this information.

The South African Police have asked the council to take strong disciplinary measures against *The Star*, saying the allegations in the reports were totally false and aimed at discrediting the Security Police.

Miss Steyn said in her evidence-in-chief that the anonymous pamphlet and tape were found in her news editor's tray after they had been there for about a week.

The pamphlet contained alleged evidence of the Boesak affair and gave times and dates when Dr Boesak allegedly stayed in hotels with Miss Scott.

PHOTOGRAPH

Miss Steyn said that, while she was confirming the information in the pamphlet with four

tape or see the pamphlet.

"We then told them we suspected that the Security Police were involved in the making and distributing of the tape and pamphlet. The colonels just laughed.

"Later, Mr Cohen asked them outright whether they had dropped the pamphlet and tape at *The Star*. Colonel Scholtz said: 'Yes, we did.' Colonel du Toit replied: 'Of course we did.'"

THIRD TIME

"The colonels added that it was not the first time they had dropped pamphlets and tapes at *The Star* and other newspapers. It was the third time that a drop had been made since November 1984.

Under cross-examination by Mr S J Maritz, legal representative for the police, Miss Steyn said she had had many dealings with the police.

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This was the impression she got when she and *The Star's* chief crime reporter, Mr Mike Cohen, confronted Colonel Chris Scholtz and Lieutenant-Colonel Petrus du Toit with allegations that they had dropped pamphlets and tapes with the media.

Earlier in the hearing both colonels described the allegation as "absurd".

Miss Steyn was giving evidence at the hearing of a complaint brought by the South African Police against *The Star* arising out of two reports in which the newspaper accused the Security Police of "dirty tricks" and claimed the police were behind an anonymous campaign to reveal evidence of the extramarital affair between Dr Boesak, president of the World Alliance of Reformed Churches, and Miss Scott, formerly of the South African Council of Churches.

CONFIRMED

The reports alleged that the Security Branch dropped the anonymous tape recording and pamphlet at the office of the newspaper and that Colo-

nel Scholtz and Colonel du Toit had confirmed to the two senior reporters that their unit had disseminated this information.

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The pamphlet contained alleged evidence of the Boesak affair and gave times and dates when Dr Boesak allegedly stayed in hotels with Miss Scott.

PHOTOGRAPH

Miss Steyn said that, while she was confirming the information in the pamphlet with four Johannesburg hotels, she discovered that a security policeman had approached the security manager of the Johannesburg Hotel, given him a photograph of Dr Boesak and asked to be notified when Dr Boesak booked in.

She was told that, after Dr Boesak booked into the hotel in July 1984, the security policeman was contacted and went to the Johannesburg Hotel but did not go near Dr Boesak.

She then asked Mr Cohen to arrange an interview with the Security Police on January 9.

"Mr Cohen introduced me to the colonels and said I was investigating the Boesak affair, and the tape and pamphlet dropped at *The Star*."

"The colonels seemed to know exactly what we were talking about. They did not seem to hear

tape or see the pamphlet.

"We then told them we suspected that the Security Police were involved in the making and distributing of the tape and pamphlet. The colonels just laughed.

"Later, Mr Cohen asked them outright whether they had dropped the pamphlet and tape at *The Star*. Colonel Scholtz said: 'Yes, we did.' Colonel du Toit replied: 'Of course we did.'"

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"The colonels added that it was not the first time they had dropped pamphlets and tapes at *The Star* and other newspapers. It was the third time that a drop had been made since November 1984.

Under cross-examination by Mr S J Maritz, legal representative for the police, Miss Steyn said she had had many dealings with the police.

Mr Maritz: What were your first impressions of the pamphlet?

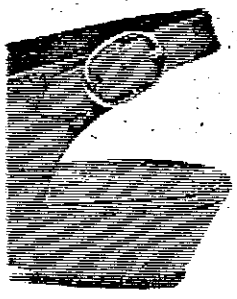
Miss Steyn: I did not suspect the Security Police at first. I thought it might come from a right-wing organisation or from Miss Scott's husband. I got the impression it came from someone with sophisticated surveillance machinery.

REALISED

When did you first suspect the Security Police?

— When the Johannesburg security manager revealed that they had Dr Boesak under surveillance. He told me that the photograph they gave him was the same as the one on the pamphlet. This was when I realised that the pamphlet may have come from the Security Branch.

The hearing continues with the cross-examination of Miss Steyn.



Brigadier ~~SA~~ tells when ²⁸ accepts SP can ^{HA} Boesak 'disinform' denial

Own Correspondent

By Joe Openshaw
and Fiona McLeod

20/3/85

The Security Police were said to be justified in using disinformation to discredit prominent leaders of subversive organisations, provided it was in the interests of security and did not conflict with the morals of the community.

This was said by Brigadier J V van der Merwe, second in command of the South African Security Branch, when he was cross-examined at a Media Council hearing in Johannesburg today.

He was giving evidence on the third day in the hearing of a complaint brought by the South African police against *The Star* arising out of two reports published on January 11 and 25, in which the newspaper accused the Security Police of "dirty tricks" and claimed the police were behind an anonymous campaign to reveal evidence of an extramarital affair between Dr Allan Boesak, president of the World Alliance of Reformed Churches, and Miss Di Scott, a former official of the SA Council of Churches.

Brigadier van der Merwe said that it was permissible to spread false information and forgeries aimed at discrediting organisations or people who presented a threat to the Security Police and the security of the State.

SACC AND UDF

He considered the South African Council of Churches and the United Democratic Front to be organisations which had tried to undermine the authority of the security police.

"I agree with the findings of the Eloff Commission that the South African Council of Churches can be considered a subversive organisation, and the UDF has been described as a front organisation for the African National Congress," he said.

Cross-examined by Mr Wim Trengove, appearing for *The Star*, Brigadier van der Merwe said he agreed with admissions made by Major Craig Williamson, a police "spy" from the Intelligence Section of the Security Police, who gave evidence in the civil trial involving Mr Auret van Heerden that in certain circumstances the police had to waive moral scruples.

"I believe it is legitimate to destroy the credibility of subversive organisations as long as the methods used are not illegal," said

CAPE TOWN — Dr Allan Boesak has been exonerated by the regional authority of his church of having an extramarital affair with a former SA Council of Churches worker, Miss Di Scott.

Dr Boesak said today: "If the decision had gone against me, the goal of the State-inspired smear campaign would have been realised.

"But those who supported me through this ordeal realised it was a desperate attempt by the Government to get me out of circulation."

He expressed relief at the decision, but said the pain of realising the extent of fellow churchmen's hatred for him because of his political views had hurt him more than the ordeal.

"I have always known of my differences with people in the church but had no idea there was so much hatred and jealousy," he said.

The issue had caused deep divisions in the Nederduitse Gereformeerde Sendingkerk on one hand, but on the other had also brought together people who previously felt "superficial differences in outlook", he said.

After an extraordinary meeting which lasted until the early hours of this morning, the Ring van SA Gestig reinstated the NGSK clergyman after hearing his evidence.

Dr Boesak had been temporarily suspended from his position as chaplain of the South African Council of Churches. He was also an assessor in the

He said he would not be surprised if the methods used were in the interests of State security.

Mr Trengove: Do the morals of the community include the morals of the Security Police as well?

Brigadier van der Merwe: Yes, of the Security Branch and the police.

Dr Boesak is a prominent leader associated with what you consider to be two subversive organisations, the UDF and the SACC: would it suit the Security Police to discredit him?

No, that would be a simplified point of view which the man in the street cherishes.

Brigadier van der Merwe said it must also be considered in which circles the person, such as Dr Boesak, would be discredited.

Mr Trengove: But Dr Boesak enjoys considerable respect in church circles?

Brigadier van der Merwe: No. He enjoys respect firstly as a member of the UDF. He doesn't receive respect as a churchman.

In which circles would Dr Boesak be discredited? — I would say his stature would be heightened in circles such as the UDF and the ANC by the exposure of this love affair.

PUBLIC INTEREST But his public image received a blow through the exposure? — Yes. We are not interested in that.

Brigadier van der Merwe said there was no section in the Security Branch dealing exclusively with disinformation.

He said that the discrediting of prominent people and organisations only suited the Security Police in certain circumstances — when it concerned the security of the State and if the Security Branch was threatened.

Earlier today the Council was told *The Star* would not have published allegations of Security Police involvement in exposing the Boesak relationship if it had not independently established the truth of the affair.

A reporter at *The Star*, Miss Chris Steyn, said both aspects had been regarded by the newspaper as of public interest and had been dealt with as "two decks of the same story".

"The Security Branch's alleged smear campaign against Dr Allan Boesak was regarded as the more important misdemeanour but we would not have published the story if we could not confirm the existence of the affair," she said.

The newspaper's reports alleged that the Security Branch had dropped an anonymous tape recording and pamphlets at the office of the newspaper, and that two Security Branch colonels had confirmed to Miss Steyn and Mr Mike Cohen, chief crime reporter, that their unit had disseminated this information.

Miss Steyn said that after *The Star* received the anonymous pamphlets concerning the relationship she had independently confirmed that Dr Boesak met Miss Scott secretly in various Johannesburg hotels during the latter half of last year.

This independent confirmation was

if the methods used were in the interests of State security. She had also confronted Dr Boesak and Miss Scott with allegations of the relationship, and was convinced that the allegations were true.

The decision to publish the reports concerning the relationship and the alleged Security Branch exposure thereof, was taken by the editor of *The Star*, Mr Harvey Tyson, she said.

Mr S J Maritz, legal representative for the police, asked Miss Steyn whether during her four years' experience as a reporter she had come to know many policemen and civil servants. Miss Steyn replied she had.

MR LE GRANGE

Mr Maritz: You said in your evidence-in-chief that during an interview on January 9 with Colonel Chris Scholtz, acting chief of the Johannesburg Security Branch at the time, and Colonel Petrus du Toit, head of the Security Branch Crime Investigation Division, the two colonels said the Minister of Law and Order, Mr Louis le Grange, would be pleased if *The Star* published the story about the Boesak affair. Did it not strike you as strange that these two colonels would implicate their political head in their sordid affair?

Miss Steyn: Yes. They said Minister le Grange would be glad.

Did you get the impression that it was wishful thinking on their part? — No.

Did you get the impression that the whole affair had been carried out on his instructions and with his knowledge? — No, I did not think that. I got the impression that the Minister would be glad, but not that he had ordered the investigation into Dr Boesak's affairs.

The reason why we find this reference in *The Star's* reports to Minister le Grange strange is that it substantiates the newspaper's allegations that the exposure was knowingly undertaken by the Government? — That reference was there to give an accurate version of what happened during the interview.

Mr Maritz referred to evidence given by Miss Steyn that the two colonels had said during the interview that a Captain van Niekerk, who is involved in the investigation in Durban of alleged high treason committed by certain officials of the United Democratic Front of which Dr Boesak is a patron, was aware of the exposure of Dr Boesak's affair.

She said they offered to call Captain van Niekerk to join the interview, but found out that he was not in his office.

Mr Maritz: Was it not incongruous that these same people who had been trying to secure their anonymity, then offered to call in Captain van Niekerk as well?

Miss Steyn: No. It seemed to me they would do anything in their power to convince us that the affair was true and that we should publish.

The hearing continues.

● See earlier reports on Page 8.

Police knew of Boesak tape, says reporter

Own Correspondent

JOHANNESBURG. — The security police seemed surprised that The Star was going to publish anything about the Boesak affair, and said the Minister of Law and Order, Mr Louis le Grange, would be "very happy" if it published the story, the Media Council heard yesterday.

The council is hearing a police complaint against The Star newspaper and two Star reporters, Miss Chris Steyn and Mr Mike Cohen, who are accused of falsely reporting that Colonel C S Scholtz and Colonel P L Du Toit had admitted active security police involvement in the Boesak-Scott smear campaign.

Miss Steyn said the security police had admitted dropping the Boesak-Scott tape and pamphlet at the Star.

She described how she investigated the allegations on the smear pamphlet by telephoning four hotels in Johannesburg and the Tiger Bay resort in Zimbabwe to verify that Dr Allan Boesak and Miss Melani Scott had been there.

She said the manager of the Johannesburg Hotel, Mr Tancred Melis, had told her that Dr Boesak had booked into the hotel on the night of July 19, 1984. He also told her that the night before Dr Boesak booked in, the security police had come to the hotel and had given the hotel security manager a photograph of Dr Boesak and asked him to notify them on his arrival.

The photograph, she said, appeared to be the same as the photograph of Dr Boesak on the pamphlet — making her believe there could be a connection between the security police and the pamphlet.

She said she asked The Star's senior crime reporter, Mr Mike Cohen, to arrange an appointment for her with the security police, and the two reporters met Colonel Scholtz and Colonel Du Toit at John Vorster Square.

"I told the colonels of my investigations and I referred to the pamphlet and the tape, and said I believed they had been dropped at The Star by

the security police," she said.

"We got the impression they were playing games with us by making admissions and then retracting," she said.

She said Mr Cohen later asked outright whether the security police were involved.

"Scholtz said yes we (the security police) did (do the tapes and pamphlet), and Du Toit said of course we did ... and said it was not the first time pamphlets and tapes were dropped at The Star and other newspapers," she said.

Miss Steyn said she had told the colonels The Star would publish only on the strength of their "own investigations and not on the evidence of the pamphlet".

She said the colonels told her that a Captain Van Niekerk was in charge of the Boesak investigation.

She said they had told her they would deny outright anything discussed about security police involvement in the affair.

"They seemed quite confident that we would not dare do such a thing," Miss Steyn said under cross-examination.

Earlier yesterday Colonel Du Toit, third in command of the security police in Johannesburg, conceded that he took no action to establish the truth of a claim by two reporters that the security police were involved in a "smear campaign" against Dr Boesak and Miss Scott.

Both he and his immediate head, Colonel Scholtz, only laughed at allegations put to them by two reporters of the newspaper in January because they believed the allegations to be "absurd".

He said they did not refer the two reporters to the officer involved in the investigation of Dr Boesak.

Colonel Du Toit said under cross-examination by the legal representative of The Star, Mr S A Cilliers, SC, that he had seen the pamphlet allegedly distributed by the security police only after it was submitted as evidence before the Media Council.

Cross-examination of Miss Steyn continues today.

Police 'pleased' about paper's Boesak report

Argus Correspondent
JOHANNESBURG. — Two Security Police colonels were willing to do anything to see the publication of the relationship between Dr Allan Boesak and Miss Di Scott, a reporter told a Media Council hearing in Johannesburg.

Miss Chris Steyn, a reporter on The Star, said the colonels were even happy to admit they were responsible for giving the material to the newspaper.

She said they apparently did not for a moment believe that their involvement would be made public.

This was the impression she got when she and the chief crime reporter, Mr Mike Cohen, confronted Colonel Chris Scholtz and Lieutenant-Colonel Petrus du Toit with serious allegations that they had dropped pamphlets and tapes with the media.

She had not expected the admission from the men and was shocked by it, she added.

Miss Steyn was giving evidence at the hearing of a complaint brought by the

South African Police against The Star arising out of the newspaper's claims that the police were behind the exposure of the relationship.

The reports alleged that the Security Branch had anonymously dropped the tape recording and pamphlet at the office of the newspaper, and that Colonel Scholtz and Colonel du Toit had later confirmed to the two senior reporters that their unit had disseminated this information.

The South African Police has asked the Council to take strong disciplinary measures against The Star, saying the allegations in the reports were false and aimed at discrediting the Security Police.

Miss Steyn said: "I believe the colonels made the admission because they were pleased about the possible publication and because they felt safe from being implicated. They did not dream that we would then involve them in any way whatsoever."

"My impression that they were pleased was strengthened when Mr Cohen tele-

phoned Colonel Scholtz the following morning and the colonel asked how the story was going and if we had everything we needed.

"Obviously they weren't suspecting that we were going to involve them. During the interview, the colonels said they would deny outright any publication of their involvement."

Of the interview with the colonels Miss Steyn said: "Mr Cohen asked them outright whether they had dropped the pamphlet and tape on The Star. Colonel Scholtz said: 'Yes, we did'. Colonel du Toit replied: 'Of course we did'."

"They were surprised and happy that The Star was going to publish the story because none of the other newspapers had so far published it."

Under cross-examination by Mr S J Maritz, legal representative for the police, Miss Steyn said she had four years' journalistic experience before the incident and had many dealings with the police — though not with the Security Branch — as a reporter.

Mr Maritz: What were your first impressions of the pamphlet?

Miss Steyn: I did not suspect the Security Police at first. I thought it might come from a right-wing organisation or from Miss Scott's husband. I got the impression it came from someone with sophisticated surveillance machinery.

When did you first suspect the Security Police? — "When the Johannesburg security manager revealed that they were watching Dr Boesak. He told me that the photo they gave him was the same as the one on the pamphlet. This was when I realised the pamphlet may have come from the Security Branch."

You said it seemed numerous microphones had been used in the making of the tape recording? — "Yes, and it is common knowledge that the Security Police are capable of producing a sophisticated recording."

The hearing continues.

RING REJECTS EXTRA-MARITAL AFFAIR WITH EX-SACC W

Boesak reinstated

THE DAVIS, Staff Reporter

News 20/3/85

Handwritten marks: a circled '28', a circled '28', and a circled '28'.

of his church on having an extra-marital affair with former SA Council of Churches worker Miss Di Scott.

Today he said: "If the decision had gone against me, the goal of the State-inspired smear campaign would have been realised. But those who supported me through this ordeal realised it was a desperate attempt by the Government to get me out of circulation."

He expressed relief at the decision, but said the pain of realising the extent of fellow churchmen's hatred for him because of his political views had hurt him more than the ordeal.



Dr Allan Boesak

political views had hurt him more than the ordeal.

"I have always known of my differences with people in the church but had no idea there was so much hatred and jealousy," he said.

The issue had caused deep divisions in the NGSK on one hand, but on the other had also brought people together who previously felt "superficial differences in outlook reason enough to stand against me", he said.

The Ring van SA Gestig, after an extraordinary meeting which lasted until the early hours today reinstated the Nederduitse Gereformeerde Sendingkerk clergyman after hearing his evidence.

Temporarily suspended

Dr Boesak had been temporarily suspended from acting as chaplain at the Bellville South congregation of the NGSK, assessor in the NGSK moderation and chaplain at the University of the Western Cape pending the ring's decision.

Dr Boesak said: "This Sunday I will be back in the pulpit. One of the most gratifying things to come out of the whole affair is that I now have more support than ever. I will continue to fight the Government at every level."

The ring rejected reports of an extra-marital affair after a thorough examination of "relevant information" and hearing Dr Boesak's evidence, ring secretary the Rev A J van Wyk, said on behalf of the ring today.

In his evidence, Dr Boesak denied having an extra-marital affair with Miss Scott, 30, a divorcee now living in Cape Town.



Brigadier van der Merwe
... Security Police.



Media Council chairman
Mr Justice van Winsen.



Colonel du Toit ... Security Police.

No interest in discrediting Boesak, says security chief

28 Skw 21/3/85

By Fiona Macleod and Joe Openshaw

The second-in-command of the South African Security Police was closely cross-examined on the methods and philosophy of his department in a day of drama at the Media Council yesterday.

The drama began when counsel for the police, Mr S J Maritz, suggested to a reporter of *The Star* that her evidence concerning the admissions by two Security Branch colonels in regard to police involvement in exposing the Boesak affair may not have been available when the first allegations of "dirty tricks" were published by the newspaper on January 11.

CHALLENGED

Mr Maritz challenged the reporter, Miss Chris Steyn, that she had fabricated evidence in her testimony which she had not mentioned in her affidavit before the council.

Counsel for *The Star* then produced a transcription of a tape recording made the day before the newspaper published the "dirty tricks"

story — and also sworn affidavits which had been made by Miss Steyn and Mr Cohen to support her evidence before the council.

Miss Steyn told the council that *The Star* had withheld the admissions made by Colonel Chris Scholtz, deputy chief of the Johannesburg Security Branch, and Lieutenant-Colonel Petrus du Toit, chief of the Security Branch crime investigation division — that they had dropped tapes and pamphlets at newspapers — for a follow-up story or as a back-up in case of police prosecution.

LEGITIMATE

Brigadier Johan van der Merwe, second-in-charge of the South African Security Branch, told the council it was legitimate to destroy the credibility of subversive organisations in certain circumstances.

The brigadier was being cross-examined by Mr Wim Trengove, appearing with Advocate S A Celliers for *The Star*, on the third day of the hearing of a complaint brought by the

South African police against *The Star* arising out of reports published on January 11 and 25 in which the newspaper accused the Security Police of "dirty tricks" and claimed the police were behind an anonymous campaign to reveal evidence of an extramarital affair between Dr Allan Boesak, president of the World Alliance of Reformed Churches, and divorcee Miss Di Scott, a former official of the SA Council of Churches.

The police have asked the council to take strong disciplinary measures against the newspaper, saying the allegations in the reports were false and aimed at discrediting the Security Police.

RECORD

Mr Trengove read from the record of the Auret van Heerden civil action against 10 security policemen in which Major Craig Williamson, of the intelligence section of the Security Police, said he had no moral scruple against putting out false information about organisations or persons he believed to be

subversive. Mr Trengove asked Brigadier van der Merwe if he agreed with this philosophy.

"The Security Police are justified in using disinformation to discredit prominent leaders of such organisations, provided it is in the interests of security and does not conflict with the morals of the community," the brigadier said.

He considered the SACC and the United Democratic Front as organisations which had tried to undermine the authority of the Security Police.

Mr Trengove: Dr Boesak is a prominent leader associated with what you consider to be two subversive organisations (the UDF and the SACC) would it suit the Security Police to discredit him?

Brigadier van der Merwe: No, that would be a simplified point of view which the man in the street cherishes.

CIRCLES

The brigadier said it must also be considered in which circles the person, such as Dr Boesak, would be discredited.

Mr Trengove: But Dr Boesak enjoys considerable respect in church circles?

Brigadier van der Merwe: No. He enjoys respect firstly as a member of the UDF. He doesn't receive respect as a churchman.

In which circles would Dr Boesak be discredited? — I would say his stature would be heightened in circles such as

use such "dirty tricks" tactics? — If they did so without permission from headquarters, it would be against regulations. It would be risky and the normal protection they enjoy as members of the Security Branch would fall away.

NO INQUIRY

So, the following day, the Commissioner of Police issued a denial of the allegations in the report without any inquiry having been made at all? — Yes.

The brigadier said he first heard of the existence of the tape and pamphlet in the first week of January. A member of "Group A", the team investigating the ANC, the UDF and related organisations, had told him that the tapes and pamphlets were going around.

Mr Trengove: Why did you not ask the Johannesburg branch to get hold of the tape and pamphlet?

Brigadier van der Merwe: There was no evidence at that stage that it was in the interest of security.

You said you received the tape and pamphlet at headquarters on January 14. Why did you not show them to or discuss them with the Johannesburg branch? — I did not think it was necessary.

After the report of January 25, did you not show them to Colonel Scholtz and Colonel du Toit? — They had denied explicitly that they were in-

14. Brigadier van der Merwe: No. He enjoys respect firstly as a member of the UDF. He doesn't receive respect as a churchman.

In which circles would Dr Boesak be discredited? — I would say his stature would be heightened in circles such as the UDF and the ANC by the exposure of this love affair.

But his public image received a blow through the exposure? — Yes. We are not interested in that.

During further questioning the brigadier said that the Security Branch had no interest in discrediting Dr Boesak.

INSTRUCTIONS

Mr Trengove asked the brigadier whether there had been any specific instructions to Security Police in Johannesburg to monitor the secret meetings of Dr Boesak and Miss Scott.

Brigadier van der Merwe said that, after the second report appeared in the newspaper on January 25, head office investigated and discovered Lieutenant Chris le Roux was investigating the meetings between the couple.

Mr Trengove: When the first report appeared on January 11, why did you fail to inquire from the Johannesburg branch what they knew about the allegations in the report?

Brigadier van der Merwe: We were receiving reports countrywide on Dr Boesak. There was no reason at this stage to believe that it concerned reports which came from Johannesburg. The allegations seemed to be aimed generally at the Security Branch.

But you knew that the Johannesburg branch was paying attention to Dr Boesak. Was it not evident that they were aware of the meetings between the couple? — Yes.

So the reason why you failed to investigate the newspaper report was not because you were uncertain which branch it implicated? — No. We discussed the situation and decided that the January 11 report was false. It was based on a mere suggestion, so we did not make any inquiries.

Was it not possible that an individual member or members may have thought that it was in the interests of security to

14. them to or discuss them with the Johannesburg branch? — I did not think it was necessary.

After the report of January 25, did you not show them to Colonel Scholtz and Colonel du Toit? — They had denied explicitly that they were involved in the smear campaign. Why should I have shown them the tape and pamphlet?

So if you had not decided at the last minute to testify, no one in this council would have known that the Security Police were in possession of a tape recording and pamphlet? — No.

INTERVIEW

Mr Mike Cohen, chief crime reporter of *The Star*, said he accompanied Miss Steyn to the interview with Colonel Scholtz and Colonel du Toit on January 9.

"It struck me as strange that they granted us an interview without even inquiring what it was to be about. In my six years as crime reporter, this had not happened before.

"I got the impression they knew what we wanted to see them about.

"At one stage of the interview I asked them straight out who had dropped the tape and pamphlet at *The Star*. Colonel Scholtz leant back in his chair and said: 'We did.' He looked at Colonel du Toit, who said: 'Of course we did.'

AMAZED

"I was amazed at this response. I know how tight the Security Police are with their information. I have been dealing with them for years.

"With that information I felt we had enough confirmation for any story Miss Steyn wanted to do about the affair, the monitoring of the affair and the dissemination of the tape and pamphlet.

"When they made the admission, the impression I got was that the Security Police were so frustrated that none of the papers had cottoned on to the story that they were quite happy to make this admission. It was almost as if they wanted to force us to run the story," Mr Cohen said.

Mr Cohen will be interviewed again when the trial resumes on May

SURPRISE IN media hearing

JOHANNESBURG. — In a surprise admission before a Media Council hearing, the second-in-command of the security police, Brigadier Johan van der Merwe, said yesterday that "in certain circumstances" it was in the interests of the security branch to discredit leaders of subversive organizations.

This could be done in several ways, one being disinformation — the dissemination of false information, Brigadier Van der Merwe said. He did not believe disinformation was "immoral", so long as it did not affect the morals of the community which the security police served.

Subversive

The brigadier said earlier that the South African Council of Churches, the African National Congress and the United Democratic Front were subversive and a threat to State security.

The Media Council is hearing a complaint by the SA Police that the Star falsely reported that two security police colo-

nels, Colonel C S Scholtz and Colonel P L du Toit, of John Vorster Square, had admitted involvement in a smear campaign to discredit Dr Allan Boesak, president of the World Alliance of Reformed Churches and patron of the UDF.

Brigadier Van Der Merwe denied, however, that discrediting Dr Boesak was in the interests of the security branch.

"Using disinformation depends on how it advances the security police's task, and in which circles the person is discredited," he said.

No damage

He said the smear campaign had not damaged Dr Boesak's public image. It did not discredit him in SACC or ANC circles, and had "in fact raised his status in the UDF".

Earlier, the Star's counsel produced a transcript of a cassette recording with details of a January 10 conversation between Miss Chris Steyn — the Star reporter who had investigated a pamphlet and cassette alleging that Dr Boesak had had an affair with Miss Melanie "Di" Scott, her editor, Mr Harvey Tyson, and her news editor, Mr Mike Shafto.

The transcript was pro-



Dr Allan Boesak

duced to refute allegations by police counsel, Mr S C Maritz, that Miss Steyn had "recently fabricated" three incidents:

- That the two colonels had told her a Sunday Times reporter had promised them the Boesak-Scott affair would be published if its rival, Rapport, published it first. The colonels were allegedly disappointed because Rapport had published only three "oblique" paragraphs, without using Miss Scott's name.

- That she had joking-

ly asked the colonels if there were any videotapes (of the bedroom scene) — to which the colonels replied: "Yes. Do you want to see them?"

- That the colonels had made the admissions before the Star published the January 11 article.

Mr Maritz suggested that she had fabricated the admission afterwards, as it appeared from the January 11 article that the Star had only "suspicions".

Videotapes

The transcript confirmed that the colonels' alleged admission had taken place before the publication of the article, and that Miss Steyn had mentioned the videotapes before the hearing.

The Star's chief crime reporter, Mr Mike Cohen, said in evidence yesterday that the two colonels had admitted to him and Miss Steyn that the security police were involved in a campaign to smear Dr Boesak.

Mr Cohen said he had asked Colonel Petrus du Toit and Colonel Chris Scholtz "who did it", referring to the tape and the pamphlet.

Colonel Scholtz said

"we did" and Colonel Du Toit said "of course we did", Mr Cohen said.

He said the colonels had said they would deny any knowledge of the role of the security police in the Boesak smear campaign, and that the policemen had said the Minister of Law and Order, Mr Louis le Grange would be "very pleased with the publication".

Miss Steyn said the editor had written the article of January 25, which contained the colonels' admission that they were involved in the "smear campaign".

Mr Tyson had decided to withhold it until then — it was a "strategic move", with which she had agreed.

Job endangered

She denied the decision to publish on January 25 was made because the police had denied involvement.

"If this story is found to be fabricated, I would lose my job. I may never get another newspaper job, and I could be prosecuted under Section 27 (b) of the Police Act," Miss Steyn said.

The hearing has been postponed until May 27. — Sapa and Own Correspondent

Cape Times

Carfinder Inside

Stuttafords

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THURSDAY, MARCH 21, 1985

★ FOUNDED 1876

Ring clears Boesak of having affair

Cape Times 21/3/85
(10) 28 (18) 228

By MARTINE BARKER

THE Ring of the Suid-Afrikaanse Gestig of the Ned Geref Sendingkerk has declared itself satisfied that Dr Allan Boesak was never involved in an extra-marital affair with South African Council of Churches worker Miss Di Scott.

In a decision reached after a lengthy extraordinary meeting of the Ring which was called to discuss Dr Boesak's future on Tuesday night, the Ring cleared Dr Boesak of having had a sexual relationship with Miss Scott and said he was free to continue with his pastoral work for the church. Allegations that Dr Boesak was

involved in an affair emerged earlier this year when anonymous letters and tapes were sent to newspapers around the country purporting to contain evidence to this effect.

In a statement released yesterday by the scribe of the Ring, Dominee A J van Wyk, the Ring said it appeared that "a warped version of the circumstances has been created, mainly by the news media. This has given rise to an unfortunate combination of misconceptions".

Asked whether it was possible that any further action could be taken against Dr Boesak, Mr Van

Wyk said the Ring was the body to which Dr Boesak was accountable. As far as the Ring was concerned the matter was now closed.

Dr Boesak, leader of the World Alliance of Reformed Churches, patron of the United Democratic Front and student chaplain at the University of the Western Cape, previously denied having had an affair but acknowledged he had "a relationship" with Miss Scott with whom he had worked very closely.

Last month the Ring, which is constituted of the elders of 10 NGK congregations, suspended

Dr Boesak from pastoral work temporarily while the matter was under consideration.

Yesterday's statement said that after the discussion of relevant documents and of the oral evidence of Dr Boesak, the Ring had concluded "in the case in which Dr Boesak inter alia denies having an extramarital affair" that rumours and allegations about the matter "were unfounded".

"In the light hereof the Ring rejects the rumours, thus making Dr Boesak free to resume his official duties," said the statement.

At a meeting last month the Ring took a decision that in con-

sidering Dr Boesak's position it would not take into account tapes and letters which had been sent to it since they were anonymous.

Dr Beyers Naude, general secretary of the South African Council of Churches, for which Miss Scott worked until a few weeks ago as a youth worker, said yesterday he could give no comment on the Ring's decision.

The matter was on the agenda for the meeting of the executive of the council scheduled for April 16 and 17. Until it had been discussed there would be no comment from the SACC.

Dr Naude said that normally in

such cases the SAC would not take into account tapes and letters which had been sent to it since they were anonymous.

The council would not take into account tapes and letters which had been sent to it since they were anonymous.

The council would not take into account tapes and letters which had been sent to it since they were anonymous.

Dr Boesak's appointment and had no jurisdiction he said.

Dr Boesak could for comment yeste.

Cape Times

Carfinder Inside

Stuttafords

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EMESS SILVERWARE

ALL LESS 25%*

Table setting demonstration by Lilian Blank
daily from today until 25th March in the City--
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THURSDAY, MARCH 21, 1985

★ FOUNDED 1876

ng clears Boesak of having affair

CAPE TIMES 21/3/85

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this effect.

In a statement released yester-
day by the scribe of the Ring, Do-
minee A J van Wyk, the Ring said
it appeared that "a warped ver-
sion of the circumstances has
been created, mainly by the news
media. This has given rise to an
unfortunate combination of mis-
conceptions".

Asked whether it was possible
that any further action could be
taken against Dr Boesak, Mr Van

Wyk said the Ring was the body to
which Dr Boesak was account-
able. As far as the Ring was con-
cerned the matter was now
closed.

Dr Boesak, leader of the World
Alliance of Reformed Churches,
patron of the United Democratic
Front and student chaplain at the
University of the Western Cape,
previously denied having had an
affair but acknowledged he had "a
relationship" with Miss Scott
with whom he had worked very
closely.

Last month the Ring, which is
constituted of the elders of 10
NGK congregations, suspended

Dr Boesak from pastoral work
temporarily while the matter was
under consideration.

Yesterday's statement said that
after the discussion of relevant
documents and of the oral evi-
dence of Dr Boesak, the Ring had
concluded "in the case in which
Dr Boesak inter alia denies hav-
ing an extramarital affair" that
rumours and allegations about
the matter "were unfounded".

"In the light hereof the Ring
rejects the rumours, thus making
Dr Boesak free to resume his offi-
cial duties," said the statement.

At a meeting last month the
Ring took a decision that in con-

sidering Dr Boesak's position it
would not take into account tapes
and letters which had been sent to
it since they were anonymous.

Dr Beyers Naude, general
secretary of the South African
Council of Churches, for which
Miss Scott worked until a few
weeks ago as a youth worker, said
yesterday he could give no com-
ment on the Ring's decision.

The matter was on the agenda
for the meeting of the executive
of the council scheduled for April
16 and 17. Until it had been dis-
cussed there would be no com-
ment from the SACC.

Dr Naude said that normally in

such cases the SACC, which was
not a church disciplinary body,
would respect the decision of any
official church body.

The council would respond ac-
cording to such decisions.

The rector of the University of
the Western Cape, Professor
Richard van der Ross, said he had
not been informed of the decision
of the Ring.

Dr Boesak's appointment to the
campus chaplaincy was a church
appointment and the university
had no jurisdiction in the matter,
he said.

Dr Boesak could not be reached
for comment yesterday.

FIRST SERMON SINCE SCANDAL

ARG-45 25/3/85

Boesak tells
of his 'hell'

Staff Reporter

IN his first sermon since his church cleared him of having an extra-marital affair, Dr Allan Boesak told his Bellville South congregation: "One endures such a hell hopefully only once in one's life."

The controversial Ned Geref Sendingkerk clergyman was welcomed back by church elder Mr H Bredekamp, who read to the packed church the decision taken last week by the Ring van SA Gestig, regional authority of the church.

Dr Boesak was suspended from his clerical duties pending the ring's decision. It found allegations of Dr Boesak's affair with former SA Council of Churches worker Miss Di Scott unfounded and reinstated him.

Stood by him

Referring to his ordeal, Dr Boesak said he had reached a stage when he almost no longer knew God. There had been long periods in the past month when he did not pray and when he opened his mouth to speak to God he "simply made a noise".

He thanked the congregation and the church council for the way in which they had stood by him and his family.

Basing his sermon on Jesus's trials in the Garden of Gethsemane, he said: "From time to time people called by God to do exceptional things find themselves in a Gethsemane situation.

"Too important"

"One realises only later what it means to be the voice of God in an exceptional way during exceptional times — to be urged by God to speak of the pain and suffering of others," he said.

Now he knew a little of what it was like.

"You cannot stand there and show that you are weak or afraid or that you have doubts ... what is at issue is too great, too important. There are people's lives at stake," he said.

There were times when the urge to accept attractive offers from overseas and live another life were great, he said.

17th Nov 24/3/85
Secret police fund rejected by delegates

Parliamentary Staff (25)

THE ruling National People's Party in the House of Delegates used the strongest form of parliamentary opposition to reject a Bill which seeks to create a secret fund for the South African Police.

The SA Police Special Account Bill was introduced yesterday in the House by the Minister of Finance, Mr Barend du Plessis.

He said the police were the only members of South Africa's "security family" not to have a special account.

Creating a fund for them would result in more efficient administration.

Mr Ranji Nowbath (NPP nominated) moved an amendment that the Bill be read "this day six months".

CROSSROADS, UITENHAGE

Mr Nowbath said events at Crossroads and Uitenhage made it more even more imperative that the police not have a secret account and that all their funds be subject to the scrutiny of Parliament.

Mr Pat Poovalingam (S Reservoir Hills) supported the amendment which was carried unanimously.

The House of Delegates had previously rejected the Bill when it accepted the report of a standing committee opposing it. The debate yesterday was necessary to enable the House to formally reject the Bill.

The future of the Bill, which has the support of the Houses of Assembly and Representatives, is now likely to be decided by the Presidents' Council.

Talk to the 'liberation' groups — church head

Argus Correspondent
JOHANNESBURG. — Following the shootings at Langa the president of the Methodist Church of Southern Africa, the Rev Peter Storey, has called on the Government to negotiate with the "liberation movements" in an effort to put an end to violence in the townships.

"It is difficult to find words to express the sense of shock and despair brought about by the shootings at Langa," Mr Storey said in a statement released today.

The time had come for whites in authority to recognise that perhaps the only people who could calm townships down were not the police but the leaders of the black community who were in prison, he said.

"I am still convinced, in spite of all that has happened, that the time is now more ripe than ever for negotiation between the South Afri-

can Government and the liberation movements.

"I believe this would lead to a renunciation of violence by the liberation movements, providing there was an unequivocal movement to change on the part of South Africa's rulers," he said.

PETTY

He urged both sides not to lose this opportunity for statesmanship to petty manoeuvrings, as too many lives were at stake.

Although he welcomed the appointment of a judicial commission of inquiry, he said: "... An explanation of the Langa incident is not enough."

It should be seen against the background of a discriminatory system of education, a constitution based on apartheid, detentions without trial and the muzzling of the black leadership, the policy of influx control, the provocative presence of armed police at

funerals and memorial services and the "awesome powers" given to the security police, he said.

Mr Storey also announced a step unprecedented in the history of the church in Southern Africa. All Methodist district synods are to hold special one-day sessions during April to examine the crisis, the mounting death toll in the townships and what role the church could play in reducing violence.

INSULATED

He expressed his concern at white Christians who were insulated from much of what was happening among their fellow black Christians.

"It is wrong that many of our people continue to worship in serene innocence while people are being killed on the doorsteps of our township churches," he said.

Father returns to horror scene

Argus Correspondent
PRETORIA. — Mr Martin Willis, who lost his wife, his son, Craig, 2; and his brother-in-law when a Porsche ploughed into his stationary microbus at the weekend at more than 200km/h, has returned to the scene of the tragedy.

Mr Willis, son-in-law of former Springbok cricketer Paul Winslow, told of his fear at waiting for news of his three-year-old son, Richard, who is fighting for his life in the H F Verwoerd Hospital.

He said the child might have brain damage.

Police are still searching for the driver of the red Porsche who was allegedly "dicing" at 200km/h when a second sports car went out of control and struck Mr Willis's combi, killing five people.

SOMETIMES 27/3/85
24-hour vigil
tomorrow

Staff Reporter

A 24-HOUR vigil to mourn the recent loss of life in Uitenhage and other trouble-torn areas will start in St George's Cathedral at 5pm tomorrow afternoon.

In a statement released last night, the chairman of the Mowbray Inter-Racial Group (Mirge), Ms Daphne Wilson, said the vigil would start with an inter-denominational service.

People would be asked to sign this declaration:

"We the people of Cape Town accept in this vigil around a lighted candle, symbols of our deep compassion for all the suffering victims of apartheid.

"In the silence of the vigil we heed the call of humanity and rededicate ourselves to strive for justice and healing in our divided land lest violence engulf us all."

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 and reporting animal abuse

ED YOUR HELP

ATTENTION

people from countries other than South Africa.
 "I'm rapidly losing patience with these rugby people in their attempts to drag us into their affairs when they know full well that we do not have national entries as in rugby or in other sports.
 "All our entries are on a private, individual basis and it is a dirty trick to try, and make out that it is otherwise," he said.

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Parliament and Politics

City arrests 'ham-handed'

HOUSE OF ASSEMBLY.
— The arrest of about 200 marchers in Cape Town yesterday afternoon was an act of "ham-handed stupidity" in the light of the world attention focussed on South Africa after the Uitenhage shootings, Mr John Malcomess (PFP PE Central) said yesterday.

Speaking in the second-reading debate on the white own-affairs budget, he also said that the State President, Mr P W Botha, shared responsibility with the Minister of Law and Order, Mr Louis le Grange, for the shootings.

After the "shock and horror" of what happened at Uitenhage, the police action yesterday afternoon would also hit the headlines.

Those arrested had included "international personalities, among them people known around the world such as Dr Allan Boesak and Dr Beyers Naude".

"What ham-handed stupidity to compound the Uitenhage tragedy and bring renewed world headlines against this country. Why could they not have been allowed to complete their peaceful march?"

Mr Malcomess said that the Uitenhage incident was not isolated.

"It was the worst example of a whole series of incidents in which people died in the Eastern Cape. It was foreseeable and preventable. Proper consultation would have gone a long way to defusing the situation."

He had asked in Parliament on February 13 for a judicial commission to investigate police actions in the Eastern Cape. He had provided affidavits from residents of Eastern Cape towns, including Uitenhage, de-



tailoring some of these actions.

He had said that the actions described in the affidavits did not prevent violence, but spawned it.

There had been no reply from the Minister of Law and Order except for an attack on him. There had been laughter from the National Party benches.

"They didn't care," he said.

He had written to the State President, enclosing the dossier of affidavits, and advising that action be taken to prevent similar occurrences.

The State President replied that he had forwarded the dossier to the minister, and that Mr Malcomess should talk to the minister.

"It is fair to hold the State President jointly responsible with the Minister of Law and Order for what happened at Uitenhage after that. He had the affidavits, and did nothing but pass the buck to the minister."

Mr Malcomess said that the day after the shootings, he had witnessed a scene that would "live on in my memory".

He received a call that people were being arrested at the Catholic manse at Uitenhage.

When he arrived he found the place crammed with people trying desperately to find out what had happened to their sons and daughters.

"People were being taken to hospital, people were being taken to the morgue. Lists were being drawn up, list after list — lists of the dead, of the wounded, of those arrested."

"Into all this, the police came to look for wounded. They found two wounded people, and took them not to hospital, but to the police station to be charged."

"Within an hour we had a lawyer at the

police station seeking their release on bail. But all knowledge of them was denied."

Mr Malcomess said there were several questions to be asked.

● Why had there been so few policemen at Maduna Street at the time of the shootings?

● Why had a mere lieutenant been in charge?

● Why had teargas not been used?

● Why were Zulu police used in a Xhosa area? This was provocation, he said.

"Have we not learned a thing about riot control since Sharpeville? Why do these things keep happening?" — Sapa



The Minister of Law and Order, Mr Louis le Grange, in Uitenhage.

Cape Times 27/3/85

Boesak — 'martyr at cost of black masses'

HOUSE OF REPRESENTATIVES. — Dr Allan Boesak, the president of the World Alliance of Reformed Churches and United Democratic Front patron, was turning himself into a hero and a martyr at the cost of the black masses of South Africa. Mr John Douw, a nominated Labour Party member, said yesterday.

Dr Boesak was arrested by police in Cape Town yesterday afternoon during a protest action following the Uitenhage shootings last week.

Speaking in the second-reading debate on the House's own-affairs budget, Mr Douw said yesterday's events would make world headlines.

"It is a great pity that our spiritual leaders have to be in the forefront of those who want to make a poor advertisement for South Africa.

"I do not expect them to fan the flames of racial hatred in the country."

● Mr Richards (LP Toekomsrus) said the era of slogan politics had come to an end. Slogan shouters were responsible to no-one but themselves while the era of negotiation politics was the way in which South Africans were going to find solutions.

He said he had also spent 61 days in detention as a Sections 22 and 10 detainee but he wanted to encourage people to become part of the solution.

"Within us we also hold the destruction of South Africa. I cannot encourage this sort of nonsense to continue.

"I share the concern of this House when people march to Parliament to present a protest. But we must look at their motive." — Sava

CONT... →



The Rev Abel Hendricks, past president of the Methodist Conference of South Africa, Dr Allan Boesak, leader of the World Alliance of Reformed Churches, and Dr Beyers Naude, general secretary of the South African Council of Churches, lead over 300 protesters in a march on Parliament yesterday to deliver demands by residents of Uitenhage's strife-torn Langa township.

Cape Times Newscolour: Ivor Markman

239 in City 1 drama

POLICE last night released 239 people who had marched from a prayer meeting to Parliament yesterday afternoon, to deliver demands from residents of Uitenhage's troubled Langa township.

Among the demands was that police refrain from entering black townships, especially during funerals and vigils.

Other demands were:
● That the people's right to hold funerals when they chose, without interference from the police, be upheld.

● That the government speak to the leaders chosen by the people and not to government-chosen community councils.

● That the community council system be abolished.

● That full citizenship, equal participation of all in central government and freedom from economic exploitation be granted to all the people of South Africa.

R50 fines

Captain Jan Calitz, a police liaison officer for the Western Cape, said last night that the 239 had been arrested in terms of the Internal Security Act for attending an illegal gathering. He said all had been given the option of paying R50 admission of guilt fines or being warned to appear in court.

None of the people the Cape Times spoke to last night had paid admission of guilt fines.

Small groups of marchers were released from Caledon Square from about 6pm to 8pm last night. Those released walked to the Buitenkant Street Methodist church, opposite Caledon Square, where a service had been held before the march earlier in the day.

Candles

The released people, who were joined there by onlookers, were warned by police to go inside the church or go home.

The 239 were arrested shortly after 2.15pm yesterday during a march after a service commemorating the deaths of 19 people in unrest at Uitenhage last week.

About 600 people attended the service where candles were lit to commemorate the "deaths in

the struggle in South Africa".

The head of the World Alliance of Reformed Churches, Dr Allan Boesak, said as he lit a candle for the Uitenhage dead that it was a gesture of sharing in the "suffering, shame and anger" over what had happened at Uitenhage.

"We will not stop resisting until people in this country are free and we all live in peace and justice," he said.

The Rev Sid Luckett, a member of the UDF executive and head of

During the service, Mr Colin Eglin, PFP MP for Sea Point, and Mr Ray Swart, PFP MP for Berea, arrived to watch the situation.

Shortly before 2pm the crowd started emerging from the church and forming up in Albertus Street.

They marched down Buitenkant Street towards the Parade. In front walked a large foreign and local press group. Among them was Captain "Dolf" Odenaal, a senior member of the reaction unit, who

his men to approach the seated crowd and arrest them at his command. Each policeman was to arrest two people and take them to Caledon Square.

Two large police vans arrived and at 2.20pm police were instructed to go forward.

The initial arrests took place quickly and with little resistance. Some were led towards the police vans and among them were two white schoolgirls in uniform.

Force

Then demonstrators started linking arms, singing and refusing to move. Some were forcibly lifted off the ground to be taken to the vans. At one stage, Captain Odenaal told his men to leave some of those who had already been detained and to arrest others.

Among those seen to be taken into police custody were Dr Boesak, Dr Beyers Naude, general secretary of the South African Council of Churches, the Rev Abel Hendricks, past president of the Methodist Conference of South Africa, and Mrs Sheena Duncan, national president of the Black Sash.

Mrs Helen Suzman, PFP MP for Houghton, arrived at Caledon Square police station soon after the march was stopped and asked Colonel P J van Rensburg, head of the reaction unit, what would happen to those arrested.

'Victory'

He said every effort would be made to have them charged and brought before court before the Magistrate's Court closed.

After his release last night, Dr Boesak said the march had been a major victory for the non-violent struggle in South Africa.

"The most important aspect was that we publicly showed our horror and shock over what happened at Langa in Uitenhage and how it was being handled by the government."

He said he regretted that the group was not given the opportunity to present their demands at Parliament to the Minister of Law and Order, Mr Louis le Grange or any other government minister.

'Tragic'

Dr Beyers Naude said he hoped that the State President, Mr P W Botha, would heed the message of the protest "before there is further bloodshed in the country".

The time was ripe for the government to issue a statement of intent, with concrete steps, to dismantle apartheid, he said.

"The government should admit that the present policy is not only a tragic failure but is provoking resentment and opposition and creating the conflict we all want to avoid," Dr Naude said.



Colonel P J van Rensburg, head of the police reaction unit, answers questions from Mrs Helen Suzman, PFP spokesman on law and order, outside Caledon Square police station yesterday soon after 239 protest marchers were arrested.

the Board of Social Responsibility of the Anglican Church, read out a list of demands which he said it had been decided to take to Parliament "in an orderly fashion".

"We don't want under any circumstances to provoke the police," he said.

Before the service began at 1pm, uniformed and plainclothes police had taken up positions on nearby street corners. Members of the photographic branch filmed the arrival of the crowd. Inside the police station, members of the reaction unit waited in their vehicles.

kept in contact with his men by radio.

"Boesak is in the lead, they're not singing, everything's dead quiet, they're turning left in Darling Street. Send in men," the captain said.

At 2.06pm at the intersection of Darling and Parade streets Captain Odenaal and a lieutenant confronted and stopped the three leaders, informing them that the march was illegal.

"I must warn you that those who march will be breaking two laws, a City Council by-law and the Internal Security Act. I ask you to please go home. There are other ways of channelling your demands," the lieutenant said to Dr Boesak.

Dr Boesak replied: "We've tried all the other ways. We want to physically express these demands."

The lieutenant then responded with a "final" warning to disperse and at 2.10pm issued a five-minute warning to which the marchers responded by sitting down.

The negotiating group was swamped by members of the media while a platoon of reaction force members formed a cordon around them.

Police reinforcements moved into the area. At 2.15pm six police vans turned into Darling Street and traffic police blocked off the street on either side of the crowd. At 2.17pm, the men climbed out and took up positions along the white centre line facing the seated crowd.

Captain Odenaal told

Spectrum

POLITICAL PROTEST

The march to Parliament



Before the march on Parliament people gathered in the Buitenkant Street Methodist Church and lit candles to "commemorate the deaths in the struggle in South Africa". Below: The marchers sang hymns while negotiations took place between Dr Boesak and police officers.





The Rev Abel Hendrickse, past president of the Methodist Conference of South Africa, Dr Allan Boesak, leader of the World Alliance of Reformed Churches, and Dr Beyers Naude, general secretary of the South African Council of Churches, leading about 300 protestors in yesterday's march on Parliament. Police halted the procession in Darling Street.

Pictures: Hannes Thiant and Pierre Oosthuysen, The Argus



Left: Ms Vicky Butler, correspondent for the Voice of America, being asked by one of those arrested to pass his car keys to somebody in the crowd. Below: The march to Parliament shortly after its start from the Buitenkant Street Methodist Church.



Protest march disgusts Mr Raw

HOUSE OF ASSEMBLY.
— The New Republic Party condemned Tuesday's march on Parliament, "even if it was led by churchmen", the NRP spokesman on law and order, Mr Vause Raw, said yesterday.

Speaking in the second reading debate on the home-affairs budget, he said that bodies of victims of "barbaric murders" had been burned in the townships of Uitenhage.

People had been "acting like savages in their brutality towards these bodies".

At a time like this it was totally irresponsible to demand, as the marchers had done, that police refrain from entering townships while funerals or vigils were taking place.

The march was a deliberate challenge to Parliament and the State and an incitement to others to disregard authority and bring about chaos.

It was in keeping with the traditions of democracy that marches on Parliament be prohibited.

"I'm disgusted at this travesty — of Christians calling themselves churchmen trying to whip up Christian sympathy while deliberately breaking the law," he said.

Mr Raw said the police usually acted with restraint but recently some had obviously broken under pressure.

Sad as that might be, such people had to face the consequences and be punished if they had exceeded their authority and power.

Discipline had to be maintained so that the police could continue to be held in the esteem they deserved.

There was a heavy responsibility on the media to report accurately and on politicians to take steps to ensure that the situation did not deteriorate further. — Sapa



Followed by supporters, Dr Allan Boesak leaves the Magistrates Court in Cape Town after his appearance with 49 others yesterday

CAPE Times 28/3/85 28

107 protesters to appear today

Staff Reporter

POLICE said yesterday that 107 people would appear in court today on charges relating to the march through the City on Tuesday.

Brigadier Nico Theron, district commandant for Cape Town, said a further 107 people would appear in court on Friday.

With the 50 who appeared yesterday, this meant 264 people had been arrested by police after they had stopped the march from the Methodist Church in Buitenkant Street to Parliament, he said.

The brigadier was talking after yesterday's court appearance which had been monitored by a strong police contingent with dogs. He had been present during the group's brief court appearance.

Police took up their positions some time before 9am and people entering the building were asked where they were going before being allowed into the court area.

A crowd of about 50 bystanders and representatives of local and international news organizations gathered outside while the 50 waited with friends and legal representatives in the central court passage.

About 9.50am the names of the 50 were called out and they were led into the court soon afterwards. When Dr Beyers Naude's name was read out there was a loud sigh from the group in the corridor.

At 10.30am the group emerged from the building and walked off in separate groups. Police withdrew soon afterwards.

March: Court packed

Court Reporter
CAPE TOWN Magistrate's Court yesterday was packed with the accused, observers and local and foreign journalists when 50 people appeared in connection with Tuesday's protest march to Parliament.

They accused were charged with contravening a section of the Gatherings and Demonstrations Act, 52 of 1973, at or near Buitenkant and Darling Street and/or Parade Street on Tuesday afternoon.

This section carries a maximum penalty of R300 or 6 months imprisonment or both.

The accused, many of them wearing clerical collars and United Democratic Front and Azanian Students Organization sweaters, were: Mr Gerald Abdoll, 19, Mr Charl de Villiers, 25, Mr Edward Adams, 20, Mr Isaak Bester, 20, the Rev Abel Hendricks, 54, Mr Zillen Brews, 29, Mr Rob-in Petersen, 27, Ms Patri-

cia Hall, 20, Mr Lorenzo Davids, 23, Mr Absolom Pieterse, 23, Mr Selwyn Hobeey, 22, Mr Anthony Howard, 20, Ms Sheryl Jacobs, 19, Mr Simon Adams, 31, Mr Walter D van Eck, 29, Mr William Lawn, 23, Ms Mildred Lesiea, 52, Mr Gerald Johannesburg, 24, Mr Jacobus Moses, 21, Mr Graham Joseph, 19, Mr Mohammed Jawoodeen, 20, Mr Chris Groenewald, 22, Mr Samuel Thebe, 22, Mr Edwin Arrison, 20, Mr Kevin Dreyer, 18, Mr Deon Carelse, 19, Mr Pierre van den Heever, 26, Ms Teresa van Wyk, 23, Ms June Esau, 31, Mr David Visagie, 24, Ms Jessica Gang-er, 21, Ms Debra Primo, 22, Mr Rennis Alias, 23, Dr Allan Boesak, 39, Ms Sheril Reid, 19, Mr Charles Wyeth, 18, Mr Samuel Falatsa, 19, Mr Lionel Meyer, 32, Mr Petrus Boks, 22, Ms Wynne Kannemeyer, 19, Mr Russel McGregor, 24, Dr Beyers Naude, 69, Mr Paul Germond, 28, Mr Howard Adams, 23, Ms Jill Brand, 23, Mr David

Abrahams, 23, Mr Charles Lewis, 22, Mrs Sheena Duncan, 53, Ms Nonyamezelo Mxenge, 43, and Mrs Daphne Wilson, 62.

Mr A M Omar, appearing for 48 of the accused, told the court that some of his clients had been told they were being tried under the Internal Security Act, while others were told that they were being charged with attending an illegal gathering.

He asked that charge sheets be presented to him as soon as possible so that the defence could be prepared.

The accused were not asked to plead, no evidence was led and they were warned to appear on June 3.

Mr R H Peckham was the magistrate. Mr J G van Zyl appeared for the State. Mr Andrew Dalling of Syfret, Godlonton, Fuller, Moore Inc appeared for Mrs Sheena Duncan and Mrs Daphne Wilson. Mr A M Omar, instructed by E Moosa & Partners, Sonn and Abercrombie appeared for the remaining 48.

In an unprecedented live radio and TV statement, Mr Botha simultaneously briefed both Parliament and the nation on the country's deepening security crisis in the wake of the Uitenhage shootings.

In a day of high drama in Parliament, President Botha:

- Lashed out at "people of ill-intent" who he claimed were responsible for "fomenting disobedience, violence and destruction".

'Diabolical'

- Vowed that groups wanting to "see the country go up in flames" would not be allowed to achieve their "diabolical aims".

- In a thinly-veiled threat, noted that he had already given instructions for "appropriate steps to be taken to restore and maintain law and order".

- Appealed to parliamentarians to refrain from discussing the Uitenhage shootings in spite of a ruling on Tuesday by the Speaker, Mr Johan Greeff, that the issue could not be regarded as *sub judice* even though it was currently being investigated by a judicial commission.

However, the PFP dismissed Mr Botha's appeal and MPs Mrs Helen

Suzman, Mr Ray Swart and Mr Andrew Savage continued to drive home discrepancies between official accounts of the shooting and those given by eyewitnesses.

Amid loud cries of "skande" from Nationalist benches, Mrs Suzman said the PFP believed Parliament could not "abdicate its responsibility" by ignoring the grave situation in Langa, Uitenhage.

She blamed the Minister of Law and Order, Mr Louis le Grange, of being "responsible for the breakdown of law and order" and added that all Mr Botha's new initiatives had been "nullified by recent tragic events like that at Uitenhage".

Both the Leader of the House of Assembly, Mr Hendrik Schoeman, and the Minister of Justice, Mr Kobie Coetsee, appealed to the Speaker to rule Mrs Suzman out of order, but Mr Greeff allowed the veteran MP to continue.

Yesterday's events helped to forge an uncharacteristic unity between the the Conservative Party and its arch foe, the National Party.

During the debate both parties joined forces with the New Republic Party in attacking the PFP.

Earlier, Mr Botha told

the joint sitting of Parliament that it was "ironic" that at exactly the time that the government had taken new initiatives aimed at improving co-operation, "people of ill-intent, instigate demonstrations and marches which result in arson, violence and death".

In what some saw as a reference to Tuesday's protest march in the City, he said:

'Saddened'

"It saddens me also that certain people under the guise of moral and religious conviction should take the lead on fomenting disobedience, violence and destruction."

Mr Botha said these people clearly did not want peace and stability but rather wished to see the country go up in flames.

"They want to bring South Africa to its knees. They want to advance South Africa's isolation. They solicit outside support for South Africa's destruction. They want chaos to reign in order that the international community and the United Nations can condemn South Africa as a threat to world peace."

- Mr Botha's speech, page 4

- Leading article, page 16

Botha warns of tougher security

CARL TIMKS
28 28/3/85

By ANTHONY JOHNSON
Political Correspondent

PARLIAMENTARIANS were expecting a heavy security crackdown amid growing countrywide unrest after President P W Botha appeared before a special joint sitting of Parliament yesterday.

less violence from whatever source."
Capt. T. W. 28/3/85 (8) (8) (8)

'Irresponsible magistrate' blamed

HOUSE OF DELEGATES. — The tragedy of Langa made world headlines after "some irresponsible magistrate", who did not understand African culture and tradition, had hastily banned a funeral meeting and as a result had cost some 30 people their lives, Mr Mahmoud Rajab (Sol Springfield) said yesterday. Commenting on Tuesday's protest march leading to the arrests of 264 people, he said: "We do not agree with everything these gentlemen do and say, but we certainly do believe in their democratic right to free expression."

Boesak, marchers held near Parliament

28
March 1985



Mr Louis le Grange ...
"not a crisis".

Police face more township violence

JOHANNESBURG. — Police used tearsmoke early today in four incidents in Kwanobuhle and Langa to disperse mobs of between 150 and 400 people.

Mobs in Kwanobuhle, armed with pangas and sticks, were reportedly hunting for Mr Jimmy Claassen who handed over to police people who attacked his house.

In Langa, where 19 people died last week after police fired on a crowd of thousands at a policeman's house

Staff Reporters

SCORES of people, including United Democratic Front patron Dr Allan Boesak, were taken away by police during a march to the Houses of Parliament this afternoon.

They were marching three abreast from the Buitenkant Methodist Church after a service commemorating the 19 people who died in the Uitenhage shootings last Thursday, when police told them they were breaking the law and had to disperse.

The decision to march was announced during the service.

The Rev Syd Luckett read out four demands which were to be carried to Parliament.

The group then marched silently, three abreast, their arms linked.

At the intersection of Parade Street and Darling Street, a police lieutenant informed Dr Boesak, at the head of the march, that it was illegal and pleaded with him to disperse the crowd.

Dr Boesak informed him that the marchers were committed to march to Parliament.

When it became clear the police would not allow the march to proceed, Dr Boesak, UDF vice-president Mr Christmas Tinto, the Rev Abel Hendricks, SA Council of Churches acting secretary-general Dr Beyers Naude and other clergymen knelt in a circle and began to pray.

The column of marchers behind them followed suit.

As police reinforcements arrived in vans, cars and on foot, the marchers, kneeling on the pavement, softly began to sing Onward Christian Soldiers.

Police then took action.

Meanwhile, after a rushed visit to Uitenhage today the Minister of Law and Order, Mr Louis le Grange, said he was confident he had told Parliament the correct version of events surrounding the shootings.

"I would not have issued the statement at the time if I was not totally happy with it," he said, the Argus Bureau in Port Elizabeth reports.

Mr le Grange said he had made this morning's brief visit to the Uitenhage black township to assist in the



Mr Justice Kannemeyer

Inquiry begins

Police face more township violence

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Mobs in Kwanobuhle, armed with pangas and sticks, were reportedly hunting for Mr Jimmy Claassen who handed over to police people who attacked his house.

In Langa, where 19 people died last week after police fired on a crowd of thousands, a policeman's house was set alight and gutted.

In New Brighton, Port Elizabeth, three schools were damaged by fire late last night. Police reported three buses, four private vehicles and five houses set alight in New Brighton yesterday.

BEERHALL

Police said they used tearsmoke to disperse more than 500 rioters marching through the streets stoning vehicles, while birdshot was fired at pupils in New Brighton who tried to set fire to school classrooms.

In the Free State town of Bothaville, police used tearsmoke on a crowd which set fire to a beerhall.

Four people in a crowd stoning vehicles in Sebokeng in the Vaal Triangle were arrested, the spokesman said.

Fort Beaufort police today put out a fire started by youths at a house.

MOTORISTS

Police in Pretoria today called on non-residents to avoid random visits to black townships.

"The call follows various recent incidents in black residential areas, particularly involving motorists," a spokesman said.

He urged non-resident visitors to go to the nearest police station for advice before entering a township. Police escorts could be arranged in certain cases, he added.

"Where the police believe that the safety of a visitor could be in doubt, and that the visit is essential, then a police escort will be organised." — Sapa.

general St. Beyer's Naude and other clergy members knelt in a circle and began to pray.

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"I would not have issued the statement at the time if I was not totally happy with it," he said, the Argus Bureau in Port Elizabeth reports.

Mr le Grange said he had made this morning's brief visit to the Uitenhage black townships to acquaint himself with the situation.

Referring to the cause of unrest in the Eastern Cape over the past six months, which has claimed more than 60 lives, Mr le Grange said a combination of political, social and economic factors were at play.

"It is not just a security matter", he said.

He was satisfied that the Government was being kept fully informed of what was happening.

"It is not a crisis situation, but it is very serious and it is getting the full attention of the Government."

"Will be sorry"

Reacting to calls for his resignation because of his handling of the unrest, Mr le Grange said: "People will be sorry in a week or two that they have made these calls for me to resign."

The Minister met black Eastern Cape mayors as well as local top police officers, MPs and officials of the Department of Co-operation and Development after his tour in a meeting requested by the mayor of the Kayamandi town council, Mr T Linda.

Mr le Grange refused to discuss what had taken place at the meeting, but Mr Linda said afterwards he had asked the Minister to order the police to take steps to end the unrest.

"The police must go into the townships on a permanent basis to end the situation now," Mr Linda said.

The Progressive Federal Party was to use the second reading debate on the Assembly's "own affairs" budget this afternoon to discuss the shootings.

Six PFP MPs who investigated the shootings on the spot a day after the events have indicated that they will raise evidence which differs substantially from the police version of the events.



Mr Justice Kannemeyer

Inquiry begins tomorrow

PORT ELIZABETH. — The commission of inquiry into the Langa shootings last week will start in Uitenhage tomorrow.

The commission will sit at the Uitenhage Magistrate's Court.

Anyone wishing to give evidence must contact the Registrar of the Supreme Court, Private Bag 1011, Grahamstown, or telephone 0461-3936. Names and addresses should be submitted by 3.30pm on Friday, March 29. Late applications can be made until next Wednesday.

The chairman of the inquiry, Mr Justice D D D Kannemeyer, said the notice was short because of extreme urgency.

"It is essential that my report be placed in the hands of the State President at the earliest possible opportunity."

He said it was also essential that "proper decorum be maintained during proceedings".

If the public did not comply he would "have no hesitation in sitting in camera or moving the venue, or both".

"I appreciate the events I am to investigate have caused passions to rise and I ask members of the public to behave in a calm and orderly manner."

He referred to regulations promulgated in the Government Gazette which state: "No person may insult, disparage or belittle the chairman of the commission or prejudice, influence or anticipate the proceedings or findings of the commission".

"I would request and urge the media in particular, and people in general to exercise restraint in this regard and not to pre-empt my task of making a factual finding to my terms of reference," Mr Justice Kannemeyer said. — Sapa.

105 in court after city march

Staff Reporter

ARGUS 27/3/85
Dyers, 20

A GROUP of 105 people appeared in the Cape Town Magistrate's Court today in connection with Tuesday's march in the city.

They were Harry Boesak, 22, Gustav Deyce, 19, Jason Mathews, 22, Frans Samuel, 25, Longezile Tymana, 23, Yuyani Mtai, 47, Elizabeth Erasmus, 25, Ruth van der Vindt, 23, Michael Rautenbach, 26.

Trevor Botha, 19, Veliswa Mhlauhai, 32, Peter Guniab, 24, Heather Essop, 20, Debora Pata, 20, Turon Parks, 18, Trevor Adoff, 19, Joseph Williams, 19, Leslie Maasdorp, 18, Stephen de Gruchy, 23.

Jennifer Wagner, 19, Trevor Manuel, 29, Dianne MacIntyre, 23, Peter Arendse, 24, Roselyn Arries, 22, Pieter West, 24, Lungile Makapela, 35, Zollie Malindi, 60, Felicity de Vries, 22, Lynette Maart, 23, Colleen Lombard, 35, Zurayah Abass, no age given, Lynette

Tommy Jacobs, 18, Karen Daniels, 18, Prscilla Rapoo, 18, Eric Batchelor, 20, Gert Sweers, 22, Anthony Dawsen, 18, Abel Dhilalili, 36, Evan Smith, 19, Ashley Pick, 19, Nazeem du Toit, 20, Adenaan Marcus, 19.

Ireen Mtub, 23, Cecil Esau, 29, Sarah Giddens, 26, Simon Gwima, 20, Glynten Lakey, 18, Herbert Lawn, 19, Phillip Antonie, 21, Zoliswa Kota, 27, Christopher Barratt, 21, Gordon Radowsky, 18, Marva Basson, 21, Justine Quince, 29, Ruth Lewin, 25.

Chery-Ann Cardus, 27, Michael Plaatjies, 23, Vernon Stevans, 24, Hugh Zackey, 20, Joseph de Mark, 22, Henry Oliphant, 20, Geraldine Engleman, 21, George Swartz, 23, Diner Bestman, 23, Chris Wessels, 50, Virgell Jansen, 21.

Keith Francis, 19, Nomkle Ketelo, 29, Anthony Ragadu, 20, Elroy Jacobs, 20, Willem Bloemetjie, 25, Sacks Stuurman, 24, Gordon Martin, 25, Ursula van

Stabel, 21, James Frans, 24, Isaac Figgland, 20, Ethel Bosman, 19.

Albert Sauls, 18, Richard April, 19, Herschel Williams, 20, Morgan Manuel, 20, Gavin Barkley, 21, Perciville Canterberg, 20, Martin Pietersen, 28, Thembisa Mvinjelwa, 19, Hesmien August, 20, Rochelle Vissie, 22, Hazel de Wet, 19, David Shantler, 23.

Elizabeth Bushwana, 30, Clement Sabtoe, 20, Barry Dammont, 22, Aukemgcima Mzilo, 21, Brendos Barry, 24, Robert Prince, 19, Bruce May, 20, John Jansen, 20, Trevor Johnston, 19, Walter Loocher, 24, Sello Moahloli, 30, Jamie Shepherd, 28, Robert Francis, 23, Gerrit van Staden, 21, and Simphiaus Bimeueidt, no age given.

They were not asked to plead to a charge of contravening a section of the Gatherings and Demonstrations Act of 1973 and no evidence was led. The hearing was postponed to June 5.

SERVICES, vigil in City

Office Times 1st
29/3/85
28

Staff Reporter

A NUMBER of memorial services, culminating in an all-night vigil in St George's Cathedral, were held in the City yesterday as part of the national day of mourning called by the United Democratic Front for those who died last week in the shootings at Uitenhage.

At the University of the Western Cape, about 2 500 students boycotted classes to attend a service in the university's main hall.

During a subdued meeting where addresses were interspersed with singing, the university chaplain, the Rev Colin Jones, said one of the great sadnesses in South Africa was that the people of the country could not even grieve together.

Referring to the fact that the State President, Mr P W Botha, had interrupted his address on the crisis in national security on Wednesday to inform Parliament that a bus carrying white schoolchildren had plunged into a dam, Mr Jones said the incident was indeed a tragic one that should be mourned but many would ask: "Where are the calls for compassion and for tears for those who died in Langa or in Sharpeville?"

'Kumbaya'

Mr Jones led the students in singing "Kumbaya" while he read a prayer.

Representatives of 13 student organizations from the campus each lit a candle and described their reasons for mourning.

The remainder of the student body then lit candles in the darkened hall and sang.

The secretary of the Catholic Bishops Conference, Father Smangaliso Mkhathshwa, told the students they had to be pre-

pared to take on "a fundamental, radical commitment" to bringing about changes in the country.

The Imam Hassan Solomons told the students they had a role to play as leaders of their communities. It was their duty to make sure the world knew about the situation in South Africa.

Both the Imam and Father Mkhathshwa also addressed an interdenominational service held at the University of Cape Town during lunch hour.

'This evil'

At the UCT meeting Anglican Church worker, Dr Margaret Nash, said the present situation in South Africa challenged Christians to fight "this evil done in the name of God".

"If we remain silent we shall be as guilty as those who watched while Christ was nailed to the cross," she said.

Mr Denis Davis, a senior lecturer at UCT who spoke as a Jewish community leader, said Jewish people who believed in the government's policy were insulting their heritage.

At rush-hour yesterday evening, students from the Michaelis School of Art set up a number of dummies of fallen figures to represent those who have died in recent violence in South Africa along the perimeters of their campus to attract the attention of homeward-bound commuters.

● The chairman of the Islamic Council for South Africa in the Eastern Cape, Sheikh Abul Baker Mohammed, said yesterday a special prayer meeting, a qunoot, would be held in Port Elizabeth and Uitenhage mosques today "to bring peace and prosperity to South Africa and especially for the unrest in the Eastern Cape".

Protest march — 107 people appear in court

28 APR 28/3/85

Staff Reporter

A GROUP of 107 people yesterday appeared in the Cape Town Magistrate's Court in connection with the protest march on Parliament on Tuesday.

Two youths, aged 15 and 17, who may not be named, were listed among the accused, but one did not appear.

They all face charges of contravening a section of the Gatherings and Demonstrations Act of 1973, for which the maximum penalty is R300 (or 6 months or both).

The accused are: Petronella Coetzee, 21, Irvan Xavier

Pieterse, 21, Anthony Martin, 25, Christie Fredericks, 21, Frederick Erasmus, 24, Steven Hermanus, Sarina Rossouw, 18, Charles Martin, 25, Rene Eckhard, 20, Wilfred Rhodes, 48, Jacques Gewers, 18, Romeo Maasdorp, 20, Michael Koopman, 22, Percival Klaaster, 20, Klaus Appollus, 19, Gerald Roman, 22, Eckhart Scholtfeldt, 24, Nike Romano, 20, Jonathan Denison, 20, Yvonne Everett, 21, Grant Gordon, 19

Aadil Moerat, 20, Alexander Fisher, 24, Riedewaan Fredericks, 21, Leon Scott, 27, Gavin Michaels, 19, Samuel Arries, 21, Mintz May, 22, Mandele Ncayo, 30, Alan Roberts, 30, Johan Fourie, 24, Andre Terblanche, 24, Kenneth Makatus, 20, Jocelyn Vaas, 20, Ernst van Deeman, 23, Allison Billing, 21, Penny Cooper, 22, Gary Shapiro, 54, Laurie Nathan, 25, Cathy Farlam, 20, Joseph Williams, 21.

Jonathan Shapiro, 26, Gail Reagon, 18, Max Ozinsky, 21, John Murphy, 29, Peter Kantor, 24, Margaret Nash, 56, Philippa Marin, 18, Ilama Carber, 21, Anthony Davidson, 22, Nomatxala Hanganana, 26, David Patrick, 20, Jonathan Shapiro, 27, Elizabeth van Dyk, 22, Stephen Jobling, 21, Malvern Fourie, 22, Carlton Bailey, 19, Ayesha Davids, 18, Marian Hartley, 19, Anthea Baston, 21, Olivia van Rooyen, 18, Febe Pot-

gieter, 18, Maureen van Wyk, 21.

Fred Burrom, 25, Catherine Sasman, 19, Jeffrey du Preez, 20, Beire Syms, 19, David Kramer, 20, Ronald Bernieckon, 24, Colleen Assumption, 20, Felicity George, 20, Phillip van Rooyen, 22, Zukiswa Gala, 18, Wrongliffe Chrisholm, 33, George Langwe, 24, Abraham Anther, 62, Nasser Solomon, 18, Stanley Katzo, 18, Attie Rens, 18, Jacob Maritz, 19, Sidney Lockett, 37, Hlyno Solomon, 21, Titus Alexander, 20, Vernon Theron, 23, Motsani Senkhane, 26.

Feroza Jamie, 18, Graeme Shapiro, 19, Norell Barends, 21, Sereldene van Rooy, 18, Jennifer Butler, 26, Mark Forbes, 21, Lionel October, 21, Andhor Marks, 19, Vanessa Richards, 20, Neil Meas, 18, Shelley-Ann Baatjes, 18, Sharon Niekerk, 19, Sulavla Ismail, 19, Rajab Jones, 19, Nicolas Borain, 25, Neil Freedman, 21, Martin Davids, 20, Anton Adams, 19, Mark Turok, 31, Peter Hathorn, 24, and Deborah-Lee Miller, 22.

They were not asked to plead and no evidence was led. The hearing was postponed to June 4.

The magistrate was Mr W J P Marais. Mr S Schrock appeared for the state. Mr A M Omar instructed by E Moosa & Assoc, Sonn, Abercrombie and Mias for 106 accused. John Murphy will conduct his own defence.

Too late for classification

DEATHS

REISS. — Manfred, an extremely loyal and devoted member of staff whose passing is a sad loss to us all. Chairman and Executives of L. Suzman Ltd, Johannesburg.

REISS. — Mannie, a valued friend and colleague, is sadly mourned by all of us. Staff of Goldie & Co, Cape Town and Paarl.

REISS. — Manfred, passed away suddenly. Deeply mourned and greatly missed by Abe and Sylvia Bravo.

LOST

OMEGA lady's gold watch with gold strap, lost in vicinity of Rondebosch. Thursday, March 28. Phone 69 1823.

CAPE TOWN 30/3/85

28

SACC concern over mounting black violence

JOHANNESBURG. — The South African Council of Churches said yesterday it was deeply disturbed by "news of black turning against black."

The statement in Johannesburg by Dr Beyers Naude, general secretary of the SACC, says: "The SACC has noted with growing concern the mounting violence of the past weeks. Following the shock of the killing of innocent people in Langa, Uitenhage, now comes the deeply disturbing news of black turning against black when people vent their long pent-up frustrations and bitterness in acts of seeming revenge against those in their community who are seen to collaborate with the system."

"The SACC has constantly warned that such a day may come and has pleaded with the authorities to reject the evil of apartheid before it is too late."

"However much we understand the unrestrained expression of anger and possible hatred, we yet have to remind all those who are tempted to act in this way that God's word challenges us by saying: 'I will take revenge, I will pay back' (Romans 12:19)."

"We want to assure all who struggle for justice in our land that the Church of Jesus Christ in South Africa will contin-



Dr Beyers Naude

ue to strive with every means consistent with its Christian calling for a society where the righteousness of God holds sway.

"No fear of bodily hurt, or economic safety, or popularity, or compromise will ever deter the church in this struggle for justice."

"We also wish to assure all clergy who have to minister to the people of God who currently experience acts of ongoing violence that our constant prayer will be that they may find the wisdom, the patience and forbearance to deal in a Christian spirit of concern and understanding with growing feelings of frustration, anger and bitterness in their community." — Sapa

105 marchers in City court

Staff Reporter

MARCHERS arrested in the City on Tuesday while on their way to present demands to Parliament in the wake of the Uitenhage shootings appeared yesterday in the Cape Town Magistrate's Court in large numbers for the third consecutive day.

They were charged with attending an unlawful gathering but were not asked to plead.

Own recognizances

All 105 who appeared were released on their own recognizances and warned to appear on June 5. Mr Sean Ernest, 19, failed to appear and a warrant was issued for his arrest. According to the charge sheet, those who appeared yesterday were:

Ruth Lewin, 25. Chery-Ann Carolis, 27. Michael Plaatjies, 23. Vernon Stevans, 24. Hugh Zackey, 20. Joseph Mark de Monk, 22. Henry Oliphant, 20. Geraldine Engelman, 21. George Swartz, 23. Diner Bestman, 23.

Chris Wessels, 50. Virgell Jansen, 21. Keith Francis, 19. Nomkle Ketelo, 29. Anthony Ragadu, 20. Elroy Jacobs, 20. Wilken Bloemetjie, 25. Sacks Stuurman, 24. Gordon Martin, 25. Ursula van Slatel, 21.

James Frans, 24. Isaac Figgland, 20. Ethel Bosman, 19. Albert Sauls, 18. Richard April, 19. Herschel Williams, 20. Morgan Manuel, 20. Gavin Berkeley, 21. Percival Canterbury, 20. Martin Pietersen, 28.

Thembisa Mvinyelwa, 19. Hesmien August, 20. Rochelle Vissie, 22. Hazel de Wet, 19. David Shantler, 23. Elizabeth Bushwana, 30. Clement Sabtoe, 20. Barry Dammont, 22. Aukemgcima Mzilo, 21. Brendan Barry, 24.

Robert Prince, 19. Bruce May, 20. John Jansen, 20. Trevor Johnston, 19. Walter Loader, 24. Sello Moahloli, 30. Jamie Shepherd, 28. Robert Francis, 23. Gerrit van Staden, 21. Simplicius Bimeueldt, age not given.

Harry Bosak, 22. Gustav Deyce, 19. Jason Mathews, 22. Frans Samuel, 25. Zongezile Tymana, 23. Yuyani Mtai, 47. Elizabeth Erasmus, 25. Ruth van der Vindt, 23. Michael Rautenbach, 26. Trevor Botha, 19. Veliswa Mhiahai, 32.

Peter Guniab, 24. Heather Essop, 20. Debora Patta, 20. Turon Parks, 18. Trevor Adolf, 19. Joseph Williams, 19. Leslie Maasdorp, 18. Stephen de Gruchy, 23. Jennifer Wagner, 19. Trevor Manuel, 29.

Dianne MacIntyre, 23. Peter Arendse, 24. Roselyn Arries, 22. Pieter West, 24. Lungile Makapela, 35. Zoli Malindi, 60. Felicity de Vries, 22. Lynette Maart, 23. Colleen Lombard, 35. Zurayah Abass, age not given.

Lynette Ayers, 20. Tommy Jacobs, 18. Karen Daniels, 18. Priscilla Rapoo, 18. Eric Batchelor, 20. Gert Sweers, 22. Anthony Dawsen, 18. Abel Dhlalili, 36. Evan Smith, 19. Ashley Pick, 19.

Nazeem du Toit, 20. Adenaan Marcus, 19. Ireen Mtub, 23. Cecil Esau, 29. Sarah Giddens, 26. Simon Gwima, 20. Glynten Lakey, 18. Herbert Lawn, 19. Phillip Antonie, 21. Zoliswa Kota, 27. Christopher Barratt, 21. Gordon Rodowsky, 18. Marva Basson, 21. and Justine Quince, 29.

Mr W J P Marais was on the Bench. MFS Schrock appeared for the State. Mr A Omar, instructed by Omar, Vassen, Sonn and Abercrombie, appeared for the marchers.

Naude and Tutu slam violence

By PHILLIP VAN NIEKERK

TWO leading clergymen, Bishop Desmond Tutu and the Dr C F Beyers Naude, have spoken out against the violence being "perpetrated by black against black".

In a statement yesterday Dr Naude, general secretary of the SA Council of Churches, said the SACC was deeply disturbed by news of "black turning against black".

And in an interview Bishop Tutu, Anglican Bishop of Johannesburg, said most people were filled with revulsion at the scenes of violence perpetrated by blacks on fellow blacks.

Dr Naude said: "The SACC has noted with growing concern the mounting violence of the past weeks.

"Following the shock of the killing of innocent people in Langa, Uitenhage, now comes the deeply disturbing news of black turning against black when people vent their long pent-up frustrations and bitterness in acts of seeming revenge against those in their community who are seen to collaborate with the system.

"We want to assure all who struggle for justice in our land that the Church of Jesus Christ in South Africa will continue to strive with every means consistent with its Christian calling for a society where the righteousness of God holds sway."

Bishop Tutu said the fundamental cause of the unrest in Uitenhage was the vicious and unjust policy of apartheid and that until that went everything the Government did was "just talking".

He said, however, he could not condone, and in fact condemned, the violence of blacks against those people they regarded as collaborators.

"Our cause is a just cause. It is undermined by methods which fill people with revulsion. We have to be even-handed about opposing violence."

Priests march through Jo'burg

28
RDM
4/04

By ANTON HARBER
Political Reporter

BISHOP Desmond Tutu, the Anglican Bishop of Johannesburg, yesterday led about 40 clergymen in a march through the centre of the city to protest against the continued detention of the Rev Geoff Moselane, rector of Sharpeville.

Bishop Tutu led the procession through the streets from St Mary's Cathedral to John Vorster Square to present a petition to the head of the John Vorster Square Security Police.

He was flanked by two Suffragan Bishops. All wore flowing purple robes and carried bishops' staffs.

They were followed by about 40 clergymen and about 40 pedestrians who joined the procession.

The police appeared to be taken by surprise by the march and were nowhere to be seen until the procession arrived at John Vorster Square.

Bishop Tutu spoke to Colonel Hennie Muller, the head of the Security Police at John Vorster Square, at the entrance to the police station and was taken to meet the Acting Divisional Commissioner, Brigadier Dries van den Heever.

He told them it was "intolerable" that Mr Moselane had been detained without trial for more than six months and demanded his release.

Afterwards Bishop Tutu said Brig Van den Heever had said Mr Moselane's case was now with the Attorney-General and the matter was no longer in his hands.

Security Police took the names and addresses of everyone present, including journalists, but made no arrests.

The march began after a special, hurriedly convened mass at the cathedral at lunchtime to pray for Mr Moselane, who was detained during the Sharpeville unrest in September last year.

Addressing the mass, Bishop Tutu said he had written to the Minister of Law and Order, Mr Louis le Grange, about Mr Moselane's detention and had twice telexed him to urge him to respond.

He had received a three-line letter refusing him permission to see Mr Moselane, but not dealing with demands for his release.

"Six months is ample time for the authorities to have proferred charges against Rev Moselane.

"I want myself to be part of a more public act of witness, demonstrating my abhorrence of detention without trial," he said.

He said that he would be walking from the cathedral to John Vorster Square and "would of course be happy if my brother priests wished to accompany me".

They then set out through the streets of Johannesburg, with the occasional black onlooker throwing a clenched fist salute and the occasional white onlooker throwing abuse at them.

At John Vorster Square, the group asked to see the head of Security Police and had to wait about 20 minutes before Col Muller arrived.

Meanwhile, a large contingent of police gathered outside and cordoned off

Priests march through Jo'burg

From Page 1

the street.

Bishop Tutu gave Col Muller a petition saying that "as Christians" they condemned detention without trial as an abrogation of the rule of law.

To hold an individual incommunicado for lengthy periods was a serious infringement of the rights of an individual and could not be tolerated in a normal democratic country, he said.

He called for all detainees to be released or brought to trial.

"It is intolerable that after six months of detention the authorities are still unable to formulate charges against Rev Moselane," he said.

Col Muller told Bishop Tutu that he was not holding Mr Moselane at John Vorster Square and therefore could not deal with the matter.

To Page 2

P W for mass gathering

Staw (28)
4/4/85

By Dirk Nel,
Northern Transvaal
Bureau

PIETERSBURG — The State President, Mr P W Botha, will address one of Africa's largest and most peaceful mass gatherings this weekend.

He will be attending the 75th anniversary celebrations of the Zion Christian Church at Moria, near Pietersburg.

About two million people are expected at this special Easter convention, which has necessitated drastic traffic measures to avoid bottlenecks on the roads to the Northern Transvaal.

President Botha is the second leading white South African political figure to address the Zionists in recent years.

Dr Piet Koornhof, when Minister of Co-operation and Development in 1980, spoke at the 70th anniversary.

The church has about four million followers scattered across South Africa, Zimbabwe, Malawi and Swaziland.

It was founded in 1910 by Engenas Lekganyane of the Church of Scotland; grandfather of the present bishop.

Members of the Lekganyane family have led the Church throughout its development to become one of the largest religious organisations on the continent.

The founder was succeeded by his son Edward, but younger son Joseph established a smaller rival church in the 1950s which still exists.

When Edward died the mantle of authority fell upon the present bishop, Barnabas.

At 30, Bishop Barnabas, a diploma graduate of the All Africa School of Theology at Witbank, is youthful and highly respected.

He will deliver his main Easter sermon on Sunday morning.

State President Botha to attend 75th anniversary of black church

About two million people are expected to attend this weekend's gathering of the Zion Christian Church near Pietersburg in the Northern Transvaal. The Argus Correspondent reports.

THE State President, Mr P W Botha, will address one of Africa's largest — and most peaceful — mass gatherings this weekend when he attends the 75th anniversary celebrations of the Zion Christian Church (ZCC) at Moria, near Pietersburg.

About two million people are expected at this special Easter Convention, which has necessitated drastic traffic measures to avoid bottlenecks on the roads to the Northern Transvaal.

Mr Botha is the second leading white South African political figure to address the Zionists in recent years.

Dr Piet Koornhof, when Minister of Co-operation and Development in 1980, spoke at the church's 70th anniversary.

The church has about four million followers scattered across South Africa, Zimbabwe, Malawi and Swaziland and was founded in 1910 by Engenas Lekganyane of the Church of Scotland and grandfather of the present Bishop.

Engenas Lekganyane said he responded to what he termed 'a vision from God'. Members of the Lekganyane family have led the church throughout its development to become one of the largest religious organisations on the continent.

The founder was succeeded by his son Edward, but a younger son, Joseph, established a smaller rival church in the 1950s which still exists.

When Edward died the mantle of authority fell upon the present Bishop, Barnabas.

At 30 years of age Bishop Barnabas, a diploma graduate of the All Africa School of Theology at Witbank, though youthful, is highly respected and revered by his followers, some of whom have elevated him to the same status as Christ.

The bishop will deliver his main Easter sermon on Sunday morning when the Freedom of Moria will be conferred on the State President.

The ZCC, which officially has a reformed Protestant theological stance, integrates traditional customs into its worship services and has a major emphasis on healing and neighbourly love.

Some theologians have described it as an interesting alternative for black Christians who are not at home in traditional western churches.

One historian sees the ZCC as having a particular role in combating marxist communism on the sub-continent.

Preparations to receive the masses of believers started several weeks ago with the clearance of large areas on the mountainside where most of the convention-goers will camp for the weekend.

Huge supplies of food started to arrive in delivery vans at Moria yesterday but many

church members said they would be providing their own meals.

Loudspeakers have been installed over an area of about two hectares where the

main open-air services will be held.

The church's outstanding brass band and a mass choir will feature during the climax programme.

Naudé Civil

war looms

JOHANNESBURG. — South Africa was entering a state of civil war, the general secretary of the SA Council of Churches, Dr Beyers Naude, told a meeting last night here protesting against the March 21 Uitenhage shootings.

Dr Naude told the meeting, attended by about 500 people, that South Africa was showing clear signs of entering a state of civil war that could "only end in chaos and anarchy".

"It is only when the police arrive that the violence begins."

The meeting was called by the SACC, the Black Sash, the End Conscription Campaign and the Johannesburg Democratic Action Committee.

The constant presence of the SADF in the townships and the government's clampdown on the dissemination of information was an indication of a country in a state of civil war, he said.

The president of the Black Sash, Mrs Sheena Duncan, spoke of "the total disorderliness in black communities".

She said: "Most whites don't know what is going on in the townships, of the abuse of power and the corruption of the local authorities."

Mrs Duncan referred to affidavits from Black Sash workers and Eastern Cape township residents signed before the March 21 shootings.

"A picture of random action by the police began to emerge," she said. She accused the press of following police accounts of the unrest, rather than doing investigative reporting. —

Sapa

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Tutu leads protest march

Own Correspondent

JOHANNESBURG. — Bishop Desmond Tutu, the Anglican Bishop of Johannesburg, yesterday led about 40 clergymen in a march through the centre of the city to protest against the continued detention of the Rev Geoff Moselane, rector of Sharpeville.

Bishop Tutu led the procession through the streets from St Mary's Cathedral to John Vorster Square to present a petition to the head of the security police.

He was flanked by two suffragan bishops, all of them in flowing purple robes and carrying bishops' staffs, and followed by about 40 clergymen and about 40 members of the public who joined the procession.

The police appeared to be taken by surprise by the march and were nowhere to be seen until the procession arrived at John Vorster Square.

Bishop Tutu spoke to Colonel Hennie Muller, the head of the security police at John Vorster Square, at the entrance to the police station and was taken to meet the Acting Divisional Commissioner, Brigadier Dries van den Heever.

He told them it was "intolerable" that Mr Moselane had been detained without trial for more than six months and demanded his release.

He emerged afterwards to say that Brigadier Van den Heever had said Mr Moselane's case was now with the Attorney-General and the matter was no longer in his hands.

Security police took the names and addresses of everyone present, including journalists, but made no arrests.

NGK: 'Political' clergy should resign

City Times 4/4/88 (28)

CLERGYMEN who openly involved themselves in politics should remove their robes, resign and enter politics, according to the Rev Tappies Möller, editor of the Kerkbode, the official newspaper of the Nederduitse Gereformeerde Kerk (NGK).

In an editorial responding to last week's

march on Parliament led by Dr Allan Boesak, Dr Beyers Naude and the Rev Abel Hendricks, Mr Möller said there had been marches in the City before and police had stopped them because they were not permitted for security reasons.

Clergymen should not convey the decisions of like-minded people to

the authorities through political demonstrations. Adequate channels existed, he said.

"Clergy who openly involve themselves in politics should remove their robes, resign from office and enter politics," Mr Möller said.

The Kerkbode editorial said it too was shocked by the violence and loss

of life in the Eastern Cape and expressed its condolences with the bereaved.

● Dr. Naude, general secretary of the South African Council of Churches, said from Johannesburg yesterday that the Kerkbode displayed a lack of understanding of the real motivation and concern of the

people involved.

The Christians who took part were "urged to undertake this act of witness with the suffering people of Uitenhage in order to draw the attention of the State President and Parliament" to the crisis in Uitenhage."

Dr Boesak could not be contacted for comment yesterday.



Mr P W Botha and Bishop Lekganyane after the ceremony in which the State President was given the freedom of the ZCC capital, Moria City.

MORIA CITY, Transvaal. — The State President, Mr P W Botha, yesterday addressed a meeting of black pilgrims estimated at more than 1.5 million and urged blacks and whites to "come together and talk to each other".

The President was granted the freedom of Moria City, headquarters of the four-million-strong black Zionist Christian Church (ZCC), where the followers of church leader Bishop Barnabas Lekganyane gathered for their annual four-day Easter pilgrimage.

An official crowd size count is being made and some observers expect it to top two million.

Small village

Moria City is little more than a small village in the dusty hills near Pietersburg, about 320km north of Johannesburg.

CAPE TIMES 8/4/85 28 30

Botha talks to black pilgrims

Mr Botha was invited to address the ZCC members on the 75th anniversary of the church founded by Bishop Lekganyane's grandfather, Bishop Engenas Lekganyane, who was a member of the Church of Scotland.

Leadership of the ZCC has remained in the Lekganyane family, which has created one of the largest churches in Africa with followers in Zimbabwe, Malawi, Swaziland and South Africa.

It has a strongly conservative policy and forbids its members to smoke or drink. Bishop Lekganyane rarely ap-

pears in public and allowed invited journalists into Moria City yesterday as a rare exception.

In a clear reference to unrest simmering in black townships around the country, Mr Botha told the pilgrims South Africa would "not tolerate people who come from far away with evil minds to kill and injure innocent people. We must not allow them to burn our houses and destroy our property".

He told his huge audience: "In the past we have not really talked to each other. Let us come together and talk to each other as we are doing now."

The races of South Africa had to "jointly strive to find solutions to our problems", Mr Botha said.

He said South Africans had to stand together against the "messengers of terror".

South Africa's people were being cared for and protected, and this care and protection would continue.

Peace and love

The award of the Freedom of Moria was "a symbol of the peace and love I see here today, and also the peace I would like to see as a huge blanket covering South Africa".

Mr Botha told Bishop Lekganyane that the ZCC and all that it stood for were well known.

"I have come to you to express my appreciation to you for the positive spirit shown by you and your followers." — Sapa and UPI

There's an accident at Walter's oil rig

Maputo holds 2 'SADF' soldiers

JOHANNESBURG. — Two men whom Mozambique authorities claim are South African soldiers were captured while operating with rebel guerillas, the Sunday Star reported.

The South African Defence Force has denied any of its personnel are operating in or have been captured in Mozambique.

One of the men — said to be a lieutenant — was reportedly picked up late in December near a bridge on the Maputo-Transvaal railway line, which has been sabotaged frequently by the Mozambique resistance. He and a black guerilla caught with him are said to have tried to pass themselves off as members of the African National Congress.

The Mozambican Government has advised Pretoria officially that the men are being held.

An SADF spokesman said yesterday that unless the prisoners were "draft-dodgers or someone similar, it is impossible that Mozambique could have captured any South African soldiers".

A spokesman for the Department of Foreign Affairs would only say last night that all breaches of the Nkomati Accord were dealt with by the Joint Security Commission which sits regularly.

The commission last met on March 14, shortly before the first anniversary of the accord, when these alleged breaches would have been discussed if they had occurred. — Own Correspondent and Sapa

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Orderly gatherings of millions

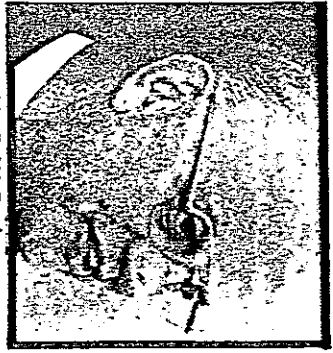
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ANDRE MEYEROWITZ of the Argus Political Staff looks at Zion City and the Zion Christian Church. More than two million members of the church were addressed by the State President, Mr P W Botha.



Mr P W Botha

dusty roadway leading to the stage. Countless thousands teemed on the mountain slopes or found shade under trees and next to the buses which had brought them from many parts of the country as well as neighbouring states.

Some camped for the weekend, others just made do in the open air. Food was provided but most of the pilgrims brought their own.

Everything was orderly as the multitude waited for Mr Botha and his wife Elize to arrive by helicopter at a makeshift landing pad.

The head of the church, His Grace the Right Rev Bishop Barnabas Lekganyane, went to the landing pad in an extra-long American limousine to greet his visitors. On the short drive from there back to the podium, Mr and Mrs Botha looked pleased and happy as they acknowledged warm applause from the throng, its members dressed mainly in uniforms of lemon-yellow and dark green.

Bishop Lekganyane gave Mr Botha a scroll conferring on him the first-ever honorary citizenship of Moria "in appreciation of his efforts to spread peace and love and to prove the high esteem in which he is held".

Again there was applause, and a South African Government aide commented as an aside: "Bishop Tutu can eat his heart out."

The Zion Christian Church, with about 5-million adherents, has a nominally Reformed Protestant stance but weaves traditional African customs into its services. Some theologians see it as an interesting alternative for black Christians who do not feel at home in conventional western churches.

Conservative

Although it shuns political activism, it is clearly a conservative body. Bishop Lekganyane — his grandfather founded the ZCC 75 years ago — believes in respect for authority.

He says: "A Christian must recognise that civil government is of Divine appointment. It is not for the individual to judge the law, it is for the individual to obey the law."

"This is what I always teach and stress as the spiritual head of Zion Christian Church. This is what has built this church to be as strong as it is."

Mr Botha told his mass audience: "You have a sincere and healthy lifestyle. You respect law, order and authority. I

THE SIGN at the gates of Zion City says in bold letters: "Non-Europeans and Europeans are not allowed to take photographs or news. Non-members to report to non-members' office."

Zion City, 40km east of Pietersburg at the Moria settlement, is the headquarters of the secretive and reputedly wealthy Zion Christian Church. Yesterday some exceptions were made to the rule posted at the entrance. Selected journalists — European and non-European — were invited to record the visit of the State President, Mr P W Botha, during the annual Easter celebration. Those without special gold-scripted invitations were turned away.

Just inside the gates there is another sign: "You are peacefully welcome." Peaceful it certainly was, as ZCC marshals controlled a vast and happy crowd of millions of pilgrims. Church sources said there were 4-million, provincial traffic officers reckoned about 3-million and most of the invited newsmen settled for "more than 2-million".

The precise figure can probably never be determined. A host of church adherents gathered in the valley in front of the roofed podium where dignitaries sat. Many more milled in the

have come to tell you that we see this — we respect you for this."

Before going in to a private lunch with Bishop Lekganyane, Mr Botha gave him a leather-bound Afrikaans Bible.

"May you and your church continue to prosper," he said.

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Blacks, whites 'must talk to each other'

Argus Correspondent

PRETORIA. — Blacks and whites had to talk to each other but had to stand together against "messengers of evil", the State President, Mr P W Botha, told the biggest crowd ever gathered in South Africa.

Mr Botha was speaking yesterday at the annual Easter celebration of the Zion Christian Church in Moria, near Pietersburg.

More than 2-million blacks made the pilgrimage to Moria to hear him and to celebrate the indigenous church's 75th anniversary.

Members of the ZCC frequently punctuated his address with applause.

Mr Botha said black and white should strive jointly to find solutions to South Africa's problems.

He said: "No single community can be the only winner. We must be winners together or we shall all be losers."

"There is no more place for hatred and fear, no more time for suspicion and conflict."

"In the past we have not really talked to each other. Let us come together and talk to each other, let us start listening to each other as we are doing now."

'Learn from past'

Mr Botha told his vast audience that it was necessary to learn from the past to avoid past mistakes.

In an apparent reference to the banned ANC and other activists he warned against "forces of darkness" which he said stood in the way of peaceful development.

"We must not tolerate people who come from far away with evil minds to kill and injure innocent people."

"We must not allow them to burn our houses and destroy our property — we must all stand together against these messengers of evil."

"We must also have trust in our mutual intentions. Until we learn to really trust each other we shall not be able to realise our full potential," Mr Botha said.

The head of the Zion church, Bishop B E Lekganyane, gave Mr Botha a scroll conferring honorary citizenship of Moria.

Mr Botha said: "To me this is a symbol of the peace and love I see here today and also the peace I would like to see as a huge blanket covering South Africa and our neighbouring countries."

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"I have come to you to express my appreciation to you for the positive spirit shown by you and your followers." — Sapa and UPI

CP&L Times 8/4/85 *28*

Botha talks to black pilgrims

Blacks 'in large numbers' support PW at meeting

ARGUS 9/4/85

NEW YORK. — President P W Botha's presence at the annual gathering of the Zion Christian Church has been given major prominence in the American media.

Even the New York Times, which is invariably highly critical of South Africa, yesterday admitted that "it showed blacks in large numbers supporting him".

Television reports took a similar line. A reporter for ABC television network, said the meeting was an indication of black support for the president and for the cause of moderation.

The New York Times report is published prominently on the newspaper's front page under the headline "Botha, in address to a black sect, warns against evil from abroad".

"Forces of darkness"

The reporter, Richard Bernstein, writes: "A huge throng of blacks who belong to a Christian sect gathered in an Easter celebration on a remote hillside today and heard President P W Botha warn against 'forces of darkness' from outside South Africa."

He quotes Mr Botha as saying: "The forces of darkness must be kept out of our country. We shall not tolerate people who come from far away with evil minds to kill and injure innocent people. We must not allow them to burn our houses and destroy our property."

The report continues: "Mr Botha was speaking at the annual gathering of the Zion Christian Church which, with some five million members, is the largest religious group in this country. The church preaches non-violence and is believed to acquiesce in, if not actually support, apartheid. The audience applauded Mr Botha after virtually every phrase.

"His appearance before the group was unusual because of the size of his audience and the remoteness of the location and because it showed blacks in large numbers supporting him. Some published reports said as many as three million people were present, although some foreign reporters cast doubt on those figures," the report said.

SA officials "delighted"

Reports of the ZCC gathering provide the United States with a counterpoint to the months of publicity for Bishop Desmond Tutu and church-led demonstrations associated with him and other religious leaders.

South African officials in the United States scarcely concealed their delight with the reports and one said: "The poor anti-South Africa demonstrators here must be really confused now."

Another South African official said the potential impact of the ZCC's reception of President Botha "is so great, and so telling, that what we must expect now is an all-out attempt to discredit the ZCC and its leader".

He said: "I have no doubt what we're going to see is a major propaganda effort in this direction by the anti-South African movement in the United States." — Sapa.

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Leaders puzzled by Botha's speech

By MAURITZ MOOLMAN

WHITE opposition to the Nationalist Government reacted with puzzlement yesterday to the speech by the State President, Mr P W Botha, at Moria, near Pietersburg on Sunday.

Mr Botha addressed about 2 500 000 members of the Zionist Christian Church during the 75th anniversary celebrations of the church.

Mrs Helen Suzman, the Progressive Federal Party spokesman for Law and Order, said she was "astonished" that the State President selected that particular independent black church to "give his blessing".

And Mr Jaap Marais, the leader of the rightwing Herstigte Nasionale Party said he could not understand Mr Botha's almost "pleading" attitude for peace after his recent appearance on television in the United States, where he said he would maintain law and order at all costs.

Mr Marais also questioned a part of the speech where Mr Botha said: "In the past we have not really talked to each other.

Let us come together and talk to each other as we are doing now."

He said he accepted Mr Botha was a good Christian but that his statement implied previous Prime Ministers had failed as Christians.

Mr Marais said he did not fully understand the reasons for Mr Botha's appearance, because he had failed to clarify the Government's policy on black political rights.

Mr Botha said South Africans had to stand together against "messengers of terror" and that the "forces of darkness" had to be kept out of the country.

The award of the Freedom of Moria was "a symbol of the peace and love I see here today, and also the peace I would like to see as a huge blanket covering South Africa".

"In the past we have not really listened to each other. Let us start listening to each other as we are doing now. We must jointly strive to find out what our problems are. Then we must jointly strive to find solutions to our problems," he said in his speech.



The wife of the State President, Mrs Elize Botha, hugs the daughter of the Zion Christian Church leader.

Picture: DAN SIMON

About three million members of the Zion Christian Church gathered at the City of Moria to celebrate the 75th anniversary of the church.

Picture: DAN SIMON

Botha makes history at Zionist Church meeting

By SIPHO NGCOBO
THE State President, Mr P W Botha, made history on Sunday when he became the first honorary citizen of the City of Moria — headquarters of the Zion Christian Church.
In a ceremony in front of a crowd of about three million, Mr Botha was granted "Freedom of the City of

Moria" by the leader of the ZCC, Bishop Barnabas Lekganyane.
He was also presented with an "award for his untiring efforts to fight for the maintenance of peace in South Africa". Moria City's own "Nobel Peace Prize" took the form of a scroll bearing the signature of the young Bishop.

After this, Mr Botha handed over an Afrikaans bible to Bishop Lekganyane.
He said: "The bible is a wonderful book. It brings the message of hope to humanity as a whole."
Mr Botha quoted a verse in Romans which says every person should be subject to governing authori-

ties.
"There is no authority except from God. Rulers are not a terror to good conduct but to bad conduct. Do what is good and you will receive the approval of the ruler. He is God's servant," he said.
After every sentence, Mr Botha received great applause. But it was doubtful

whether many heard what he said, because of the bad sound system.
He said the Government was aware of its responsibility towards God and man.
"We are convinced of the necessity to to recognise and protect freedom of faith and worship."

PW's bid to widen his black support

ROM 10/4/85

PATRICK LAURENCE, Political Editor

THE PRESENCE of President P W Botha at the Easter weekend 75th anniversary celebrations of the black separatist Zionist Christian Church (ZCC) underlined a reality which critics of apartheid often ignore: the ruling National Party, and even its ideology of separate development, has not been unsuccessful in winning black support.

The difficulty, however, lies not so much in recognising that Mr Botha has won the backing, or at the very least the political neutrality, of sections of the black community.

The real problem is to assess the depth and significance of their support, irrespective of whether it is of an active or passive nature.

The first point to make is that the sympathetic alignment of the NP and the ZCC is not new.

Dr Piet Koorhof, immediate past Minister of Co-operation and Development, was a visitor to the ZCC headquarters at Zion City before Mr Botha.

Judging by reports, he, too, was enthusiastically received by a huge crowd when the ZCC commemorated its 70th anniversary.

The ZCC is unquestionably a politically conservative force. It preaches obedience to constituted authority, including that of tribal leaders and the controversial "Homeland" governments established under Pretoria's separate devel-

opment policy.

The official programme at the ZCC 75th anniversary gathering carried a politically relevant injunction from Barnabas Lekganyane, the young leader of the ZCC.

It read: "Love and Peace. The key to them is obedience to the laws of the headmen, the Homeland governments and the Government of the Republic of South Africa".

His message clearly commended the ZCC to Mr Botha, particularly as the spectre of mass disobedience by youths in the black townships continued to haunt him.

A similar message was conveyed nearly two decades ago to one of Dr Koorhof's predecessors.

"In our church there is no place for people who undermine the country's security," Bishop Barnabas Lekganyane's father, Bishop Edward Lekganyane, told the then Minister of Bantu Administration and Development, Mr Daan de Wet Nel, in the mid-Sixties.

"Besides the punishment imposed on them by the courts for breaking the laws, our church also takes action against them in an appropriate manner," the Bishop added.

The ZCC, then, has been receiving prominent NP leaders over two decades and assuring them of its backing and its opposition to subversion.

But that did not prevent

the emergence of real and sustained resistance to official policies after the outlawing of the African National Congress (ANC) and the Pan-Africanist Congress 25 years ago, in April 1960.

The significance of cheers by millions of disciplined ZCC followers for Mr Botha at Zion City on Sunday should be seen in the context of these historical realities. They are as unlikely to forestall the continued growth of black opposition today as they were in 1980 or in the Sixties.

But that is not to dismiss the cheers as irrelevant. The support of ZCC in the present crisis is of obvious importance.

At the very least it guarantees the neutrality of the ZCC faithful in the townships, where blacks, especially those that are young and/or unemployed, are increasingly defiant of the authority.

In some situations it may facilitate the emergence, with official connivance and/or encouragement, of black vigilantes in favour of the upholding of "law and order" against the threat of anarchy.

Moreover, the invitation to President Botha to address the ZCC, on its 75th anniversary was highly pertinent to Pretoria's fight to ward off the threat of disinvestment and to win allies and confuse opponents in the propaganda war over South Africa in Western countries.

Invitations were extended to newspapers by the South African Defence Force to avail themselves of free seats in military aircraft to attend Zion City and report on Mr Botha's presence there as keynote speaker and honoured guest of Bishop Lekganyane.

Mr Botha's attendance at Zion City should be viewed in the same context as his recent discussions with Chief Gatsha Buthelezi, Chief Minister of KwaZulu and leader of the powerful Inkatha movement.

Both represent bids by Mr Botha to widen his support base in the black community.

Chief Buthelezi is in a different category to Bishop Lekganyane: he is a tough-minded politician seeking to drive a hard bargain with President Botha which will push him further away from apartheid and towards an interim *modus vivendi* of shared power between white and black.

The Botha-Buthelezi meeting, held about two months ago, was the first face-to-face dialogue between the two men in more than four years.

The previous man-to-man talks took place in January 1980, where President Botha is said to have offended Chief Buthelezi by waving a finger in his face and admonishing him for releasing a statement to the Press on their meeting.

Since then Mr Botha and Chief Buthelezi, while continuing their political quarrel, have faced a common and growing challenge from both the banned ANC and the extra-parliamentary but legal United Democratic Front (UDF).

Mr Botha and Chief Buthelezi have both accused the UDF of being a front for the ANC (Chief Buthelezi described it perjoratively as being the ANC's "slimy stepping stone").

Apart from having earned the common enmity of the ANC and UDF, the two men have another factor in common: they are the leaders of South Africa's two largest ethnic groups, the Afrikaners and the Zulus.

In these circumstances it is hardly surprising that the two men put aside their pride and met to discuss their differences and to explore the possibility of partial agreement.

The talks led to speculation of the birth of an Afrikaner-Zulu alliance of convenience as the dominant political force in the 1990s.

That may be premature. But, like the presence of Mr Botha at Zion City, the Botha-Buthelezi rapprochement is a reminder that the struggle in South Africa is largely one for the allegiance of the black community, and that the Afrikaner-controlled State will not be without black support as long as it has both power to wield and patronage to dispense.

LOOKING BACK

From the files of the
Rand Daily Mail
70 YEARS AGO
April 10, 1915

THE German Crown Prince has returned to the command of the Army around Verdun.

50 YEARS AGO
April 10, 1935

WOMEN alleged to have maintained friendly relations with Jews have been the object of organised anti-Jewish demonstrations at Breslau.

25 YEARS AGO
April 10, 1960

A RESOLUTION deploring South Africa's racial policies was passed, without a division, by the House of Commons yesterday.

BIBLE

"When you walk, your step will not be hampered; and if you run, you will not stumble."

Proverbs 4:12 RSV.

1606 — Hapsburg Roman Emperor
1741 — Prussia's Prussian forces at Silesia.
1864 — Archduke accepts title of Emperor
1932 — Paul von Hindenburg German president
1945 — US troops accept title of Emperor
1952 — Russia prations be held under vision instead of un- vision and reject Germany's frontiers
1961 — Adolf Eich

Boesak to speak at mass funeral

Own Correspondent
PORT ELIZABETH. The Rev Allan Boesak, president of World Alliance of Reformed Churches, will be a guest speaker at the mass funeral service on Saturday for 19 victims of the March 21 Langa shooting.

Three other victims of the unrest will be buried with the 19 on the same day, according to UDF executive member Mr Fikile Kobese, the spokesman for the Uitenhage Funeral Catering Committee.

The names of the victims will be released today, he said.

Among other prominent figures who are expected to attend the burial service are Bishop Desmond Tutu, the Nobel Peace Prize winner and head of Johannesburg's Anglican Church diocese, Mr Patrick Lekota, publicity secretary for the UDF and other UDF national executive members.

Mr Kobese said 21 bodies had been identified and released to the families, but many other people had gone missing since the shooting and he would not be satisfied until all the bodies had

been accounted for. Lieutenant-Colonel Gerrie van Rooyen, police liaison officer for the Eastern Cape, said yesterday afternoon that the bodies of three of the 19 people have been released to relatives. The remaining 16 bodies were still in the mortuary at the New Brighton police station in Port Elizabeth, he said.

Colonel Van Rooyen said only one of the 19 — a girl aged about 17 — had not been identified. He said her body would be released only after identification.

Mr Kobese said residents in Kwanobuhle and Langa townships would not go to town on the day of the funerals. He added that businesses in the townships would close from noon to 3pm in mourning for the victims.

"There will also be a complete blackout in all forms of sport activities during the weekend," he added.

He also said buses, taxis and pirate taxis to take mourners between Langa, Maduna Road, other coloured areas and Port Elizabeth had been arranged.

Handwritten: NM 10/4/85

Hurley calls for Workers' Day holiday

Handwritten: 28

Mercury Reporter

THE Archbishop of Durban, Archbishop Denis Hurley, says he looks forward to the time when May 1, which is observed as Workers' Day by people all over the world, is a public holiday in South Africa.

But he says this is not likely to happen soon.

Archbishop Hurley was speaking at a Press conference yesterday to launch Workers' Sunday which will be celebrated in churches in and around Durban on May 5, the first Sunday in May.

He said he hoped 90 parishes and congregations would take part in the events organised by Diakonia, the Durban-based ecumenical agency.

Archbishop Hurley, who is a patron and founder of Diakonia, said the theme of Workers' Sunday this year would be 'Family Life', because the situation in South Africa made family life impossible for most of the people.

Migrant labour kept the breadwinner away from his family for most of the year. Even when he was with his family, the demands of travel meant he was with them for only a short time, and so family life suffered.

'Difficulties'

The archbishop said Diakonia was encouraging congregations to support trade unions and was advocating that people take part in their activities.

In some cases, the Church was giving practical support by allowing trade unions to use church buildings for their meetings.

Archbishop Hurley said the Christian attitude was that the labour of people was far more important than the profits gained.

He said theological training ought to focus more on the practical aspect of workers and their difficulties. At present ministers were taught in

a way that was largely spiritual and theoretical.

The director of Diakonia, Mr Paddy Kearney, said all the churches emphasised the importance of family life. The Nederduitse Gereformeerde Kerk had called migrant labour a 'cancer' in the life of South Africa.

He said 10 000 copies of a brochure on family life had been printed and

would be distributed to the eight member churches of Diakonia.

The organiser of Diakonia's Church and Industry programme, Miss Nomabelu Mvambo, said slide-tape presentations on family life had been prepared by the organisation. Families were being encouraged to sit together in church on Workers' Sunday.

Northern Transvaal
Bureau (28)

Star
PIETERSBURG

The Zion Christian Church has reaffirmed its non-political stance, while speculation increases on the significance of last Sunday's gathering at Moria, addressed by President Botha.

12/4/85
The statement represents an unprecedented move by the church, which in the past has ignored media reaction.

It said: "In view of the wide publicity given to the events at Moria over the Easter weekend, and various subsequent reactions, the Zion Christian

**We're still
not political,
says ZCC**

Church reaffirms that it has no political bias or ambition, but is committed to the preaching of the Gospel and the promotion of peace and love among all South Africans.

"We adhere to the biblical injunction to respect those set in authority over us, and for this reason it was a privilege to welcome the State President and his wife as our guests on the occasion of our 75th anniversary."

and more on TV1, 2 and 3 — he also received praise from the United States and Europe. It was a welcome change for him after weeks of a very bad overseas press.

Bishop Barnabus Lekganyane, third hereditary "prophet" and head of the ZCC, is arguably the most revered, if not influential, black figure in SA. This is to judge purely by the millions of his deeply committed followers who every Easter make a pilgrimage to Zion City, Moria, outside Pietersburg.

More significant, however, is that the ZCC, easily the largest of some 3 000 "African independent churches" in SA, preaches a distinctly conservative philosophy. At its 70th anniversary over Easter 1980, for example, when then Co-operation and Development Minister Piet Koornhof attended the function, Lekganyane urged his massive flock to be law-abiding and to support their homeland chiefs and the "mother state" of SA.

Political opportunity

It is therefore not surprising that President P W Botha attended this year's 75th ZCC anniversary, where he received the Freedom of Moria, and expressed his "appreciation . . . for the positive spirit shown by you and your followers." Addressing this particular religious sect was a political opportunity not to be missed. Botha in turn was praised by Lekganyane, a man in his thirties, for "his untiring efforts to fight for the maintenance of peace in SA."

From government's point of view, the ZCC presents a wonderful antidote to radi-

cal blacks seeking the political kingdom first by rioting in the townships as they have in recent months. Botha's presence at Moria showed "blacks in large numbers supporting him," according to at least one major American newspaper.

The President presented a very political message to the estimated 2,5m "law-abiding" ZCC members who appear to eschew politics altogether. South Africans had to stand together against the "messengers of terror" and keep out the "forces of darkness," he said. "We shall not tolerate people who come from far away with evil minds to kill and injure innocent people." His unique freedom award was, Botha averred, "a symbol of the peace and love I see here today and also of the peace I would like to see as a huge blanket covering SA."

Botha almost patronisingly praised the ZCC members' "sincere and healthy lifestyle" (followers neither smoke nor drink alcohol and their honesty has endeared them to potential employers). "You respect law, order and authority," Botha said, adding: "I have come to tell you that we see this. We respect you for this." He gave an undertaking: "The government is aware of its responsibility towards God and man." As though preaching to the converted, Botha stated: "But we in SA believe that we must first seek the presence of Christ and many of our problems will vanish."

Quoting a biblical message Botha declared: "Thus we read in Romans 13 that every person is subject to the governing authorities. There is no authority except from God. Rulers are not a terror to good conduct, but to bad conduct. Do what is good and you will receive the approval of the ruler. He is God's servant for your good."

Yet Botha did not use the occasion, as well he might have at such a receptive venue, to spell out any new policy directions regarding black rights. He blandly said: "In the past we have not really listened to each other. Let us start listening to each other as we are doing now. We must jointly strive to find out what our problems are. Then we must jointly strive to find solutions to our problems." Of course, outside the ZCC constituency there are no doubt many black voices who could tell Botha in simple terms what their problems are: influx control, to name just one.

Almost mystically, Botha said: "Let us lift our eyes from the darkness where we cannot see. Let us look up at the light and find the knowledge and wisdom of God." ■

RELIGION

Wooring the masses

State President P W Botha's Easter reception at Moria, headquarters of the Zionist Christian Church (ZCC), was a major coup for government in dark times. Not only did he have the chance to deliver a conciliatory message to more than 2m black Zionists —



Botha and Lekganyane . . . politics and religion do mix

Zion Church denies ^{ARGUS} ^{12/4/85} political bias

28 ~~111-304A~~
Argus Correspondent

PIETERSBURG. — The Zion Christian Church has issued a statement here reaffirming its non-political stance amid speculation on the true significance of last Sunday's mass church gathering at Moria which was addressed by the State President, Mr P W Botha.

The statement, representing an unprecedented move by the church, which in the past has ignored media reaction to its events, reads:

"In view of the wide publicity given to the events at Moria over the Easter weekend and various subsequent reactions, the Zion Christian Church reaffirms that it has no political bias or ambition but is committed to the preaching of the Gospel and the promotion of peace and love among all South Africans.

"Being a Christian church we pray that all who are working for peace and prosperity in our country may experience God's guidance and strength in this task.

"We adhere to the Biblical injunction to respect those set in authority over us, and for this reason it was a privilege to welcome the State President and his wife as our guests on the occasion of our 75th anniversary."

NM 12/4/85



Botha's bid to widen his black support

THE presence of President P W Botha at the Easter weekend 75th anniversary celebrations of the black separatist Zionist Christian Church (ZCC) underlined a reality which critics of apartheid often ignore: the ruling National Party, with its ideology of separate development, has not been unsuccessful in winning black support.

The difficulty, however, lies not so much in recognising that Mr Botha has won the backing, or at the very least the political neutrality, of sections of the black community. The real problem is to assess the depth and significance of their support, irrespective of whether it is of an active or passive nature.

The first point to make is that the sympathetic alignment of the NP and the ZCC is not new. Dr Piet Koornhof, immediate past Minister of Co-operation and Development, was a visitor to the ZCC headquarters at Zion City before Mr Botha. Judging by reports, he too was enthusiastically received by a huge crowd when the ZCC commemorated its 70th anniversary.

The ZCC is unquestionably a politically conservative force. It preaches obedience to constituted authority, including that of tribal leaders and the controversial 'Homeland' governments established under Pretoria's separate development policy.

The official programme at the ZCC 75th anniversary gathering carried a politically relevant injunction from Barnabas Lekganyane, the young leader of the ZCC: It read: 'Love and Peace. The key to them is obedience to the laws of the headmen, the Homeland governments and the Government of the Republic of South Africa.'

His message clearly commended the ZCC to Mr Botha, particularly as the spectre of mass disobedience by youths in the black townships continued to haunt him. A similar message was conveyed nearly two decades ago to one of Dr Koornhof's predecessors.

'In our church there is no place for people who undermine the country's security,' Bishop Barnabas Lekganyane's father, Bishop Edward Lekganyane, told the then Minister of Bantu Administration and Development, Mr Daan de Wet Nel, in the mid-1960s.

'Besides the punishment imposed on them by the courts for breaking the laws, our church also takes action against them in an appropriate manner,' the bishop added.

The ZCC, then, has been receiving prominent NP leaders over two decades and assuring them of its backing and its opposition to subversion. But that did not prevent the emergence of real and sustained resistance to official policies after the outlawing of the African National Congress and the Pan-Africanist Congress 25 years ago in April 1960.

The significance of cheers by millions of disciplined ZCC followers for Mr Botha at Zion City on Sunday should be seen in the context of these historical realities. They are as unlikely to forestall the black opposition today as they were in 1980 or in the 1960s.

But that is not to dismiss the cheers as irrelevant. The support of ZCC in the present crisis is of obvious significance.

At the very least it guarantees the neutrality of the ZCC faithful in the townships, where blacks, especially those that are young and/or unemployed, are increasingly defiant of authority. In some situations it may facilitate the emergence, with official connivance and/or encouragement, of black vigilantes in favour of upholding 'law and order' against the

President Botha... must assess the significance of black support... threat of anarchy.

Moreover, the invitation to President Botha to address the ZCC on its 75th anniversary was highly pertinent to Pretoria's fight to ward off the threat of disinvestment, and to win allies or confuse opponents in the propaganda war over South Africa in Western countries.

Invitations were extended to newspapers by the South African Defence Force to avail themselves of seats in military aircraft to attend Zion City and report on Mr Botha's presence there as keynote speaker and honoured guest of Bishop Lekganyane.

Mr Botha's attendance at Zion City should be viewed in the same context as his recent discussions with Chief Gatsha Buthelezi, Chief Minister of KwaZulu and leader of the powerful Inkatha movement. Both represent a bid by Mr Botha to widen his support base in the black community.

Chief Buthelezi is in a different category to Bishop Lekganyane: he is a tough-minded politician seeking to drive a hard bargain with President Botha which will push him further away from apartheid and towards an interim *modus vivendi* of shared power between white and black.

The Botha-Buthelezi meeting, held about two months ago, was the first face-to-face dialogue between the two men in more than four years. The previous man-to-man talks took place in January, 1980, when President Botha is said to have offended Chief Buthelezi by waving a finger in his face and admonishing him



ment to the Press on the meeting.

Since then Mr Botha and Chief Buthelezi, while continuing their political quarrel, have faced a common and growing challenge from both the banned African National Congress

and the extra-parliamentary but still legal United Democratic Front.

Mr Botha and Chief Buthelezi have both accused the UDF of being a front for the ANC (Chief Buthelezi described the UDF pejoratively as serving as the ANC's 'slimy stepping stone').

Apart from having earned the common enmity of the ANC and UDF, the two men had another factor in common: they are the lead-

Patrick Laurence reports from Johannesburg

ers of South Africa's two most powerful ethnic groups, the Afrikaners and the Zulus.

In these circumstances it is hardly surprising that the two men put aside their pride and met to discuss their differences and to explore the possibility of partial agreement. The talks led to speculation on the birth of an Afrikaner-Zulu alliance of convenience as the dominant political force in the 1990s.



Dr Koornhof... he also received 'love and peace' message

That may be premature. But, like the presence of Mr Botha at Zion City, the Botha-Buthelezi rapprochement is a reminder that the struggle in South Africa is largely one for the allegiance of the black community, and that the Afrikaner-controlled State will not be without black support, however qualified it may be, as long as it has power to wield and patronage to dispense.



Chief Buthelezi... offended during face-to-face talks?

ANC slams PW's ZCC talk

THE AFRICAN National Congress has joined several organisations in slamming President PW Botha's speech at the ZCC's 75th anniversary at Morija last weekend.

The ANC said ZCC members supported its struggle against white rule in South Africa even

though worshippers responded warmly to Mr Botha's speech.

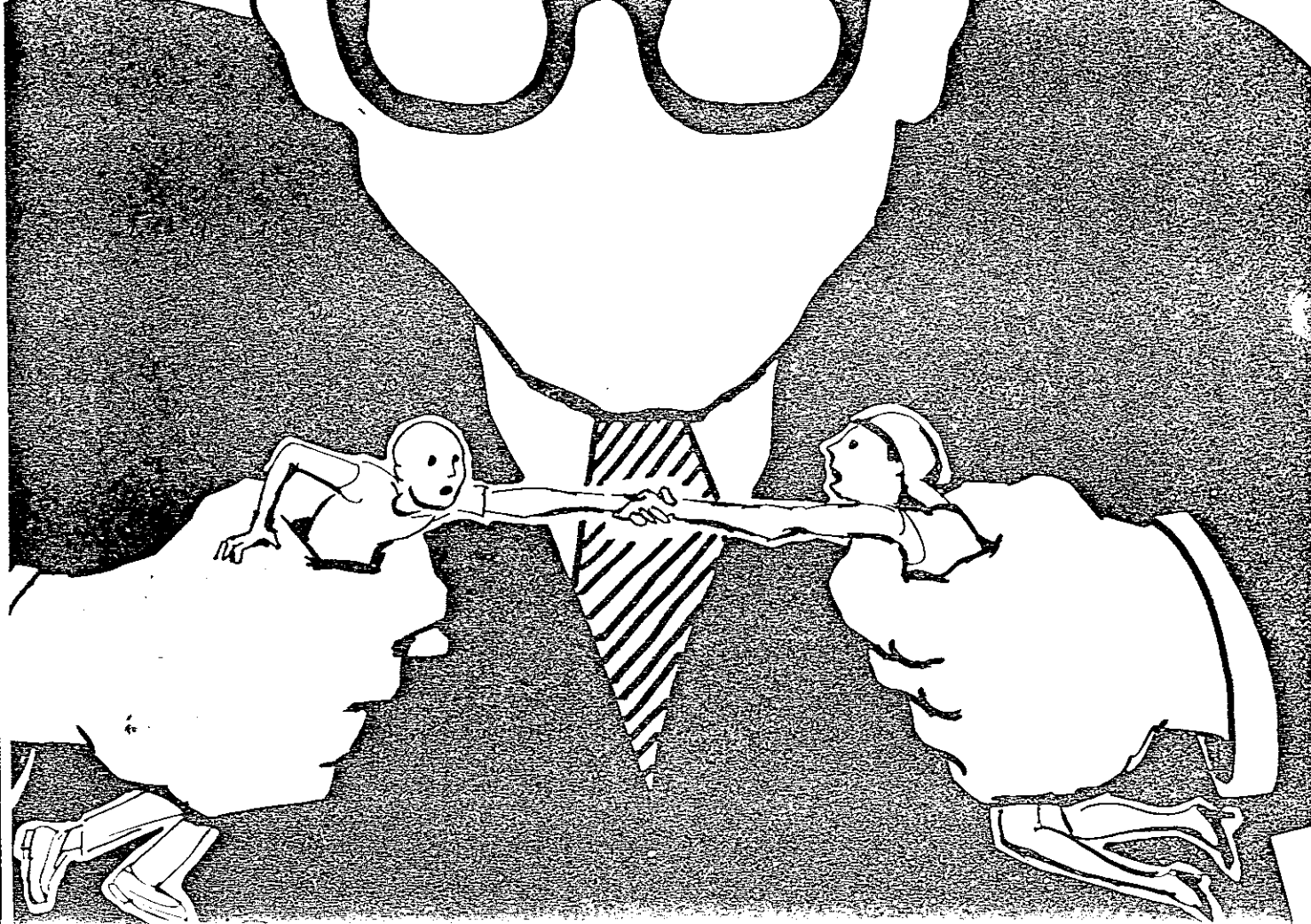
The ANC said Mr Botha took advantage of this religious ceremony to subtly intimidate the church authority to give him a platform.

SA Council of Churches general secretary Beyers Naude criti-

cised Mr Botha's interpretation of Romans 13, which he used to call for unconditional obedience to State authority.

Black Priest Solidarity Group member Rev Elia Themba said it was "immoral for Mr Botha to use a religious platform to propagate his ideology".

C. K. van 14/4/83



CP Correspondent

CHRISTIANS should open their church buildings to trade union members for meetings.

That's the plea made this week by Archbishop Denis Hurley at the launch of a special "Workers' Sunday" project.

He said he looked forward to the day when May 1 — observed as Labour Day all over the world — was a public holiday in South Africa.

But until then, he urged support for the first Sunday of May to be marked as "Worker Sunday".

This year Diakonia — the Durban church group which organises the annual event — has chosen the theme "Workers' rights to family life".

Diakonia church and industry program co-ordinator Nomabelu Mvambo said all churches — even the Dutch Reformed Churches — recognised that marriage and family life was sacred.

The DRC has described migrant labour, which separates families, as "a cancer in

'Stop tearing us apart'

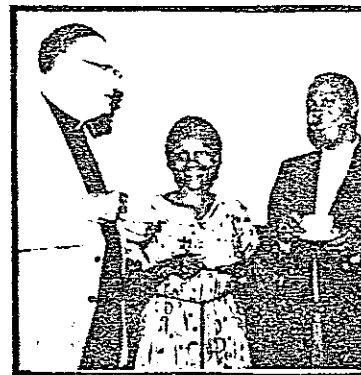
C. Press
14/4/85

our society". For this reason, it was hoped that "Worker Sunday" would be marked in as many churches as possible.

Diakonia has produced a special booklet — Family Life: a God-given Right — for distribution in churches and use on "Worker Sunday".

The brochure — in Zulu and English — outlines how the family unit and the church are being threatened by Government policies.

"Those who destroy the family household, whether by separating partners, creating living conditions or paying wages which do not allow



Hurley with Mvambo and Xundu at this week's meeting.

families to stay together, or by legislating to send children, elderly people or other dependents to the 'homelands' are

destroying the church," the editors say.

In a list of suggestions for worker action, the booklet explains that, according to church teaching, workers have a right to organise themselves and to establish independent trade unions. It urges workers to "unite to struggle for their rights".

The booklet has suggestions for middle-class people too.

One of these, backed by Archbishop Hurley, is to invite workers or trade unionists to address church congregations to explain the conditions under which they work and to outline how their family life is suffering.

Speaking at the launch of the booklet, Rev Mcebisi Xundu of Lamontville said it was important for workers to see the churches were interested in their day-to-day problems.

"Worker Sunday", with its special focus on workers during services, will begin to make this clear.

The booklets are available from Nomabelu Mvambo, Box 1879, Durban, or by phoning (031)312609.

Leaders flay PW's Moria visit

President P W Botha's political pilgrimage to Moria City at the weekend has set the cat among the pigeons. The issue is still being discussed with anger and accusations of political opportunism.

The SOWETAN has been inundated with calls from political organisations and members of the community with President Botha and the young leader of the Zion Christian Church, Bishop Barnabas Lekganyane, coming under heavy criticism.

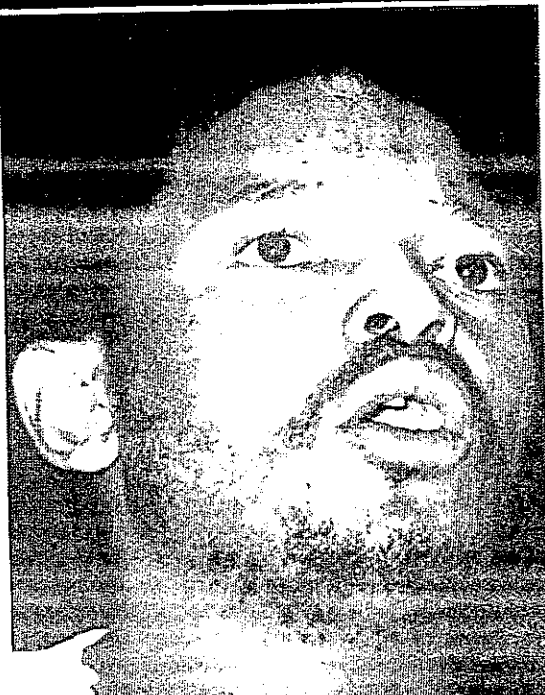
Organisations that have expressed their anger are the United Democratic Front, Azanian People's Organisation, Azanian Students' Movement, the African National Congress, and the South African Council of Churches.

President Botha has been accused of political opportunism, and the media accused him of supporting this by inflating figures of the gathering at Moria.

Newspapers claimed close to about three million people were at the meeting while a reasonable figure is that not more than 500 000 people were at the occasion.

Most people argued that Bishop Lekganyane was wrong in inviting President Botha in the first place especially with the present political atmosphere in the country, and hardly a month after the Langa shootings or at any other time for that matter.

The South African Government has always accused some noted



MASSES WILL LEARN: Mr Patrick Lekota of the UDF.

Christian leaders of meddling in politics, but the man at its helm has been allowed to address a church gathering on the same political subject.

It is a known fact, throughout the country, that the majority of the church's members are either semi-illiterate or illiterate and this could be seen in the applause they charitably gave after the President's utterances. Bishop Desmond Tutu, Nobel Peace Prize winner and Anglican Bishop of Johannesburg said: "They seemed to be programmed".

If the "unreasonable" figure of close to about three million "congregants" is granted and accepted by members of the community and overseas viewers and readers, one wonders if toilet facilities would have been provided for

such a large number over a period of four days, which is an unqualified impossibility. Now, with this impossibility, one shudders to imagine what the place looked like after Easter Monday.

The UDF's publicity secretary, Mr Patrick "Terror" Lekota, said "President Botha's visit was calculated to undercut the growing resistance to apartheid. He hoped by that visit to convince the masses that apartheid is acceptable.

"Our contention is that he is mistaken. The masses will learn and know from their experience that apartheid is a systematic destruction of black family life, the denial of human rights, and the denial of citizenship to them in the land of their birth."



UNDER FIRE: Bishop Barnabas Lekganyane of the ZCC.



GIGANTIC FRAUD: Azapo's Imram Moosa.

By SELLO RABOTHATA

Dr Beyers Naude, general secretary of the SACC, said it is of importance to note that the Government has tried to build up a good relationship with the ZCC over the years.

"It is also important to note that the Government is trying to prove to the outside world that it has the support of many blacks. But it remains to be seen if the ZCC will continue to support a policy of apartheid that discriminates against thousands of their members' livelihood in the urban areas," he said.

Azapo, regarded the whole episode as a gigantic fraud. The publicity secretary Mr Imram Moosa said: "The honey-sweet words said by President Botha sounded particularly

grotesque in the light of the carnage perpetrated in the Eastern Cape.

"The audience at Moria was a captive audience — a real response of black people to the pain and degradation at the hands of the powers that can never be love for them."

He said the Moria spectacle sought — as it has sought previously — to give credibility to the

settler regime as well as to various puppetstans.

"Far too much talk about black and white talking together today, as if the black man in some way is responsible for the rampant racism that plagues our land. The only item on Azapo's agenda is the return of power to the black people," he said.

The ZCC leadership

should reconsider its old tradition of association with the Government representatives in line with the feeling of the black community, according to the president of Azapo Mr Thami Mcerwa. The black community views the exploitation of a religious service by Mr Botha for his rejected dispensation as the worst of hypocrisy and profanity.

Wit and politics at funeral

Tutu: I'm armed with only a Bible

UITENHAGE — The tiny Anglican Bishop of Johannesburg, the Rt Rev Desmond Tutu, stole hearts and minds again at the weekend.

They belonged to Uitenhage's grief-stricken black community attending the funeral of 29 victims of unrest.

Bishop Tutu did it with a blend of puckish humour and political oratory which, he insisted, was nothing else but the Gospel truth.

Facing about 80 000 pairs of eyes, some red from weeping, he said: "I come to you armed with only my Bible because I am a Christian leader and not a politician, though there are some who insist that I am really a politician who is trying very hard to be a bishop."

After the crowd stopped laughing, he asked if anyone present doubted that blacks would one day be free and he got a resounding "No!" in response.

He asked the question again because, he said, he wanted the answer to be heard loud and clear in Pretoria, and he got another loud response.

Bishop Tutu said all too often the Government

By Jon Qwelane

blamed the unrest in the black community on agitation and he added that he wondered if anyone with toothache needed to be told he was in pain.

"We do not need agitators to tell us that ours is an inferior system of education," he went on.

"We also do not need agitators to remind us that we live in ghettos while others live in affluent quarters.

"The greatest agitator in the country is apartheid.

"Black people are not against whites but against injustice, oppression and exploitation."

Bishop Tutu said the recent disclosure that police had been told to eliminate all petrol bombers showed just how cheap black life was.

Every day black people were killed and it seemed no one cared.

But because he opposed all forms of violence, he said, he was against the violence practised by the State as well as that practised by those aiming to change the Government.

"It is for this reason that I appeal to you to stop burning other people," he added.

"Let us not use the methods of the enemy because only the enemy rejoices when we set our opponents on fire.

"I cannot approve of these emethods, even though I know you do it out of anger.

"But let us not undermine our cause.

"Let us use methods which we will be proud of when we look back after attaining our liberation."

Bishop Tutu noted that in the 25 years since the police shootings which claimed 69 lives in Sharpeville, the authorities still had not developed effective riot control measures which did not kill people.

He wondered who were the slow thinkers.

The president of the World Alliance of Reformed Churches, Dr Allan Boesak, had his fair share of mob hysteria before he ascended to the podium.

He said that for as long as the Government was in power through coercion, as long as it did not enjoy the support of the majority, tragedies such

as the police shootings of March 21 in Langa would continue.

Very often when people died it was said to be the will of God.

But the Langa shootings could never be God's will.

"When people are shot down like dogs because their protest threatens an unjust system," he said, "it cannot be God's will.

"I don't think God wants this Government to continue ruling this country because it does not know what it is doing."

He warned the State President, Mr P W Botha and Law and Order Minister Mr Louis le Grange and their supporters: "Your day of judgment is near. We shall not forget."

After the five-hour service the coffins were borne shoulder high by mourners on the short stretch of road to the cemetery.

A strong army and police presence was at every corner of white Uitenhage before and after the funeral.

Once a group of mourners refused to follow a route the police indicated, but the matter was not followed up.

Methodist synod re-states 'heresy' view of apartheid

AR 645 15/4/85 28
Staff Reporter

A CAPE regional synod of the Methodist Church in South Africa has reaffirmed its belief that apartheid is a heresy and has called for the unbanning of the ANC and the PAC, release of detainees and the resignation of the Minister of Law and Order, Mr Louis le Grange.

The synod in Plumstead at the weekend was called by the president of the Methodist Church, the Rev Peter Storey, "to consider the crisis in widespread areas of the country".

The Rev Abel Hendricks, chairman of the Cape synod and past head of the Church, said today the church regarded the situation as "very serious" and viewed it with "grave concern".

Coincides

He said: "We heard of some very deep pain from people directly involved. They are concerned that we should continue to be peacemakers. Therefore we dare not stand idle in such a difficult situation."

A statement by the synod noted that the unrest "coincides with the implementation of the new political dispensation".

The basic grievance, said the statement, was "the denial of any real political rights to the black majority, forced removals and influx control, discriminatory system of education, imposition of Government structures of administration such as urban councils, and the desperate economic

situation resulting from the recession, inflation, unemployment and retrenchment".

The synod "affirms that apartheid is a heresy and calls upon the Government to dismantle the whole apartheid system, to unban such organisations as the ANC and PAC and all persons who are recognised as the legitimate leaders of the people, and to release those detained without trial in order that proper dialogue may take place".

The statement also called for the resignation of Mr le Grange.

RDM 17/4/85 (258)

Tutu queries banning of SACC film

Mail Reporter

THE unconditional rejection by the Directorate of Publications of a film commissioned by the South African Council of Churches has been strongly criticised by Bishop Desmond Tutu as an attempt to "kill ideas".

The video film, "The Struggle from Within", was made by South African documentary producer Kevin Harris.

It was declared undesirable earlier this month and rejected under Section 47/2d of the Publications Act of 1974.

The film was found to be "harmful to the relations between any section of the inhabitants of the Republic".

Bishop Tutu, former general secretary of the SACC, commented: "You cannot kill ideas. It does not help to pretend that resistance to the new constitution does not exist."

"Is the South African way of life so fragile that it cannot be presented for scrutiny?" he asked.

The video film deals with

events surrounding the referendum, the Nkomati Accord, the tri-cameral elections, the "don't vote" campaign of the United Democratic Front, the subsequent detention of UDF leaders and the Vaal unrest.

It also deals with forced removals and the shooting by police of Driefontein community leader, Mr Saul Mkhize.

The SABC is depicted as reflecting the official Government line to the exclusion of other views.

Prominent black leaders appear in the programme including Bishop Tutu, the UDF Transvaal Vice President, Reverend Frank Chikane and publicity secretary of the Transvaal Indian Congress, Mr Cassim Saloojee.

Sections of SABC-TV news broadcasts are also shown featuring President P W Botha, the Minister of Constitutional Development and Planning, Mr Chris Heunis and Labour Party MP, Mr Miley Richards.

Dismantle apartheid laws, bishops urge

AKCES 17/AR

Staff Reporter

28

THE Synod of Bishops of the Church of the Province of Southern Africa (Anglican) today urged the Government to dismantle all apartheid laws.

In a statement the bishops, who are meeting at Faure, said they welcomed the news of the intended repeal of the Mixed Marriages Act and Section 16 of the Immorality Act.

"We are thankful the Government has listened to representations by the Church and others concerning the un-biblical basis of the legislation and the agony caused through its implementation.

"We urge the Government to proceed from this small beginning to the total dismantling of apartheid laws. The repeal of this particular legislation will affect the lives of comparatively few people.

"The entire inhumane and unjust socio-political and economic system, which is the ultimate cause of the present unrest and violence, is bringing agony to the vast majority of people in this land.

"We as Christians condemn violence whether to maintain or to overthrow an unjust system. We call for real dialogue and speedy change without which violence is likely to escalate."

KOM 19/4/85

Boesak

retains

28

top post

DR ALLAN BOESAK, president of the World Alliance of Reformed Churches, is "free to resume his official duties" as vice president of the South African Council of Churches, Dr Beyers Naude, the general secretary of the SACC, announced in a statement in Johannesburg yesterday. The executive committee had been notified of the March 19 decision by the Ring (Circuit) of the SA Gestig of the Nederduitse Gereformeerde Sendingkerk whereby Dr Boesak was reinstated as a minister.

The executive has noted that Dr Boesak has resumed his ministry and in the light of the decision of the Circuit and Dr Boesak's response, his position as vice president of the SACC is not affected," Dr Naude said.

The text of the Circuit findings, after the SA Gestig convened an extraordinary meeting to discuss public allegations surrounding the person of Dr Allan Boesak", read:

"After thorough deliberation of the relevant documentation and the oral testimony of Dr Boesak in which he refused to acknowledge an extramarital affair as published by the media on the basis of anonymous pamphlets, and described the relationship as special, the Ring decided that the allegations were unfounded.

"In the light of this, the Ring rejects these allegations. From Dr Boesak's testimony it is clear that what was published was a distorted image of the relationship which gave rise to unfortunate misunderstandings. — Sapa.

Hurley sues Le Grange

Pretoria Correspondent

The president of the South African Catholic Bishops' Conference, Archbishop Denis Hurley, has initiated a R124 000 claim against the Attorney-General of the Northern Transvaal, the Minister of Justice and the Minister of Law and Order for malicious prosecution.

The claim follows the State's last-minute decision in February this year to halt proceedings against Archbishop Hurley who faced charges under the Police Act for allegations he made about the police counter-insurgency unit in Namibia, Koevoet.

At the trial in the Pretoria Regional Court in February this year, the court was told that the State's case was based a news agency report which proved to be inaccurate. Archbishop Hurley was formally acquitted.

The trial took two years to reach court.

Notice of the intention to sue was served on the

● To Page 6, Col 4 ■

Hurley sues Le Grange

From Page 1.

Attorney-General's office, the Minister of Justice and Minister of Law and Order today.

The papers allege that the prosecution of Archbishop Hurley under the Police Act was wrongful, unlawful and malicious as the Attorney-General and the police did not have reasonable grounds for believing that allegations the prelate made at a Press conference in Pretoria in February 1983 about the conduct of Koevoet members was untrue.

The police and Attorney General, from information at their disposal, knew the Archbishop's charges about Koevoet members were in fact true, the papers allege.

The police had not reasonably been entitled to instigate the prosecution and the Attorney-General

had not been entitled to authorise the prosecution on the basis of a telex unsupported by other evidence.

IMPAIRED

The papers claim that the Archbishop's good name, reputation and dignity were severely impaired. He was also obliged to incur legal and travelling costs in connection with the case.

The Archbishop of Durban was charged following a Press conference in February 1983. The case was set down for trial in February this year. A last-minute decision to halt proceedings was made by the Attorney-General of the Northern Transvaal, Mr Don Brunette.

The trial was expected to last about three weeks and the State had intended calling about 100 witnesses. Revelations about Koevoet's activities in Namibia were expected to be made at the trial.

RDM 20/4/85
Hurley sues
AG and two
Ministers 28

By GERALD REILLY
Pretoria Bureau

THE President of the Southern African Catholic Bishops Conference, Archbishop Denis Hurley, is to sue the Attorney-General of the Northern Transvaal, and the Ministers of Justice and Law and Order, for malicious prosecution.

The claim for an amount of R124 000, follows the last minute withdrawal of charges under the Police Act based on allegations he made about Koevoet — the police counter-insurgency force in South West Africa, the archbishop's attorneys said.

In February this year the Pretoria Regional Court was told the State's case was based on a news agency report which proved inaccurate, and the archbishop was formally discharged.

Papers setting out the intention to sue were yesterday served on the Attorney-General's office and on the two Ministers.

The papers allege the police and the Attorney-General knew the Koevoet allegations were true.

28

Storey flays racial bias

APARTHEID is wrong, unwise and expensive, the president of the Methodist Church of South Af-

By SYD KHUMALO

rica, the Rev Peter Storey told thousands of people at the Mofolo Park yesterday afternoon.

The meeting was organised by the Methodist synod and it was called to brief the entire church on the current political crisis in the country, "especially the shootings in Uitenhage".

Mr Storey also got a mandate from the meeting to see the State President, Mr P W Botha in a bid to plead with the President to bring change to the country "before it's too late."

He also said that he welcomed the fact that the Government has scrapped the Mixed Marriages Act, "but that is not enough. The system is wrong because there is no verse in the Bible that says, people must have different educational facilities, job reservations, detention-without-trial and the pass laws".

The meeting also heard that the advantage of doing away with apartheid is that the blacks will be free from their poverty and the whites will also be free from their selfishness.

Tutu: it's not the agitators

By Susan Fleming

The evil system of apartheid, and not agitators, is the cause of unrest in South Africa, said the Anglican Bishop of Johannesburg yesterday.

Bishop Desmond Tutu told a Wits University alumni luncheon that many white people believed unrest was a result of agitators inspired by the African National Congress or the South African Communist Party.

"Those who have not been brainwashed," he said, "will realise that it is caused by features of apartheid such as the Bantu education system.

"Who needs an agitator to say Bantu education is inferior when it was intended to be inferior?"

Bishop Tutu said the Government was panicking and making ad hoc decisions.

He added that the Min-

ister of Co-operation, Development and Education, Dr Gerrit Viljoen, had initially said he would not tolerate Crossroads, but later declared that Crossroads would be upgraded for the people living there.

Bishop Tutu asked: "If that was the Government's intention then why did 18 people have to die in Crossroads?"

Of recent reforms he said: "All that is happening is a return to the status quo which existed before the Government came into power in 1948.

"There has been so much excitement because discriminatory steps have been removed, but who put them there in the first place?"

He added that a national convention should be

called where authentic leaders could sit together and discuss South Africa's problems and the future.

What was happening in the townships would fill many people with revulsion, he said.

"But we must remember that the custodians of the law are often the most blatant law-breakers."

Bishop Tutu said the new constitution was unashamedly based on ethnicity and membership had been determined by race and nothing else.

"In the constitution which we are supposed to be happy with," he added, "we are told to expect recognition of our own political power in the bantustans.

"We are turned into aliens in the land of our birth."

BRIEFING

RDM
29/4/85
28

Synod in call for end to apartheid

DEEP concern was expressed at the Grahamstown Anglican Diocese Synod at the weekend over continuing violence in South Africa, and its causes.

At a fiery session, a series of resolutions was passed condemning apartheid, violence in the townships, institutionalised violence and the free use of firearms. A call was made for apartheid to be dismantled.

"When a policeman shoots to kill he acts as prosecutor, judge and executioner," one speaker said.

40 clerics hold talks

ABOUT 40 church ministers met at the St Paul's Anglican Church in Jabavu, Soweto, yesterday to discuss the unrest in the country's black townships.

The meeting was attended by Bishop Desmond Tutu including Bishop Suffragan Simon Nkoane.

The meeting, according to Bishop Nkoane, noted that youths were getting out of hand going on the rampage at any time in the townships and communication was necessary between ministers and the youth. Sowetan 30/4/85

He said ministers also expressed their concern about the presence of the SADF and police in the townships.

The meeting also noted that black local councillors were targets for the violence in the township and the ministers decided that the councillors should resign.

After the meeting, Bishop Tutu and Bishop Nkoane remained behind and prayed for about 30 minutes for peace in the country.



Bishop Desmond Tutu

Confusion over Tutu peace plan

Argus Correspondent

JOHANNESBURG. — Confusion is brewing over the proposed peace talks arranged by the Nobel Peace Prize winner, Bishop Desmond Tutu, to stop the infighting among black political organisations in the country.

Reports are that the meeting will be held tomorrow night at the Ipelegeng Community Centre in White City Jabavu, Soweto, but Bishop Tutu said today that he had not made any approaches to the principal organisations involved in the infighting.

The organisations are the Azanian People's Organisation (Azapo), the United Democratic Front (UDF) and the Inkatha movement of Kwazulu's Chief Mangosuthu Buthelezi's Inkatha movement.

Chief Buthelezi indicated that he supported such peace talks, but had not received any details or communication from Bishop Tutu.

AGREED

A UDF spokesman said the organisation agreed to attend a peace meeting.

Azapo's president Mr Ishmael Mkhabela said today that Azapo had not received any invitation from Bishop Tutu and was not aware of any meeting taking place.

Bishop Tutu said he hoped the meeting would take place, but he would not say when. He said the details of the peace talks had not been worked out yet.

A's Bishop Tutu's second peace campaign fails, the violent confrontations go on

STAR 6/5/82 28

It was inevitable that the deep ideological differences between the two main black groups opposing the Government outside the system would end in violent confrontation

At the weekend Nobel Peace Prize winner Bishop Desmond Tutu got a group of priests together and tried to heal the widening rift between the United Democratic Front and its affiliates on the one hand and the Azanian People's Organisation and its sister groups on the other.

Meanwhile serious clashes took place in the Eastern Cape, ending in death for at least three people.

A brief background to the ideological war between the groups shows that divisions in the black struggle have always centred on one point: participation by whites in black politics.

★ ★ ★
The differences between the United Democratic Front and Azapo are exactly the same as those which split the African National Congress in 1959 and resulted in the birth of the Pan-Africanist Congress.

By Jon Qwelane

The purists or Africanists of those days believed the ANC was dominated by white Communists and broke away because they felt white participation diluted black politics.

The United Democratic Front believes in a liberation struggle which pulls in all the forces opposed to apartheid regardless of colour.

Azapo and its affiliates believe in a struggle by blacks alone.

This group espouses the Black Consciousness ideology.

Azapo and sister groups have often been accused of practising racism in reverse, but they always point out that their black exclusivism is not anti-anybody.

★ ★ ★
The United Democratic Front, or at least many of its supporters, believes in a national convention in which all black and white political groups must take part.

Black Consciousness adherents say the issue is not apartheid but restoration of the land to its rightful owners.

Only when that condition is met can the groups get down to se-

rious business.

But they make no bones about their ideal being a people's socialist republic of Azania.

Bishop Tutu's attempt to meet the warring factions and reconcile them on Saturday was the second in a week.

It ended like last Wednesday's... in failure.

Azapo president Mr Ishmael Mkhabela said: "We were due to meet the Bishop and other clergymen on Saturday afternoon.

"In the evening the group would have met United Democratic Front groups.

"But shortly before our meeting we received many calls from the Eastern Cape that things down there were very bad for our members.

"We decided not to meet the Bishop and asked one of the clergymen, Mr Lebamang Sebidi, to tell him why we could not attend the talks at St Paul's Church in Central White City Jabavu."

The calls which Mr Mkhabela received from the Eastern Cape read like a communique from a war zone:

● A petrol bomb hurled by people said to be United Demo-

cratic Front supporters set alight the home of Azapo member Mr Gerald Mayeki-so.

★ ★ ★
His two children were burnt to death and his wife Noluntu was seriously injured

● Senior Azapo member Mr Tshisa Marekisi was badly beaten up and stabbed to death by a mob claiming membership of the United Democratic Front and chanting Freedom Charter slogans.

● The Eastern Cape's regional Azapo secretary, Ms Nosiphiwe Tyatyaza, was dragged screaming from the surgery where she works as a nurse, beaten and stabbed.

She is in a serious condition in hospital.

Her employer said he was scared out of his wits when the mob raided the surgery and mauled his employee because she was a member of Azapo.

● A senior member of Port Elizabeth's Azapo branch, Mr Phindile January, was attacked by a mob chanting Freedom Charter slogans and "Death to Azapo and its members."

He was beaten up; his injuries include a

suspected fractured jaw

● The home of Port Elizabeth Azanian Students Movement branch chairman Mr Nceba Salimtu was burnt down by rampaging mobs

So was the home of Azanian Students Movement member Mr Wellie Mcingi.

● The home of an ex-treasurer of the Port Elizabeth branch of Azapo, Mr Vuyisile Gqobo, was raided while he was out.

The raiders took all his personal belongings and made a bonfire in the street

● An unknown number of Azapo and Azasim members were under siege in the New Brighton, Port Elizabeth, home of the Rev. Mzwandile Maqhina.

★ ★ ★
Mr Maqhina said that outside the house United Democratic Front supporters chanted slogans from the Freedom Charter, sang Nelson Mandela's praises and said they were out to eliminate all Azapo members.

Mr Maqhina added that members of Azapo managed to grab attackers who, under questioning, said the man behind the violence was Eastern

Top Tutu's second peace campaign The violent confrontations go on . . .

STAR 6/5/8

By Jon Qwelane

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Mr Maqhina added that members of Azapo managed to grab attackers who, under questioning, said the man behind the violence was Eastern

Cape journalist Mr Mono Badela, a member of the United Democratic Front.

But there have been counter accusations from the Front.

It claims its Eastern Cape president, Mr Edgar Ngoyi, was badly beaten up by Azapo members.

★ ★ ★

Mr Dennis Meer, secretary of the Front-affiliated Motor Assembly and Component Workers' Union of South Africa, said Mr Ngoyi single-handedly warded off an attack on him by 100 Azapo supporters said to have tried to force their way into his home.

Mr Ngoyi said petrol was thrown into his house and set alight.

Mr Badela was said to have been beaten and stabbed by Azapo supporters.

Yesterday he claimed his house and car were badly damaged; he also claimed to have been seriously injured.

Azapo's Port Elizabeth executive, while conceding serious ideological differences with the UDF, adopted a conciliatory tone during the weekend fracas.

"Our door is still open for negotiations," they said.

Inkatha, UDF end violent clashes act to

11/6/85
7/5/85
28

Staff Reporter

MAJOR moves have been launched by black organisations to end violence between black political factions. The moves also involve Nobel Prize winner Bishop Desmond Tutu and other clerics who have assumed the role of peace brokers.

Inkatha passed a resolution at a weekend meeting calling on the African National Congress and the United Democratic Front (UDF) to condemn the use of violence as a political weapon among blacks.

The organisation's central committee expressed "grave concern" at growing violence between blacks and called on patriots to condemn actions which attempted to "fan the flames of black strife".

"We express the shock of black South Africa that there are some black political activists who encourage blacks to kill blacks," the resolution read.

Apartheid

The UDF has appealed to the Azanian People's Organisation (Azapo) for unity in the fight against apartheid.

In an open letter to Azapo, the UDF said that in recent weeks conflict had intensified between the two groups, with "violent clashes" in the Transvaal and the Eastern Cape.

The UDF accused "agents of apartheid", acting in the names of the two organisations, of distributing pamphlets, attacking members and petrol-bombing homes in an effort to stir up the situation.

Appealing for unity, the letter said differences between the organisations did not have to be destructive.

The UDF was prepared to meet Azapo to resolve the conflict.

Its statement followed a meeting in Soweto last night with Bishop Tutu and other ministers to discuss peace strategies.

Bishop Tutu told Sapa today he was "very thrilled" about the meeting.

● See Page 3.

Tattooed to-do for Bishop Tutu

Argus Correspondent

JOHANNESBURG. — A group of burly white men with tattoos on their arms staged a demonstration against Bishop Desmond Tutu outside St Mary's Cathedral here.

The group of eight men yesterday held zinc-plate placards saying: "Desmond Tutu for head boy at Pollsmoor Prison", "Disinvest in Tutu" and "Tutu devil in church clothing".

"It's always blacks demonstrating against us whites. Now we're demonstrating against them," said the leader of the group, Mr Cecil Acton.

Asked whether he had heard Bishop Tutu speak anywhere, Mr Acton said: "No, I have not heard him speak personally, but I have seen him on SABC-TV and read some newspapers. The SABC gives me a true reflection of what he says. And I do not agree with what he says."

Another newsman approached one of the men holding up a placard and asked him why he was demonstrating against Bishop Tutu. He replied in English: "I don't speak English." The newsman asked whether he knew what was written on the placard he was holding because it was written in English. The man smiled and looked away.

When demonstrators hung a placard from the cathedral gates, a cathedral employee knocked it down with a huge hammer.

Later the same worker came out of the cathedral with a bucket and mop and wiped the walls where the men were standing. He also knocked down some of the placards and threw party streamers over the demonstrators.

Cape Times
9/5/85

28

Crisis in SA: Where do we go from here?

THE crisis which I have seen grow during the years of my banning order continues. I close with a comment on four interrelated areas within this crisis, areas within which I have been engaged for the larger part of my life.

The political crisis of our land intensifies daily. The time has come for the government to lift the banning order on the African National Congress and the Pan African Congress, allowing these movements to operate as political parties in the country. At the same time all exiles must be invited to return to the country and all political prisoners released.

This alone will enable meaningful negotiation to deal with the present crisis as a basis for the establishment of a society of justice and peace in South Africa. There is no other way to reduce conflict and enhance peace. There is positively nothing to be gained by anyone in prolonging white minority rule. I appeal to the government to face this reality and to act accordingly.

Among those who have been severely exploited in a systematic way in this country are black industrial workers. Their families have been separated from them by group areas legislation and exploited by migratory labour practices while

suade the outside world of industrial reform will rightly fall on deaf ears.

Educational institutions have become a target for political action and debate. Universities need to respond creatively to this challenge.

Universities do not belong to privileged white minorities. They belong to all the people of this land. Academic freedom must become a basis for freedom from injustices both on and beyond the

campus. This means universities which affirm academic freedom are obliged to reach beyond the customary debate on who shall teach, who shall be taught and on what will be taught.

There is a need for an alliance of freedom to be established between those universities, trade unions and political groups which affirm justice and equality for all people

before the law. I appeal to those universities in this country, such as the University of Cape Town, which have traditionally supported the freedom of association, to take the initiative in this regard.

The churches of this land are torn apart by political division, ideological conflicts and doctrinal disputes. Now is the time for unity of purpose grounded in the total rejection of the heresy of apartheid. Unless the



THE Rev Beyers Naude spoke at the University of Cape Town last night about his seven years as a banned person. He concluded his speech with these remarks about where South Africa should go from here.

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Among those who have been severely exploited in a systematic way in this country are black industrial workers. Their families have been separated from them by group areas legislation and exploited by migratory labour practices while they have contributed in a massive way to the building of the economy.

Yet, in so doing they have received minimal financial return on their labour.

Now, as this country stands in a perilous economic situation, those trade unions that represent the rights of black workers must surely be among the most potent forces for peaceful change in our time. I appeal to both the government and the business sector to respond to their demands in a creative and imaginative manner. It is quite clear that if their support is not ensured any attempt to per-

suade the outside world of industrial reform will rightly fall on deaf ears.

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The churches of this land are torn apart by political division, ideological conflicts and doctrinal disputes. Now is the time for unity of purpose grounded in the total rejection of the heresy of apartheid. Unless the church is prepared to do this it will be rejected as irrelevant by the people of God who reach out for his gift in Christ of justice, freedom and life.

Right denied

I appeal to the churches of this land — let us practise the faith we confess in a more courageous and meaningful manner.

Where we go from here is the right of all the people of this land to decide. If this right is denied to some it will, I fear, ultimately be taken from all as the country is plunged into total chaos.

MEETING AT UCT

Argus 9/15/85 (28) ~~304~~ ~~308~~

Dr Beyers Naude tells of his 'seven lean years'

Dr Beyers Naude said at UCT last night that it was time for a "unity of purpose grounded in the total rejection of the heresy of apartheid." Staff Reporter LINDA GALLOWAY reports.

TIME and time again I asked myself when will the moment arrive when our people will discover that God's justice would not allow injustice to sustain a system of oppression such as the Afrikaner has instituted," formerly banned theologian Dr Beyers Naude told a Cape Town audience of more than 3 000.

Dr Naude spoke last night of his "seven lean years" to a packed and emotion-filled hall of UCT students and said it was time for a "unity of purpose grounded in the total rejection of the heresy of apartheid".

Dr Naude said South Africa would be plunged into "total chaos" if the rights of all the people of the country to decide their own future was denied.

In his first major speech since his unbanning, he traced his emotional reactions and

feelings from October 19 1977, when the banning order was served, to September 16 last year when he was told of his release

"As I left the building of the Christian Institute with an empty briefcase, there was a barrage of photographers and newsmen awaiting me. Only one of them approached me with a simple but significant question: Is it true that you have been banned?"

"My reply was 'Yes, for a period of five years'. Then I turned around and walked away into the silence of years to come."

The banning order was renewed in 1982.

"The telephone never stopped ringing and at times we had a ludicrous situation in our home: a number of people,

sometimes three or four, sitting in our lounge at a time, waiting to meet me personally in my study.

"All of a sudden Ilse and I were confronted with a situation in our own home where we realised that for five years and possibly more we would be forced to separate voluntarily the moment somebody outside the immediate family arrived."

Dr Naude discovered that more and more people were going to his home for personal counselling or advice.

"Despite the pressures upon my time and my ministry of personal counselling and despite the serious restrictions which a banning order imposes upon one's life, nothing could deter me from continuing to reflect on the system of banning and detention as a method of suppressing the ideas of op-

ponents of an oppressive regime.

"In fact, it reflects a sense of deep insecurity on the part of my Afrikaner people, a desperate effort to retain their power and authority, a false attempt to ensure their identity and their ideological chauvinism," he said.

"I believe the most difficult aspect of the banning was the lack of free social intercourse, the prohibition of meaningful political and theological discussion and the opportunity to relax in the company of a small circle of friends.

"I consciously refused to allow the banning order to accomplish its intended goal, of robbing me of the opportunity to think, reflect and plan for the future, of stopping me from sharing and passing on my insights, analyses and discoveries

of new values to people, even if it was one at a time.

"It would not stop me loving and trying to understand people better or stop me from growing as a human being and a Christian, or rob me of my inner freedom, peace of mind, my joy of living, loving and sharing."

On September 16 last year Dr Naude was in his study and had asked not to be disturbed when he saw three figures pass his window. Recognising them as security police he hurried to the front door to shield his wife from any further unhappy news.

"When I heard, I stood there speechless and silent.

"My seven lean years were over — the longest and leanest years of my life, but also the most enriching experience because the banning brought to fruition many latent insights, feelings, visions and hopes."



Dr Beyers Naude

Naude: Lift ban on ANC, PAC

CAPE TOWN 9/5/85
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28

Staff Reporter

THE TIME had come for the government to lift the banning order on the African National Congress (ANC) and the Pan African Congress (PAC), to allow these movements to operate as political parties inside South Africa, Dr Beyers Naude, general secretary of the South African Council of Churches, said in Cape Town last night.

Dr Naude, whose seven-year banning order expired in September last year, was given a standing ovation by an audience of more than 2 400 people at the University of Cape Town last night.

Exiles

The Vice-Chancellor of the University, Dr Stuart Saunders, presented Dr Naude with a festschrift containing contributions by more than a dozen leading South African theologians, to mark his 70th birthday.

In return Dr Naude presented the university with the original banning order he received in 1977.

Dr Naude called for all exiles to be invited to return to South Africa and for all political prisoners to be released, as "this

alone would enable meaningful negotiation to deal with the present crisis as a basis for the establishment of a society of justice and peace in South Africa"

He said there was another way to reduce conflict and enhance peace.

Dr Naude said black industrial workers were among those who had been severely exploited in the Republic although they had contributed in a massive way to the building of the economy. In so doing they had, however, received minimal financial return on their labour.

Academic freedom

Surely those black trade unions which represented the rights of black workers must be among the most potent forces for peaceful change in our time, he said.

"I appeal to both government and the business sector to respond to their demands in a creative and imaginative manner. It is quite clear that if their support is not ensured, any attempt to persuade the outside world of industrial reform will rightly fall on deaf ears," Dr Naude said.

Educational institutions had become target areas for political action and debate. Universities needed to respond creatively to this challenge, he said. Universities did not belong to privileged white minorities but they belonged to all the people of South Africa, and academic freedom should become a basis for freedom from injustices both on and beyond the campus.

Trade unions

Universities which affirmed academic freedom were obliged to reach beyond the customary debate on who shall teach, who shall be taught and what should be taught.

Dr Naude said there was a need for an alliance of freedom to be established between those universities, trade unions and political groups which affirmed justice and equality for all people before the law.

"I appeal to those universities in this country, such as the University of Cape Town, which have traditionally supported the freedom of association, to take the initiative in this regard."

Churches

The churches in South Africa had been torn apart by political division, ideological conflicts and doctrinal disputes and it was time for unity of purpose, grounded in the total rejection of the heresy of apartheid.

Unless the church was prepared to do this, it would be rejected as irrelevant by the people of God who reached out for his gift in Christ of justice, freedom and life.

He appealed to the churches of this land "to practise the faith we confess" in a more courageous and meaningful manner.

"Where we go from here is the right of all the people of this land to decide. If this right is denied to some, it will, I fear, ultimately be taken from all, as the country is plunged into total chaos," Dr Naude said.

Naude tells of ban stress

REFLECTING on the seven years he was banned. Dr Beyers Naude said that soon after his first banning order in 1977 he made a "shocking" discovery that there was no way in which he, as a human being, could live without breaking the terms of his banning order.

Dr Naude, now the general secretary of the South African Council of Churches, was served with two banning orders. The second order, for three years, was lifted in September last year.

He said the most difficult aspects of being banned were the lack of free social intercourse, the prohibition of meaningful discussion and the opportunity to relax in the company of friends.

"These were the most distressing aspects of the banning order.

"One of the terms of the order prohibits a banned person from participating, in any way, in any political discussion, even if such discussion is intended to defend or support government policy.

"For me, the choice was rapidly and readily made — I would, under no circumstances, allow the expression of my Christian convictions, my Christian concern and my judgment on political matters and events from a Christian perspective to be curtailed or restricted by my banning order.

Decision

"If this would lead to me being charged, I would gladly face such a trial," he said.

Dr Naude, a former director of the banned Christian Institute, said he had initially felt "strongly" that he should leave the country.

"It was an agonizing thought, which I for a long time feared to share with my wife, because I knew that it would cause her increasing distress and suffering," he said.

"When I eventually did so, her response — after careful and considered reflection — was: 'If you feel that it is your duty to go, then do so, but do not expect me to follow you. I cannot leave South Africa and our children behind.'" he said.

"That, added to other considerations, made it easier to come to the final conclusion that I could not leave the country under these circumstances." — Sapa

Demo against Tutu

9/5/85
Soweto

A GROUP of 10 "apolitical friends" staged an anti-Bishop Desmond Tutu demonstration outside the St Mary's Cathedral in De Villiers Street, Johannesburg, yesterday.

A spokesman for the group said they were protesting against Bishop Tutu's involvement in church matters.

Placards bearing slogans such as "Desmond Tutu for headboy at Pollsmoor Prison" and "Tutu — Devil in church clothing" were placed outside the Cathedral.

An attempt to hang one of the placards from the entrance to the Cathedral was thwarted when the Cathedral curator knocked it down with a hammer and threatened to hit the next person who tried to replace the placard.

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CAPE TIMES 10/15/85

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Right-wing demonstrators (left) watch as a church official throws streamers at them outside St Mary's Cathedral in Johannesburg this week. About 10 men demonstrated at the church for about 30 minutes, without incident, against Bishop Desmond Tutu, the Bishop of Johannesburg.

Methodists' synod plea to PW Botha

28

Sowetan 15/5/85

By SEFAKO NYAKA

THE Methodist Church of Southern Africa has sent a telegram to the State President, Mr P W Botha and the Minister of Defence, General Magnus Malan, pleading for the withdrawal of national servicemen from the townships.

A similar telegram was also sent to the Minister of Law and Order, Mr Louis le Grange.

This was announced at a Press conference held at the Methodist Centre in Johannesburg yesterday. It follows a special crisis synod called by the Church during April to hear reports of the situation in the black townships and to discuss the Church's ministry in the "critical situation in which South Africa finds itself."

The synod declared that "it is wrong for young white conscripts to be used in this way" and pledged to stand in solidarity with any of the young men who find this type of conscription to be in conflict with their Christian convictions.

The president of the Church, the Reverend Peter Storey, said the church re-affirms its unequivocal opposition to violence as a means of bringing about change.

"The emergence of burnings and killings aimed at those seen to be collaborators with apartheid discredits the struggle for justice, and is doing incalculable harm to the cause of true liberation." Mr Storey said.

He said the synod's exposure to first hand descriptions of ongoing police harassment and brutality in the many townships, reinforces "our view that while the South African Police have a difficult task, widespread beatings, random shootings and the neutralising of black leadership have contributed significantly to the present anarchy and violence."

The church also en-

dorsed a call for a National Convention and said it was committed to play what part it can in bringing about the desperately needed dialogue between the government and the authentic black leadership, including those in prison or in exile.

The synod also condemned "the divisive propagandist work of the SABC, whose selective coverage of the township unrest and silence on many of its root causes, is hiding the truth from South Africa."

The synod also called on the Government to remove those laws which prevent open and fearless Press reporting on the crisis in the coun-

try.

The church said ever since the introduction of apartheid it has pleaded for its abandonment, warning that this would bring South Africa to disaster.

"Our pleas and warnings went unheeded, and we must now administer in the chaos and suffering that have resulted. The fact that our stand has been vindicated brings no joy — only deep sadness at the blindness which has brought this nation on the brink of civil war."

In what is seen as a major step the church undertook to make its church buildings available to community groups and organisations, "because lack of freedom of expression contributed to the violence".

Destitute old lady

7/5/85

14/5/85

By ALI MPHAKI



A MEADOWLANDS woman has erected a shack in the veld next to an electricity substation because she has nowhere to stay. Sowetan

Ms Betty "Matjale"

Cetschwayo, says she was staying at a house with other occupants in Zone 7 Meadowlands before deciding to erect the shack.

The shack is at Zone 10 Meadowlands next to an open veld and not far from a filling station.

Bomb blast at police station

Meeting over Issel sought

Staff Reporter

THE Board of the Mission of Churches for Community Development (MCCD), a body representing 10 mainstream churches, wants a meeting with the Minister of Law and Order, Mr Louis le Grange, to try to secure the right of banned community worker Mr Johnny Issel to continue working for the organization.

Mr Issel, currently facing charges of breaking his banning order, is limited in terms of the order to staying within 100 metres of the MCCD offices.

In a statement released yesterday, the MCCD said there was a long history to the harassment of Mr Issel. It had become intolerable over the past few months when he was arrested on three occasions.

'Sabotage'

"He is treated as a common criminal and has to face the indignity of detention and standing trial," it said.

While being subjected to "this official harassment", Mr Issel and his family had also been subjected to acts of sabotage on his house.

"This is aimed at isolating him and alienating him from his work, his friends and his family," it said.

"This, however, has had the opposite effect. The MCCD clearly supports Mr Issel and commits itself fully to his cause.

"On this occasion the MCCD as a service organization to the community once again states its abhorrence to the system of banning, detention without trial and all forms of institutionalized violence perpetrated by the State.

'Protest'

"As a Christian employer we protest against the fact that people are denied the right to work and serve their communities."

The MCCD said that at the meeting it hoped to have with Mr Le Grange, it would ask that the restriction on Mr Issel's working at the organization's offices be lifted and that all pending court cases against him be withdrawn.

The churches represented by the organization are: the African Methodist Episcopal Church, Church of the Province of South Africa, Lutheran Church (Cape Orange Synod), Lutheran Church (West), Methodist Church of South Africa, Moravian Church of South Africa, Nederduitse Gereformeerde Kerk (Sendingraad), Presbyterian Church of South Africa, Roman Catholic Church and the United Congregational Church of South Africa

28

Hurley responds to accusations of anti-S A campaign

NM 18/5/85

Political Reporter

ARCHBISHOP Denis Hurley, Catholic Archbishop of Durban and president of the Southern African Catholic Bishops' Conference, has responded to allegations made in the House of Assembly last month that he was a key-figure in an anti-South African campaign in Germany.

On April 24 the National Party MP for Klip River, Mr Tino Volker, said Archbishop Hurley had played a key role in launching the anti-South African campaign through the Catholic organisation Misereor — a campaign later condemned by the Catholic Bavarian Prime Minister, Mr Franz Josef Strauss.

As part of the campaign a pamphlet equating apartheid with oppression had been circulated to schoolchildren showing a monster crushing a black underfoot, said Mr Volker.

Archbishop Hurley, who has just returned from a private holiday in

Australia, said yesterday the Misereor campaign of 1983 that had focused on South Africa had not been anti-South African but anti-apartheid.

'It depends on which way you look at it,' he said. 'By focusing on the need for more human rights and justice in South Africa the campaign was aimed at improving South Africa's image.'

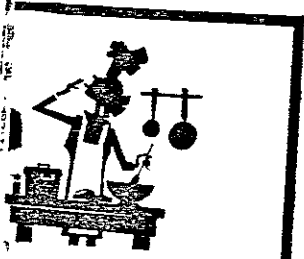
Misereor, apparently the world's largest Christian charitable organisation, was established in Germany in 1948 and funds development projects throughout the Third World. Each Lent it makes a collection drive throughout Germany to fund these projects.

Each year, too, it focuses its attention on a particular country.

'The organisation consulted the South African Conference of Bishops on the 1983 campaign. We found the Germans exceedingly thorough in their research, drawing up and presentation of material,' said Archbishop Hurley.

The South African Conference of Bishops had helped with the preparation of material, he said.

In 1984 Misereor focused on India and had undertaken projects in Ethiopia, Tanzania and Kenya, among other countries, he said.



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ARCHBISHOP Trevor Huddleston.

Huddleston lashes at liberals

Sowetan 23/5/85

Handwritten initials and numbers in circles: "HGG", "23/5/85", and "78".

LONDON — Archbishop Trevor Huddleston, president of the Anti-Apartheid Movement has urged the West to drop "Mushy liberalism" and to act decisively to end apartheid in South Africa.

Addressing participants in the Commonwealth Secretariat's media workshop on "Countering Apartheid Propaganda", the 72-year-old campaigner against apartheid said time had run out, words were no longer any good, action was necessary.

He dismissed Mr Harry Oppenheimer's recent address to the South Africa club here as a "very good example of the mushy liberalism the west longs to hear. is

delighted to hear, because it pushes the evil of apartheid far away and allows them to say how enlightened South Africa's great industrial leaders are".

In his address (printed in full in the London Sunday Times a few days later), Mr Oppenheimer detailed the changes that had taken place in South Africa and opposed vigorously economic sanctions which, he said, would increase the level of violence in the country.

Archbishop Huddleston referred to his meeting with Mrs Margaret Thatcher last year (a few days before Mrs Thatcher held discussions with South Africa's Mr P W Botha) and the meeting in 1919

between Britain's liberal Prime Minister, Mr Lloyd George, and an African National Congress delegation led by Mr Sol Plaatje.

Mr Lloyd George had written to the South African prime minister at the time, General Smuts, about the "native problem" and General Smuts had urged him not to listen to the ANC which was not a representative organisation and which had put forward specious arguments.

Rights

General Smuts assured his British counterpart that his government was working on resolving the problems involving South Africa's black people and their political rights.

"In all the years since then, nothing has changed, not even the words, not even the bland assurances between prime ministers... do you wonder that I no longer care to listen to this kind of diplomatic exchange?"

Archbishop Huddleston said the current Western approach to South Africa was "nonsense, a total waste of time".

In more than 70 years there had been no effective action and there would be none until the political will of the West had changed.

"The only difference between 1919 and 1985 is that the British prime minister today is not prepared to meet a delegation from the ANC, although she is prepared to meet the South African prime minister."

CAPE TOWN 25/5/85

Prayers for end of 'unjust rule'

28

Staff Reporter

THE Western Province Council of Churches has issued a call for Christians in the region to participate in a day of prayer on June 16 to ask God to intercede to cause the downfall of the present South African Government.

The call, which marks a dramatic departure from traditional approaches to prayers for the government of the day, is the first of its kind in the history of South Africa.

Expanding on the call at a press conference yesterday, Professor Charles Villa-Vicencio, of the Department of Religious Studies at the University of Cape Town, said that after years of praying for the government to rule with justice and wisdom and to change its attitudes, Christians no longer had a choice.

'Contradicts Gospel'

They now had an obligation to pray for the end of unjust rule in South Africa and for the removal of those who had persistently refused to obey the will of God. The day of prayer would also be for the institution of a government that would rule with justice.

The call followed logically from the position of all the mainline churches, excluding the white Dutch Reformed Church, that the present regime contradicted the Christian Gospel.

The call to a day of prayer, which is being extended by all the regional branches of the South African Council of Churches (SACC), will include a call to regional interdenominational services during the afternoon of Sunday,

June 16, which this year will mark the ninth anniversary of the Soweto unrest of 1976.

Services to pray for an end to unjust rule in South Africa are also expected to take place at churches in Holland, America, Canada, Britain and Germany, said Dr Allan Boesak, President of the World Alliance of Reformed Churches.

The call, which was proposed by Dr Boesak at an SACC conference last June, is accompanied by the country-wide distribution of a document containing a theological rationale for the call which was drawn up by an ecumenical working group of the SACC.

The document had since been approved by all the major churches in the country "with the exception of the white Dutch Reformed Church". The SACC approved the document in April.

Professor Villa-Vicencio said the call was based on the rationale that civil authority is instituted by God in order to rule with justice, goodness and love. "When a civil authority is no longer able to secure good order and justice it is no longer theologically acceptable.

"Christians are obliged to use the resources available to them to ensure the rule of civil authorities is just."

Dr Boesak and Dr Villa-Vicencio both emphasized the call was not an end in itself. "We are not asking people to sit back and close their eyes and expect God to do things for them," said Dr Boesak.

Participating in such a call involved a commitment to further action to ensure the rule of the authorities became a just rule, he said.



Dr Allan Boesak (centre) discusses the call for a day of prayer at a press conference. Charles Villa-Vicencio, Professor of Religious Studies at UCT (left) and the Rev Lionel Collins, Western Province Council of Churches, also addressed the conference.

The consecration of the tombs in loving memory of Jack, belt and Adela, will take place at 11am. The presence of friends will be greatly appreciated.

14

Deaths

BALLIN. — Erwin, born Hamburg, Germany, passed peacefully on May 23, at the age of 78. Deeply mourned by his only son Albin and grandchildren Renee and Sheryl. Temple Israel, Monday, May 6pm.

BARNES. — Ronald Stanley, of the late Marie Barnes of T. passed away at hospital, T. beth, on May 20. Lovingly remembered by his children and grandchildren.

BROWN. — A memorial service for Keith Brown, OBE, MC, will be held at 11am, Monday, May 27, 1985, at the bank Methodist Church.

COLLINS. — Alexander George, away tragically on May 23, loved husband of Sue and Andrew and David and son Collins and Dorothy Robert, vice at St Oswald's Church, Milnerton, on Monday, May 11am. Private cremation. Goodall & Williams, 1 & Hardick, Phone 47 1150.

COLLINS. — George, our loved brother and uncle, passed tragically Thursday May 2, mourned by John, Mandy.

Church urges holding of national convention

28

NM 27/5/85

Mercury Reporter

THE Presbyterian Church of Southern Africa has expressed its sympathy to all who have suffered in the recent unrest in South Africa and has urged Members of Parliament and political leaders to promote consultation and hold a national convention.

The statement on behalf of the church was made by the Rt Rev Dr Alan Maker, moderator, Mr Chris Aitken, general

secretary, and the Rev Dr Michael Moore, convenor of the Church and Nation committee.

'We are distressed by the spiral of violence that is engulfing our people,' the statement said.

'According to our insights within a multiracial church there are three main factors contributing to this spiral. Firstly, the injustice under which the black majority live is completely unacceptable.

Secondly, there is the action of the police which all too often appears to have been uncontrolled and to have provoked further violence, and thirdly there is the vicious and mindless anarchy of mobs and of cynical political activists in the townships.'

The statement urged all the peoples of South Africa to 'build bridges of understanding so that tolerance may be the rule and not the exception in our land'.

Churches clarify their 'appeal' call

28

Staff Reporter

THE Western Province Council of Churches yesterday said it wished to clarify that its call for a day of prayer on June 16 was an appeal for Christians to pray for the end of unjust rule in South Africa.

Speaking on behalf of the council, Professor Charles Villa-Vicencio said that while this call would mean prayer for a change of government, the ecumenical working group which had drawn up a theological rationale for the call had specifically steered clear of using the word "downfall" in calling for the replacement of the present government.

"Because of the ambiguity in the minds of some people the group decided not to use the word 'downfall' in its document." The document called instead for Christians to pray "that God will replace the present structures of oppression with ones that are just and remove from power those who persist in defying His laws, installing in their place leaders who will govern with justice and mercy".

Professor Villa-Vicencio's remarks followed reports at the weekend which quoted Dr Allan Boesak, who told a press conference last week that the day of prayer would be the first time in the history of the country that Christians would be asked to pray for the downfall of a government.

Dr Villa-Vicencio said the council also wished to clarify that the group which had drawn up the document had been composed of leading clergymen from all the major churches in the country — with the exception of the white Ned Geref Kerk.

Cape Times 29/5/88

Charges against 262 marchers dropped

Staff Reporter

28

CHARGES against 262 people arrested when police stopped a march from the Methodist Church in Buitenkant Street to Parliament were withdrawn in absentia in the Magistrate's Court yesterday.

The marchers, led by church leaders Dr Allan Boesak and the Rev Abel Hendricks and former dominee Dr Beyers Naudé, were arrested in Parade Street on March 26 and charged with attending an unlawful gathering.

One of them, Mr Sean Earnest, 19, failed to appear in court on the due date and a warrant was issued for his arrest. He is the only marcher against whom the charge has not been withdrawn.

The Attorney-General of the Cape, Mr DJ Rossouw, last night issued a statement in which he said: "The fact that these people were arrested and brought to court attests to the serious light in which their conduct is regarded.

"I have now decided to exercise my discretion and to take no further action in respect of this conduct.

"This, however, does not mean that their actions are condoned... I trust that in the future all persons will respect the dignity of Parliament..."

Mr WJP Marais was the magistrate. Mr LS Moffat appeared for the State.

CAPL TIMES 31/5/85

Boesak talks with Kaunda

Staff Reporter

TALKS this week in Lusaka between Zambia's president, Dr Kenneth Kaunda, and Dr Allan Boesak, leader of the World Alliance of Reformed Churches, could mean Zambia would play an enhanced role in the struggle to end apartheid, Dr Boesak said yesterday.

Asked about the two-day official visit at a press conference in Cape Town, Dr Boesak said Zambia's role in the sub-continent is of increasing significance — particularly as the Zambian ambassador to the United Nations is president of the General Assembly.

Zambia, as an important figure in the Commonwealth and in the United Nations, is well-placed to act to bring issues on to the agenda of these bodies.

Asked whether the sort of pressure Zambia would be asked to bring on South Africa might include economic sanctions, Dr Boesak said Dr Kaunda had recently called for economic

pressure on South Africa during a visit to Scandinavia.

He expected Dr Kaunda "would now take his stand to the Commonwealth".

Dr Boesak said that during his visit he had met and been impressed by Mr Oliver Tambo, the exiled leader of the banned African National Congress.

'Gnomes'

"He is clearly a giant among the gnomes in this country who call themselves leaders and politicians".

Dr Boesak described Mr Tambo as a gentle person with insight.

"It is quite necessary for us to get to know this person and the organization he represents," he said. "We only know the ANC as it has been filtered through to us by the South African propaganda machine.

"Now it is time that we get ourselves in a position to form our own opinion of the man, the organization and the people who work with him," said Dr Boesak.

Tutu speaks at Paris concert



Nobel Prize-winner Bishop Desmond Tutu with exiled South African poet Breyten Breytenbach in Paris on Thursday night.

Picture: Reuter

PARIS. — The voices of Bishop Desmond Tutu, exiled South African poet Breyten Breytenbach and Lech Walesa echoed through central Paris on Thursday night at an open-air concert organized by the French government to symbolise its human rights policies.

Bishop Tutu thanked the audience for supporting South Africans opposed to apartheid. "Of the fact that we will be free there is no doubt. God is on the side of freedom and justice," he said.

CML Times 1/6/85
The people of South Africa would win their own freedom, he said, but other nations could help in this struggle.

Mr Walesa, speaking down a crackling telephone line from his home in Gdansk, did not attend the two-day human rights conference arranged at the initiative of France's socialist leaders.

Mr Walesa's recorded message and the bishop's impassioned speech — both are Nobel Peace Prize winners — were the highlights of the

show.

President Francois Mitterrand invited the conference participants to the Trocadero Esplanade for the televised concert which he opened, inaugurating the new square, where the first phrases of the international declaration of human rights are engraved in stone.

The site was renamed the "Square of Liberties and Human Rights" in honour of the conference.

The concert, broadcast live

by France's state-run television channel TF1, mingled politics, music and poetry.

The conference has proved controversial in France, with opposition parties condemning it as a piece of government image-making.

The socialist government has been criticized here for making political capital and a "show" out of human rights issues. Both the opposition and the French Communist Party have refused to be associated with the conference. — Own Correspondent and Sapa

REPORT TO THE EDITOR

Boesak, Louw defend SACC

CHE TIME 3/16/85
28

Staff Reporter

THERE was "absolutely no doubt" that the SA Council of Churches statement calling for a prayer to "end unjust rule" was adopted by the SACC executive, say WPCC president the Rev Lionel Louw and SACC senior vice-president Dr Allan Boesak.

They made this assertion yesterday in a second statement which openly contradicts weekend press reports which quoted former SACC president and president of the Methodist Church, the Rev Peter Storey, as denying that the controversial document was adopted by the SACC executive or its national conference.

Reacting to weekend reports, Dr Boesak and Mr Louw said the original statement called for Christians to pray for the removal "from power those who persist in defying His (God's) laws", and "the present rulers in our country who persistently refuse to heed the cry for justice".

No doubt

They said there was "absolutely no doubt that the statement entitled 'A Theological Rationale and a Call for the End to Unjust Rule' was adopted by the SACC executive on April 16".

The two theologians have also said it was "most regrettable" that Mr Storey and Archbishop Phillip Russell — both of whom were absent from the SACC meeting at which the statement was adopted — "should see fit to debate this matter in the press rather through the SACC. We have called for a special meeting of the SACC to deal with this matter further. Should they, however, have any reason for their objection to the statement, we will be glad to respond to them".

Adopted

They also say that the executive not only adopted the controversial statement "but added a selection of prayers and Bible readings. The SACC has also sent copies of the statement to all its regional offices, as well as to national councils elsewhere in the world, asking for them to conduct prayer services on the basis of the statement".

Dr Boesak and Mr Louw say that the wording of the statement was "carefully chosen", and that they "resolutely" stand by it.

"Clearly if some whites can vote against the government, and churches can call for the removal of certain government ministers from office, as has recently been the case with Minister Le Grange, Christians can pray that those who persist in disobeying God be removed from office."

Cape Methodists to debate controversial SACC call

Staff Reporter

METHODISTS in the Western Cape will this week debate the adoption of the controversial South African Council of Churches document calling for a change of government in South Africa.

Disquiet about the document, published by the Western Province Council of Churches, surfaced at the weekend with a statement by the Anglican Archbishop of Cape Town, the Most Rev Philip Russell, and former SACC president, the Rev Peter Storey, dissociating themselves from the call.

"Neither the Church of the Province of Southern Africa (Anglican) nor the Methodist Church of South Africa has been approached, nor has either given its support to prayers on June 16 for the removal of 'the present rulers of our country'.

"To our knowledge, and contrary to the impression given by the WPCC, neither was such a suggestion adopted at any time by the South African Council of Churches executive or its nation-



Prof Villa-Vicencio

al conference," says the joint statement.

But Professor Charles Villa-Vicencio, chairman of the theological committee of the WPCC which compiled the call, said today that it was a misinterpretation to say the call was for the violent overthrow of the Government.

"We would not dare to prescribe to God how such a change should occur," said Professor Villa-Vicencio.

"As churches have in the past made it perfectly clear that they are opposed to apartheid — as they have prayed for a change of heart by the Government, as they

opposed the new constitution and as many whites have voted against the Government — we now pray for a change of government.

"We have always called for peaceful change and this call in no way alters that.

"The wording of the call was very carefully chosen, was very moderate and the WPCC stands by them.

"This is not a church document but a challenge to the churches," said Professor Villa-Vicencio.

In the meantime, he has written to Professor Ben Engelbrecht, head of the University of Witwatersrand's religious studies department, who leads a group of theologians publishing a counter-appeal to Christians to reject the SACC call.

"If he has made his challenge on the basis of the original document, I am very disturbed," said Professor Villa-Vicencio.

"I have written challenging him in the best academic and reform tradition to public debate on the call at a time and place of his choosing."

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Churches want Govt dismantled

METHODISTS in the Western Cape will this week debate the adoption of the controversial South African Council of Churches document calling for a change of government in South Africa.

Disquiet about the document, published by the Western Province Council of Churches, surfaced at the weekend with a statement by the Anglican Archbishop of Cape Town, the most Reverend Phillip Russell, and former SACC president, the Reverend Peter Storey, dissociating themselves from the call.

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"We would not dare to prescribe to God how such a change should occur," said Professor Villa-Vicencio.

Sowetan 4/6/85

2078

WHILE many of the country's leading clergymen rejected the call to pray for the downfall of the Government, a South African Council of Churches spokesman revealed last night that a document on which the call had been based had not been adopted by the SACC.

This shock news came in a statement from council spokesman Dan Vaughan and contradicted a joint statement issued earlier yesterday by Western Province Council of Churches president, Rev Lionel Louw, and SACC senior vice-president Dr Allan Boesak.

Among prominent churchmen against the call were Archbishop Denis Hurley, Archbishop of Durban and president of the Southern African Catholic Bishops' Conference, Bishop Michael Nuttall of the Anglican Church in Natal, Ds A L Kriek of the NGK, Rev Peter Storey of the Methodist Church and Anglican Archbishop Philip Russell of Cape Town.

Archbishop Hurley said the Catholic Church could not support the call.

Impose

'The prayer text did come to the Bishops' Conference and we did consider it. But because we considered it to be so far-reaching we decided we couldn't support it without a full meeting of Catholic bishops.'

'We couldn't arrange such a meeting and we therefore decided we could not impose that text on Catholic churches. We have put out our own text for the day of prayer.'

Ds A L Kriek, Natal moderator of the Nederduitse Gereformeerde Kerk, said: 'We can't agree to it and cannot support it.' He would not comment further.

Bishop Nuttall, Church of the Province of South Africa's Bishop of Natal, said: 'If one is praying for a wayward or unjust government, it is best to pray for justice, leaving the manner of its coming in God's hands.'

Comment

Paddy Kearney of Diakonia said he could not comment because the prayer text had not been discussed with the executive.

'We will call a special meeting of the executive to discuss this matter but until then I cannot comment on our stand.'

Rev B K Dlodla, former chairman of the Durban and District Council of Churches and a minister of the Congregational Church, on the other hand, said: 'Let the prayer be made if it is for the good of the public.'

'I don't care what colour people are or who they are but if they are not concerned with the good of humanity then they are not supposed to be in power.'

'He had been reminded of the Archbishop of Canterbury's prayer to God to get rid of Idi Amin: 'And God answered the prayer,' said Mr Dlodla.

A spokesman for the Congregational Church in Durban emphasised last night that the Church had not yet announced a decision on the issue.

Mr Dlodla, therefore, had been expressing a

Mercury Reporter

personal opinion.

Meanwhile, the row raged in SACC ranks with Mr Louw and Dr Boesak claiming there was no doubt the statement calling for a prayer to 'end unjust rule' had been adopted by the executive.

They made this assertion in a second statement which contradicted weekend reports quoting former council president and president of the Methodist Church, Mr Storey, denying the controversial document had been adopted by the executive or its national conference.

Dr Boesak and Mr Louw said the original statement called for Christians to pray for the removal 'from power' those who persist in defying His (God's) laws' and 'the present rulers in our country who persistently refuse to heed the cry for justice'.

They said it was 'most regrettable' Mr Storey and Archbishop Russell,

TURN TO PAGE 2

Call for prayer to topple Govt faith

28

Mercury 4/6/85

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Argus 4/6/85 (28)

Church leaders to meet over call to pray for Govt downfall

Staff Reporter

THE controversy surrounding the South African Council of Churches' call to pray for the downfall of the Government will be discussed at a council meeting of church leaders this month.

The Rev Lionel Louw, president of the Western Province Council of Churches, has rebutted claims by the Most Rev Philip Russell, Anglican Archbishop of Cape Town, and the president of the Methodist Church, the Rev Peter Storey, that the document calling for the removal of "the present rulers of our country" had not been adopted by the SACC executive.

"It was definitely adopted by the national executive and I was there when it happened," he said.

Deepening the controversy, the SACC presidium, following a meeting yesterday, has spoken out in support of the churchmen who have rejected the call.

Day of prayer

The presidium said the statement had not been adopted by the SACC but had merely been considered by the executive at its April meeting and submitted to the regional councils as a theological rationale — a theological motivation behind calling for a day of prayer.

Mr Louw said the SACC had suggested two forms of observance.

Church congregations had been asked to pray for the end of unjust rule and regions had been asked to organise ecumenical gatherings.

In the Western Cape a service would be held at Hazendal, Athlone, at which Dr Allan Boesak and the Rev Chris Nissen, a local Presbyterian, would speak, he said.

Meanwhile, SACC member churches are still formulating their approach to the call.

Father Heinz Wolf, chaplain to Archbishop Russell, said the Anglican Church would wait until after the SACC church leaders' meeting before taking further steps.

SACC (28)
CATE TINKS 4/6/85
explains
rationale

JOHANNESBURG. — The expanded presideum of the South African Council of Churches said last night the controversial theological rationale recently published by the Western Province Council of Churches had not been accepted as an SACC statement.

An SACC spokesman, Mr Dan Vaughan, said it had been decided at the April meeting of the SACC executive that the document, "A Theological Rationale: A call for the end of unjust rule", was to be submitted to the regional councils "as a theological rationale related to the call for prayer for the end of unjust rule". However, it was not adopted by the executive as a statement of the SACC.

He confirmed that regional councils of churches would be invited to arrange ecumenical services on June 16, calling for the end of unjust rule.

The spokesman said this "was in keeping with the 1984 SACC national conference resolution in favour of the principle that a day of prayer be called for the abolition of all apartheid structures". — Sapa

THE "faithless ideology of apartheid" and the effect its propaganda has had on people was the root cause of South Africa's problems, a group of churches has said. 28

The churches attended a consultation of regional councils of churches arranged by the SA Council of Churches in Johannesburg from May 28 to May 30 and issued a statement expressing "deep concern" about the crisis in South Africa.

The statement was made available to SAPA yesterday by the SACC. The statement criticised the black education system, the army presence in townships and police conduct in townships.

"We express our shock and dismay at the depth and seriousness of the crisis now faced by our beloved country," the churches said.

"There are daily reports of killing and destruction of property. Black townships have turned into battlefields with violent conduct not only between Police, army and township residents, but also among residents themselves. Brutal mob murders have become the order of the day in some parts."

Serious

The current economic recession was "much more serious than is generally supposed," the churches said.

"From our constituencies we continually hear of widescale retrenchment, massive unemployment and the consequent damage to family life and human dignity.

"Rampant inflation is shrinking the take-home pay of our people and producing more poverty, anxiety and crime," the statement said.

The black education system — "never very stable" — was at the point of collapse in many areas, with extended school boy-

coits, arbitrary closure of schools and universities and an "apparent inability or unwillingness on the part of educational authorities to acknowledge and correct the basic cause of this collapse."

The cause, in the churches' view, was that "the entire educational system is based on discrimination and separation."

"The South African Government's external relations with our neighbouring states seem to be equally precariously balanced," the statement added.

"The South African Defence force has sent soldiers into Angola despite the Lusaka Agreement. The Nkomati Accord, hailed with such acclaim at its

inception, has been all but destroyed by the South African Government's history of flirtation with the Renamo rebels. Soweta

"Pressures for disinvestment are intensified by the Government's headlong arrest and detention of trade union leaders, political activists, community and student leaders and church spokesmen." S/ldss

The churches were particularly concerned by the "intransigence and belligerent response to all this by the South African Government."

"Calls for a national forum ring very hollow when the very people who could make a real contribution to these discussions are silenced.

The role of the SADF in townships was a cause for "great alarm."

"We believe that the deployment of the SADF in the townships has been a grave tactical error, and has simply added to the level of violence by giving people another cause of anger and frustration."

The churches were also "appalled at the sweeping powers given to the Police and the apparent lack of accountability to Parliament, law courts or public opinion."

"We have observed that often the appearance of Police in the townships has actually been the spark which ignited violence. This has certainly been the case at some funerals."

Hateful

The statement said churches' anger at the deepening crisis "comes from our knowledge that it could have been avoided."

"If the hateful ideology of apartheid had been dismantled in good time, if warnings of the consequences of implementing the 1983 constitution had been listened to, or even if an assurance had been given that 'reform' was genuinely aimed at eradicating apartheid, this crisis could have been avoided."

The churches were certain the "faithless ideology of apartheid and the effect its propaganda has had on people is the root cause of our present distress."

"Attempts to blame all these troubles on a few agitators or disaffected groups are simplistic and will not ameliorate the problem at all."

The churches said they were committing themselves and their regional councils to a number of steps, including:

- Informing member churches and their congregations about the depth of this present crisis and its real cause, the "evil of apartheid."

• Equipping member churches "to become agents of justice and reconciliation between polarising groups."

• Formulating and mounting programmes to "help our clergy and lay leaders to become active agents of reconciliation."

• Encouraging member churches to do the same.

• Asking member churches to make their buildings and other resources available to "those people" and organisations who are working for peace and justice in our land."

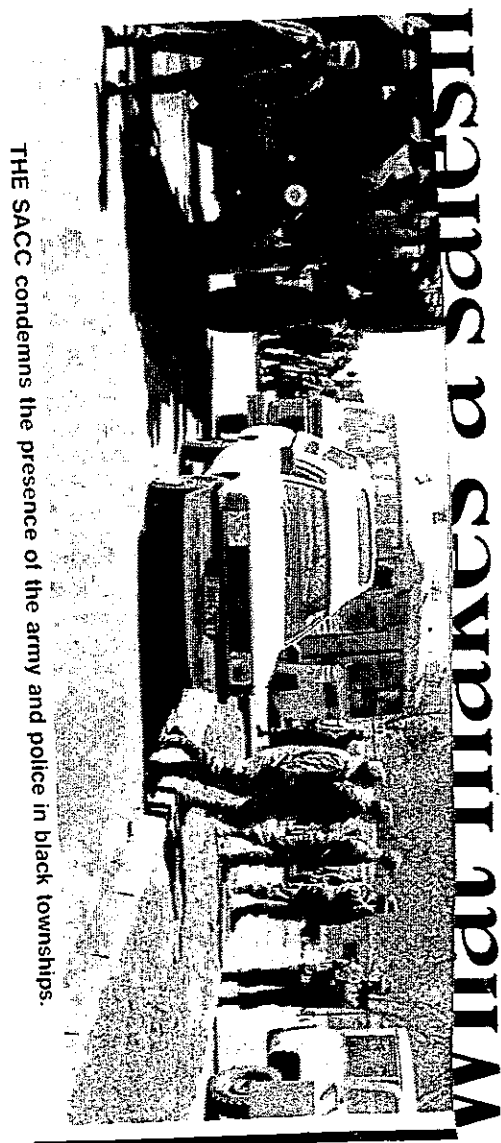
• Giving full support to "our staff mem-

bers who in difficult circumstances through their work for our councils seek to deal with this crisis."

Regional councils of churches attending the consultation represented the Northern Transvaal, Western

Transvaal, Vaal Triangle, Witwatersrand, Pretoria, Northern Cape, Western Cape, West Coast, Eastern

Cape, Border, Transkei, Durban, Pietermaritzburg and Zululand, according to the SACC.



THE SACC condemns the presence of the army and police in black townships.

Church Council hits at Govt

est in the sales depart-

Zungu with the unpleasant task

Robert

Call to pray for Govt's demise 'is malevolent'

28 NM 5/6/85
Mercury Correspondent

JOHANNESBURG—A call to pray for the downfall of the Government has been labelled 'misplaced and malevolent' and an attempt to manipulate churches as instruments of the radical Left-wing.

This statement was contained in a personal letter sent by Prof Ben Engelbrecht, head of the University of the Witwatersrand's Department of Religious Studies to the minister and elders of the St Columba Presbyterian Church in Parkview, Johannesburg, last week.

Prof Engelbrecht said the call was 'untimely' as the present Government was doing its utmost to move away from the apartheid policy.

'Many of the offensive laws had already been repealed and the Government had committed itself to change.

'Such an appeal at this moment seems malevolent and taking the name of God in vain,' Prof Engelbrecht said.

'The Church should unanimously reject the move as abominable manipulation and should in-

stead call for prayer every Sunday for the Government to rule our country with justice,' he added.

Denied

The prayer day controversy was triggered by a theological rationale issued by the Western Cape Council of Churches and claimed by Dr Allan Boesak, senior vice-president of the South African Council of Churches, to have been adopted by the council's executive.

This claim has since been denied.

Meanwhile the Catholic Church has joined the president of the Methodist Church in Southern Africa, the Rev Peter Storey, and Anglican archbishop Phillip Russel who dissociated themselves from the call at the weekend.

The Catholic Church is

instead calling on all its members to observe June 16 a day of prayer to commemorate 'killings' in Soweto while the Methodist and Anglican churches have opted to pray for 'the end of oppression and violence in our country'.

A joint statement by the Department of Religious Studies at Wits has already been drafted and will be published this week.

SACC denies stand against prayers to end unjust rule

Mercury 6/6/85

28

Mercury Correspondent

CAPE TOWN—The acting Secretary General of the South African Council of Churches, Mr Dan Vaughan, denied reports yesterday that the SACC presidium had taken up a position against the clergymen who were calling on South Africans to mark June 16 as a day of prayer for the end of unjust rule in South Africa.

Speaking in an interview in the face of mounting controversy over the call and confusion over whether the SACC supports it, Mr Vaughan said a statement issued by the presidium earlier this week had been misinterpreted.

The statement had not supported the objections to the call which had been voiced by the head of the Methodist church in South Africa, the Rev Peter Storey and by the Anglican Archbishop of Cape Town, the Very Right Rev Phillip Russell.

Its only reference to the two clergymen had been in welcoming their affirmation that they were concerned not to cause a split in the SACC, he said.

The statement had confirmed that the SACC had issued a formal call to the people of the country to pray for the end of unjust rule in South Africa on June 16.

Controversy over the

call has grown in the wake of claims and counterclaims over who was responsible for issuing a document containing a theological rationale for the day of prayer which was printed by the Western Province Council of Churches.

Yesterday Mr Vaughan confirmed the contention by Rev Storey and Archbishop Russell that the theological rationale had not been formally adopted by the SACC 'but this does not mean that the SACC rejected the document in any sense', he said.

Mr Vaughan said the document had been considered by the SACC presidium's April meeting and had been found 'worthy of further study'. As such the presidium had decided to circulate it to the regional councils for them to use as they saw fit.

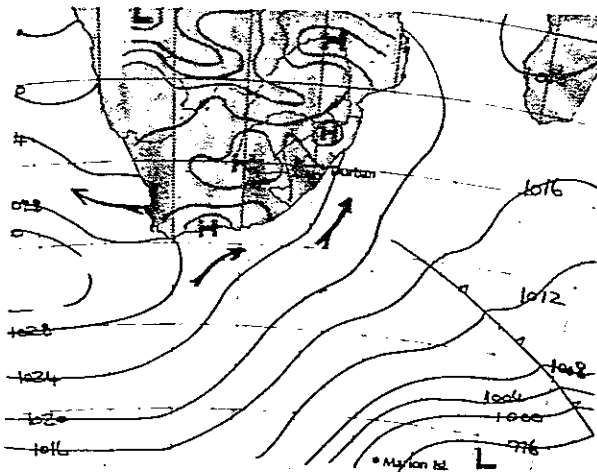
This meant that while the theological rationale could not be considered an SACC 'statement of belief', the presidium considered it 'a useful document which backs up the call which the SACC has made'.

Refuted

He added that it was 'unfair and untrue' to say that Dr Allan Boesak, the senior vice-president of the SACC who was one of the clergymen who addressed a Press conference to launch the call, was now 'isolated' in the call, as Press reports had claimed yesterday.

The secretary general of the Catholic Bishops Conference, Fr M Mkatshwa, yesterday also refuted a report which claimed the Catholic Church had taken a decision to distance itself from the call on the grounds that it considered the present time to be 'a period of hope'.

WEATHER



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OUTLOOK

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mild to warm. Wind h-westerly.

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TODAY

Natal Interior — Fine and cold with frost in the Drakensberg area becoming mild. Wind light south-westerly.

Pietermaritzburg — Fine and cold at first otherwise mild.

East London — Fine and mild.

Port Elizabeth — Fine and mild.

Cape Town — Fine and mild.

Johannesburg — Fine and mild but cold at first.

SACC confirms 'day of prayer'

CAPT Tink 6/6/85 28

Staff Reporter

THE acting secretary-general of the South African Council of Churches (SACC), Mr Dan Vaughan, yesterday denied reports that the SACC presidium has taken up a position against the clergymen who are calling on South Africans to mark June 16 as a day of prayer for the end of unjust rule in South Africa.

Speaking in the face of mounting controversy over the call and confusion over whether the SACC supports it, Mr Vaughan said a statement by the presidium earlier this week had been misinterpreted.

The statement had not supported the objections to the call which had been voiced by the head of the Methodist Church in South Africa, the Rev Peter Storey, and by the Anglican Archbishop of Cape Town, the Most Rev

Phillip Russell. Its only reference to the two clergymen had been in welcoming their affirmation that they were concerned not to cause a split in the SACC, he said.

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"but this does not mean that the SACC rejected the document in any sense".

He said the document had been considered by the SACC presidium's April meeting and had been found "worthy of further study". As such, the presidium had decided to circulate it to the regional councils. This meant that while the theological rationale could not be considered an SACC "statement of belief", the presidium considered it "a useful document which backs up the call which the SACC has made". He added that it was "unfair and untrue" to say that Dr Allan Boesak, the senior vice-president of the SACC who was one of the clergymen who addressed a press conference to launch the call, was now "isolated" in the call, as press reports had claimed yesterday.

The secretary-general of the Catholic Bishops Conference, Father M Mkatshwa, yesterday also denied a report which claimed the Catholic Church had taken a decision to distance itself from the call on the grounds that it considered the present time to be "a period of hope".

Father Mkatshwa said no such statement had been released by the church.

Prayer: Request or prescription?

Staff Reporter

CLERGYMEN opposed to the South African Council of Churches (SACC) call for South Africans to pray to God for an end to unjust rule in the country have argued that believers do not have the right to "prescribe" to God how He should achieve His ends.

The SACC call, which asks people to pray that God will end unjust rule by changing the government, has provoked theological controversy.

Objectors argue that calling for a replacement of the present government implies a call for the "downfall" of the government. This in turn suggests violent overthrow, they have argued.

In addition, some clergymen feel the call is "untimely" in the light of government reforms.

Those involved in making the call have said all prayer involves a request to God that if He believes a particular thing is good He should fulfill it. God, who is all-powerful, cannot be prescribed to, they argue.

At the press conference held to launch the call, Dr Allan Boesak said that until now believers had always been asked to pray that rulers would exercise justice but the time had now come to pray that those who persisted in defying God's will be removed from power.

Clergymen opposed to the call have said the biblical injunction to pray for the rulers of the day to rule with justice should be upheld and that the method of bringing about just rule should be left to God.

This week, prominent figures in the Ned Geref Sendingkerk also dissociated themselves from the call.


Implications

He confirmed that at a meeting of the church's archbishops held a few weeks ago the theological rationale had been raised. It was felt then that the issue was of such far-reaching implications that a decision on it could be taken only by a meeting of the full Conference of Bishops.

This had not been possible "purely because of the time factor", he said.

The fact that the church had not taken a stand on the call could not be interpreted to mean the church had distanced itself from the call, he said.

Boesak hits at leadership of Ned Geref church

ARGUS 7/6/85 (28) 

Staff Reporter

DOCTOR Allan Boesak says the leadership of the Nederduitse Gereformeerde Sendingkerk is "no longer representative" of the majority of its members.

Dr Boesak, a member of the four-man moderation of the NGSK, said today the decision by three of its members to dissociate themselves from the SA Council of Churches' call to pray for an end to unjust rule in South Africa was aimed at "appeasing the white Ned Geref Kerk and the Government".

"The decision does not reflect the majority of our people — the leadership of the NGSK is no longer representative of its people," he said.

"I could almost say I dare them to call a meeting of the synod, and then they will discover that this is true," he said.

EXPLOITED

Dr Boesak said the controversy over the call was being exploited by people within and without the church to launch further attacks on him.

Although he had initially made the call last year it had since been adopted by the executive of the SACC and had "gone far beyond" a personal call, he said.

Nevertheless, there were elements both within and without the church which were exploiting the controversy surround-

ing the call to make further attacks on him.

"It is very clear that certain elements, both without and within the church, are using this issue to make political gains and get at me," he said.

Headlines in the Afrikaans Press claiming he was "isolated" by churches' rejection of the call and SABC-TV reports made it clear the "open season on Boesak" was still on, he said.

DISTURBED

But he was not disturbed by these developments: "As in the past, they will come to nothing".

In the first interview he has granted since the row broke out, Dr Boesak said the controversy, which has rocked South African churches and threatened a split within the ranks of the SACC, was "a sad reflection on the state of the church in this country".

"Churches in South Africa are hiding behind resolutions and synod decisions instead of practising them," he said.

"It is time for us to recognise that it is no longer enough for any church body simply to say it is against apartheid — they must act on that belief."

References to prayer for delivery from the hand of the op-

(Turn to Page 3, col 6)

Methodist synod support for SACC day of prayer

Staff Reporter

FIRST support for the South African Council of Churches' call for South Africans to mark June 16 as a day of prayer for the end of unjust rule has come from a local synod of the Methodist Church.

After lengthy debate yesterday, the Cape of Good Hope Synod of the Methodist Church of Southern Africa adopted the statement and categorically rejected any interpretation of it as implying support for violent removal of the Government.

The synod reaffirmed total rejection of violence in any form.

Intimidated

The motion was proposed by Professor Charles Villa-Vicencio of the Department of Religious Studies at the University of Cape Town and seconded by the Rev Z Somana from Zweletemba near Worcester.

Appealing to the church not to allow itself to be intimidated by the "sustained and distorting attacks" on the document by the SABC and TV, Professor Villa-Vicencio called it a statement of "agonising reason and moderation".

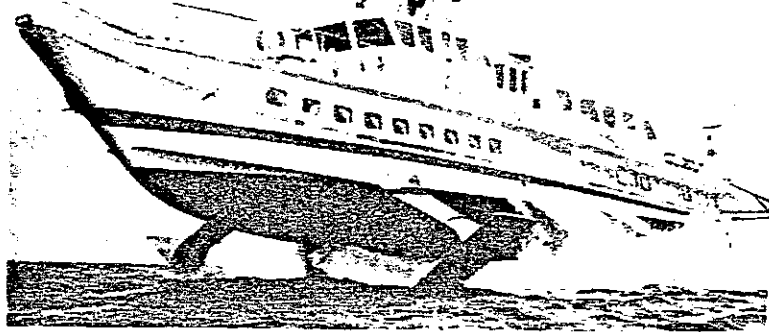
He said it represented a broad consensus of opinion in the church calling specifically for the removal from office of those who persistently disobey the laws of God.

Conscription

● Cape Methodists have called for an end to conscription and the appointment of Methodist ministers as SADF chaplains.

The synod at yesterday's meeting passed a resolution supporting the declaration to end conscription.

It deplored the use of the armed forces in "illegal" operations in neighbouring countries, the deployment of the armed forces in joining the police in "repressing demonstrations and opposition to the Government and its apartheid resolutions"; and the "collaboration" of the Methodist Church in allowing its ministers to be appointed as military chaplains.



The hydrofoil which Cape Town businessmen plan to use as a floating casino.

'Floating casino' for West Coast

Staff Reporter

CAPE Town businessman Mr Laurie Read is planning to establish a "floating casino" off the West Coast.

Mr Read and a consortium of businessmen have an option on a 40m Italian-built hydrofoil which will carry 200 passengers and operate between Cape Town and Saldanha Bay on daily four-hour excursions.

The project is expected to cost about R20-million.

Department of Transport marine division personnel have inspected the hydrofoil and recom-

mended certain safety modifications.

These are being attended to in Italy and apart from that it is all systems go for the vessel's inaugural run towards the end of the year.

The project, described by Mr Read as having "style beyond class", will include a casino, an entertainment area and a conference centre.

Protea Hotels and Inns have agreed to provide food and beverages on board and assist in marketing conferences.

Mr Read also plans cruises between Durban, Richards Bay and Maputo.

Girl shot by mother out of danger

VANDEBBIJLPARK. — The Vanderbijlpark schoolgirl shot in the head by her mother — who then fatally shot herself — is out of danger and in a satisfactory condition in the Vanderbijlpark hospital.

Mrs Engela Stassen, 43, and her daughter Petro, 11, were found with gunshot wounds at their home in Westinghouse Boulevard by her husband, Mr Charles Stassen, 43, early on Wednesday morning.

Mrs Stassen was dead and Pe-

tro was taken to hospital in a serious condition.

A bullet had entered the left side of her head and passed through the right cheek, shattering her jawbone.

He said his wife had been depressed during the last year after doctors diagnosed she had skin cancer.

A note found at the scene said she could no longer stand the severe pain in her nose due to the disease. — Sapa.

New regional court appointments

SEVERAL changes in the hierarchy of the regional courts were announced by the Minister of Justice, Mr Kobie Coetsee, today.

Mr Coetsee said in a statement that Mr C Symington, the regional court president in Bloemfontein, would become president in Cape Town in place of Mr J A van Dam, who was retiring.

A Bloemfontein regional court

magistrate, Mr W A du Plessis, would take Mr Symington's place.

Mr S van Zyl, regional magistrate at East London, would fill the newly-created post of regional court president at Kimberley.

Mr E D Wyethe, regional magistrate at Klerksdorp, would become president at Durban in the place of Mr T L Blunden, who was retiring. — Sapa.

28

Support for June 16 call

Staff Reporter

THE Synod of the Cape of Good Hope District of the Methodist Church yesterday resolved to support the South African Council of Churches' call for South Africans to mark June 16 as a day of prayer for the end of unjust rule in the country.

In a vote at the end of the second day of the annual synod, clergymen adopted the controversial Western Province Council of Churches' (WPCC) document entitled "A Theological Rationale and a Call to Prayer for the End to Unjust Rule".

The synod's decision is the first response to the call that a church body has made, even though in this instance the decision affects only some of the Methodist churches in South Africa.

The decision also goes against the reported po-

sition of the president of the Methodist Church in South Africa, the Rev Peter Storey, who has publicly distanced himself from the call.

In a statement, the synod said that in adopting the document it was "categorically rejecting any interpretation of the statement as implying support for violent removal of government" and reaffirmed its "total rejection of violence in any form".

'Just government'

"We draw our people's attention to the fact that we are praying for government that is just and obedient to God and reiterate that the statement specifically calls for the removal from office only of 'those who persist in defying His laws'.

"We recognize that this could lead to a change of government," said the statement.

Theological controversy over the call has included heated argument over the issuing of the "theological rationale" behind it.

'A long time'

The rationale argues that prayers for the government to change its mind have been made for a long time — "now we pray for a change of government so that the justice of God's Kingdom may prevail".

Theological controversy over the call has centered on whether Christians have the right to prescribe to God how He should set about achieving His ends.

Clergymen in favour have said God is all-powerful and cannot be prescribed to, while objectors argue that the biblical injunction for Christians to pray for the rulers of the day to govern with justice, should be upheld.

W/C ARGUS 8/6/85 28

'Bible supports Boesak prayer'

JOHN MacLENNAN
Political Staff

DR Allan Boesak does not see his call for anti-Government prayer as being inconsistent with the Scriptures or the traditions of the church.

"Right through the Bible," he says, "there is a tradition of people who in their need and their suffering — and I'm talking about a need caused by political, economic and social oppression — calling upon God."

He produces a pocket Bible and reels off a section from Psalm 3 as an example.

"Arise, O Lord. Liberate me, O my God, for you have struck all of my enemies on the jaw. You have broken the teeth of the wicked."

And he quotes from Exodus, which he regards as the bedrock of Israeli faith.

"God says to Moses, 'I have seen the suffering of my people, I have heard their cry and therefore I have decided to come down and deliver them from Pharaoh.' That cry to God by those who are oppressed is something we find over and over again."

Disturbing

He quotes from Psalm 72: "He will defend the afflicted among the people. He will save the children of the needy and he will crush the oppressor."

Dr Boesak regards the last as particularly disturbing in South Africa because "Christians today, especially Christians who live in comfort and with privileges, don't know what to do with this".

He says: "It is too disturbing to think that God will indeed hear the cry of those who they oppress and that God will crush the oppressor"

He sees the Book of Revelations, Chapters 1 to 21, as a "consistent and very clear protest against a Government which had forgotten what it meant to be a servant of God but had become a beast of the sea".

He says: "For us who live under oppression in this country it is very clear that through the policies of the Government, through its consistent oppression of our people, through its

persistent injustices, through its persistent disobedience of the voice of God ... the Government no longer reflects the characteristics of a servant of God and has become the beast from the sea.

"Deliver us"

"Christians have not only the right but the duty to protest against such a Government.

"We are in a position where we now say to God we can no longer stand this oppression. And, as in the Bible, we say 'come and deliver us from the hands of these people'."

He concedes an outsider might come to the conclusion that South Africans of different colour are praying to different Gods.

He says: "Abraham Kuyper, the DRC theologian, once said that those of us who grow up in poverty and misery will have a totally different view of society and of social realities than those who from their birth bathed themselves in luxury.

"My argument is that it is the same for our views of God and the Gospel.

"People who are privileged and powerful and who use their power to continue their privileges at the cost of the basic necessities of others will see God as one who sanctifies and justifies the system which gives them those privileges.

"God is white"

"They will see God as justifying even their violence to hold on to what they have.

"I believe that for many people in this country God is indeed white and looks with satisfaction upon South African society.

"We say the God that we worship can never justify injustice. He can never be satisfied with oppression."

On the special links Afrikaners have always claimed with God to explain their survival against great odds, Dr Boesak says: "The Afrikaners have always seen themselves as the chosen people of God and on that belief is based a lot of what apartheid is today.

"They have long since nullified, through their actions, any kind of special claim that they might have had. There is no such thing as a chosen people in this country."

RC bishops deny reports on prayer call

ARGUS 11/6/85 28
JOHANNESBURG.

The Southern African Catholic Bishops' Conference (SACBC) has denied media reports that it dissociated itself from the call to prayer for a change of government.

A statement from the SACBC said yesterday that contrary to media reports, the bishops' conference had "in no way taken a stand on the call made by some church leaders", and the matter had not been discussed.

"The bishops' conference stands by its original state-

ment, released in May, calling for a day of mourning and prayer on June 16 this year."

The statement on the day of mourning and prayer called on all Catholics in South Africa, "to observe June 16 as a special day of mourning and prayer ... in commemoration for those who were killed in Soweto in 1976 ... and all who have been killed ... in Sharpeville, in Sebokeng in Crossroads and in many other places, but especially in the tragedy of Langa, Uitenhage, in March".

The statement continued: "We also join together to pray more earnestly and hopefully than before that all the evils of apartheid may be brought to a speedy end.

"There are signs of hope in the country, as the opposition to apartheid has never been as strong and vigorous as it is today.

"We now entertain the sure hope that God is leading us towards true justice, peace and reconciliation and liberation for all the people of South Africa." — Sapa.

Call for
day of
prayer

Staff Reporter

THE South African Catholic Bishops' Conference (SACBC) has called on all Catholics to observe Sunday June 16 as a special day of mourning and prayer.

June 16 is the day of commemoration for those who were killed in Soweto in 1976.

"This is indeed a time for mourning. But is also a time for repentance and conversion, a time for making a break with the past and throwing off the shackles of apartheid once and for all. It is a time for new initiatives, serious negotiations and radical change.

"We pray that in this time of crisis negotiations may become possible, not in a spirit of fear and selfishness, nor in a spirit of revenge, but in a spirit of forgiveness and reconciliation.

"Our prayer then, as we mourn the dead, is that we may enter upon a new phase in South Africa, a phase of vigorously and tirelessly pursuing that justice for all upon which forgiveness, reconciliation and peace can be built."

The SACBC said there were signs of hope in the country, with the opposition to apartheid never as strong and vigorous as it is today.

Prayer-day row 'will lead to tension'

Argus 12/6/88
Staff Reporter

28 304

DISPUTE over the June 16 call to prayer can lead only to more tension in the South African Council of Churches, says an editorial in the Ned Geref Kerk's official organ.

Writing in Die Kerkbode, the editor says the call by theologian Dr Allan Boesak was "apparently a one-sided action by the Western Province Council of Churches which did not enjoy the support of the SACC executive."

"After everything that has happened with this body in recent years

the dispute can lead to nothing other than newer and greater internal tension."

The call was in direct conflict with the clear scriptural instruction that a government should be prayed for, whether it was acceptable or unacceptable, the article says.

It was significant that leaders of almost all the major churches in South Africa — including three members of the executive of the NG Sendingkerk, a member of the SACC — had refused to be part of Dr Boesak's call.

Churches to heal split

Anglicans and Methodists to
clear up 'misunderstanding'

By DOUGIE OAKES

Cape Herald staff writer

CONCERTED efforts are being made to clear up a "misunderstanding" among top figures in the SA Council of Churches over a June 16 prayer day call for an end to unjust rule in this country.

The row in the ranks of South Africa's most influential anti-apartheid organisation started about a fortnight ago when senior SACC vice-president Dr Allan Boesak announced the day of prayer to commemorate the 1976 uprisings in Soweto.

But within hours of this announcement at a press conference of the WP Council of Churches, the leaders of the Anglican and Methodist Churches — the Most Rev Philip Russell and the Rev Peter Storey — appeared to reject his call.

The two leaders said in a joint press statement that no approach had been made to them. They had not given their churches' support to the call, they said, because they had not had the opportunity to discuss the issue.

Their statement was seen by many as a clear rejection of prayers against the Government.

And black clergy, specially, were scathing in their reaction to them. In the rumblings which followed, the most-used word to emerge was "racism".

All this, naturally, has come like manna from heaven to the SA Broadcasting services. They have spared little effort to drive a wedge between Dr Boesak and his fellow top church officials.

However, I understand that the rift is likely to be healed this week.

A reliable source told me that both Rev Russell and Rev Storey are horrified at the turn of events and upset that they have been painted as fight-wingers.

They did not reject the call for a day of prayer. They simply pointed out that they had not had a chance to discuss it in their churches, I was told.

It is believed that both men will clarify the position of their churches this week.

● In another development, Dr Boesak appears to have reached the point of no return in his relationship with other top officials of the NG Sendingkerk. Reacting to the news that the Rev Sakkie Mentor, Nick Appollis and Andries Erwee had disassociated their church from his call, Dr Boesak — the fourth member of the moderation — accused them of being out of touch with the thinking of their congregants. The three, in rejecting Dr Boesak's call, have asked their members to follow the teachings of the Bible by praying for the Government.

SEE PAGE 4

Prayer call splits



New breed of black theologians

They preach equality and liberation from pulpit and the young love it

LIBERATION theology is a term which is sending shivers of excitement and, in some cases, apprehension down the pews of hundreds of churches — from Heideveld to Humansdorp, from Rondebosch to Rawsonville and from Lotus River to Langebaan.

To white South Africans, it is a teaching so alien almost to be a twin of communism.

And to blacks, who for many years have continued to sing the praises of their Father even as apartheid kicked them deeper into the mire, it is a clear sign that God does listen — eventually.

It is a message being preached by a new breed of clergyman — articulate, outspoken, fearless and black — people like Dr Allan Boesak, Desmond Tutu, Hannes Adonis, Colin Jones, Courtney Sampson and many more.

And what they are saying is "God does care because he is the God of the poor."

The sermons of the Boesaks, the Tutus, the Joneses and the Sampsons have led to bitter criticism on the part of the Government and their supporters.

For, at last, after years of only muted protest at the injus-



● Desmond Tutu



● Allan Boesak

ices being perpetrated around them, some priests are now rolling up their sleeves and stepping into an area which has long been regarded as an exclusive preserve of politicians.

Hence, Pass Laws, Influx Control, Group Areas — indeed, all discriminatory laws, have come under the cosh, as have the men preaching against it.

For, to our rulers, religion-like sport, should not be mixed with politics.

But even in the churches themselves, the stodgy hierarchy is viewing the latest develop-

ments with some nervousness. But the Rev Jones, Anglican chaplain of the University of the Western Cape, says recent developments in the Church had brought Christian people to look at the practical implications of their faith.

"People argue that Romans Chapter 13 states that Christians can never be disobedient to the State. But nothing could be further from the truth.

"This passage says quite clearly that a State can forfeit its authority by setting itself up as God. When a State panders to sectarian interests it becomes idolatrous," Rev Jones said.

He added that what had also become quite clear were the differences in thinking between black and white Christians.

"Black Christians have no problems in praying for the downfall of this Government, but not so the whites.

Mr Jones said there was a tendency among the English churches, specially, to try to remain neutral in times of great moral crises.

"But you cannot remain neutral when you have a situation where the rich are making the poor poorer."

Father Sampson agrees. "It is time the Church took a definite lead in the fight against injustice," he says.

"Some people have cashed in on the idea that the Church can be a neutral in society.

"But don't they know that by ignoring the injustices here, they are, in fact defending everything that is happening here?"

"We should no longer just passively voice our concern over isolated social issues but we should actively involve ourselves in the movement to transform the fundamental structures of this society," he said.

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call splits SACC

Herald 15/6/88
Boesak's June 16 call exposes racial bias

By DOUGIE OAKES.
 Cape Herald staff writer.

WHITE liberals in South African churches are coming under fire as a row over how best to commemorate Soweto Day on June 16 simmers on.

Problems in the church hierarchy started about a fortnight ago when a group in the South African Council of Churches, led by Dr Allan Boesak, called on Christians to pray on June 16 for the downfall of the Government.

But another group led by the leaders of the powerful Anglican and Methodist Churches — the Most Rev Philip Russell and the Rev Peter Storey — said they had not been approached on the issue. Because there had been no chance to discuss the matter, their churches had not given support to the call, they said.

And in the debate which followed, divisions along racial lines emerged in the SACC, which has long been regarded as one of the staunchest opponents of apartheid.

Black ministers in both Anglican and Methodist Churches made it clear this week that they strongly disagreed with the stance of their leaders.

Indeed, the Synod of the Cape of Good Hope District of the Methodist Church last week backed the controversial call for an end to unjust rule.

In a statement, the synod said that in adopting the document it "categorically rejected any interpretation of the statement as implying support for violent removal of the Government".

"We affirm our total rejection of violence in any form," the statement added.

In further developments, outspoken Hanover Park Anglican priest Father Courtney Sampson lashed out at what he called white liberals in the Church.

"There are many of them," he said, "and their problem is that they still see this Government as having being put there by democratic means. Of course, we see things differently."

OPPRESSED

"White liberals are fine, as long as they can think and act on behalf of the oppressed masses.

"But when we say: 'We'd like to do our own thing, we'd like to think for ourselves' — that's the time they show their true colours."

Father Sampson said he had been praying for the downfall of the present Government for a long time — and he saw nothing wrong with it. Everyone should be praying for a change of government in this country.

"But to the white liberals in the Church, a change of Government is not urgent. They don't mind if it is going to take 10 or 20 years.

The Rev Hannes Adonis, a Sendingkerk minister stationed in Elsie's River said that people who had come out for the day of prayer for a change of government were, in fact, signalling to this country's rulers to "continue with your evil".

DOWNFALL

"This Government claims to be Christian — but their policies are not Christian. And so I believe it is the duty of the Church to pray for their downfall.

Mr Adonis said whites in the churches have been spoiled over the years. "For a long time they have decided what is right or wrong for the people."

"And nobody questioned them — until people like Dr Allan Boesak came along with this biblical message: 'God always sides with the poor and the oppressed.'"

"Many whites have been unable to come to terms with the latest developments in the Church," he said.



28 Herald 15/6/88
f black theologians
eration from pulpit and the young love it



Tutu



● **Allan Boesak**

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'We do not believe in the power of violence'

DICK USHER reports on a controversial sermon made yesterday by Dr Allan Boesak

AT an emotion-charged service commemorating the unrest that started in Soweto on June 16, 1976, Dr Allan Boesak reprimanded critics of the call to pray for the replacement of the present structures of oppression with ones that were just and to remove from power those who persisted in defying God's laws.

The call has been condemned by many who saw it as calling for the violent overthrow of the Government and the supporting of insurrection against civil authority.

But Dr Boesak, president of the World Alliance of Reformed Churches and vice-president of the Western Province Council of Churches, said yesterday that the call had been made in the name of Jesus, a name that brought transformation and in so doing brought also confrontation.

He told a packed congregation of about 2000 at the African Methodist Episcopal Church in Hazendal that it was a powerful name but also a vulnerable one which had been used by some to create a theology which justified racism and apartheid in South Africa, a country which proclaimed itself to be Christian but where people were despised because of the colour of their skin.

"In that name is the cause of the oppressed and needy taken



Dr Allan Boesak preaching yesterday

up," said Dr Boesak, citing examples from the Old Testament of prophets who cried out against unjust rulers who did not want to listen to the word of God and persisted in oppression.

When the SACC called for the day of prayer for the removal of unjust structures there were many who were upset and others who spoke of churches that would split, but one of the most affirmative signs that the council was right had been the outcry against it.

Those who had shouted so loud against prayer for the crumbling of unjust structures were shouting in the hope that people would not hear that the walls were already crumbling.

"We do not believe in the power of violence but in the

power of prayer," said Dr Boesak.

"That is why they are so upset because they know He is a God of justice who will rise up and deliver us from the violence that they do to His defenceless people."

The people who said the SACC was asking for violence did not know what it meant to suffer because of the colour of their skin; to suffer the Cape winter rains under plastic at Crossroads; to not know when they left home in the morning whether they would be in jail that evening.

"Because they do not know these things and cannot feel our pain they ask who gave us the right to do this and we will say as humbly as possible: 'We

do it in the name of Jesus, who you have killed.'"

Jesus was executed as a traitor to Caesar who exercised rule in Palestine through the Jewish authorities — Caesar's puppets to whom he had become a political threat.

South Africa proclaimed itself as a Christian country, but it was also a country where families were broken up for economic gain.

"The age of slavery is not over. In this country the greed of a few guarantees the ongoing poverty of the masses," he said.

Those who said it could no longer be tolerated were banned or imprisoned and "in the streets of our nation mown down like bloody dogs".

"For as long as those who govern in this country and those who vote for them claim to be Christians we must rise up and tell them that this is not so."

It was not those who proclaimed their Christianity who were true Christians, but those who learnt to do the will of the Father.

The name of Jesus could never be used to justify oppression and suffering because it was a name of compassion and justice and peace. Those who knew this name would stand up and fight for peace and justice.

AKC 17/6/85 28

Call to prayer was right, says Boesak

Staff Reporter

DR Allan Boesak, president of the World Alliance of Reformed Churches, said at a June 16 memorial service yesterday afternoon that offers by newspapers to pray for those who called for an end to unjust rule was a sign that the call was right.

He said this during a sermon he delivered at the service held at the Bethel Memorial AME Church in Hazendal attended by an estimated 2 000 people.

Dr Boesak expressed his thanks to the churches who had decided to support the call by the South African Council of Churches for the removal of an unjust government.

'Upset'

"When we called for a day of prayer for the removal of those who persist in going against the will of God, there were many people who were upset. There are not many issues that have raised so much pressure, division and pain. Newspapers spoke of churches which will split and congregations that are divided."

"I have seen articles in newspapers I have not dreamt I would see, articles which spoke the propaganda of the South African Government. They offered to pray for us for we are so misguided, they said. That is the most affirmative sign that we are right.

"We will not take up guns against you, we will not ask God to bless our guns like they did on December 16. We do not believe in the power of violence, we believe in the power of prayer."

The SABC had refused

to broadcast a second statement by the churches supporting the call to prayer, he said.

"Those people who were opposed to the call don't know what it is like to be arrested for not having a passbook or sitting in the rain at Crossroads under a piece of plastic. Because it is impossible for them to feel our pain.

"God will not stuff His ears but will deliver us from the hands of these people.

"In the name of Jesus the Church justified racism in this country and built a whole theology around a few verses in the Bible," he said.

Referring to the recent SADF raid into Gaborone, Botswana, Dr Boesak said: "A six-year-old child must suffer because we must believe the glib explanation of the Minister that they are all terrorists.

"The Church should rise up and say that they have betrayed the name of Jesus. As long as this happens the Church must rise up and say you shall reap what you sow.

"No matter how many times you read your Bible, piously stand up in Parliament, God's judgement will come down on you.

"I believe that God will hear us as we pray for the removal of those who resist His will", Dr Boesak said to applause.

The Rev Chris Nissen, chairman of the Karoo region of the United Democratic Front, said there was no future in South Africa if that future was discussed in Parliament or in some Bantustan. That future would be decided in Pollsmoor with Nelson Mandela, he said.


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TIME: 7.30p	DATE: MON	PLACE: LIB	High and Sigs	GOOD-WOOD

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Section Head
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One of the biggest ordeals of my life was to speak in public - just the thought made me ill. The course changed my life unbelievably. I had more confidence, enthusiasm and a determination to reach the goals I had set for myself. I now have greater compassion for and understanding of people and I can sincerely recommend this course to anyone who wishes to improve the quality of their life.

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O. Disfater 19/6/85
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Anglicans may link with UDF, National Forum

Dispatch Correspondent

CAPE TOWN — A motion which could bring the Church of the Province of South Africa closer to groups such as the United Democratic Front and the National Forum will be proposed at the Church's Triennial synod in Maritzburg next month.

Proposed by the Reverend Syd Lockett of Cape Town, the motion notes with regard to the UDF and National Forum the

- Harassment and detention of office-bearers by the SAP;

- Negative propaganda by the SABC and SATV, and

- Threats and insinuations by the Minister of Law and Order, Mr Louis le Grange, and states that such action which inhibits the activities of opposition groups "only serves to exacer-

bate further the present civil conflict in South Africa."

Mr Lockett calls for a commission to "analyse the structural forces giving rise to the present civil conflict," gather information about the UDF and National Forum and recommend action at all levels which will reduce the present level of conflict.

Another motion by Mr Lockett proposes that full moral support should be given to any Christian who, having been involved in non-violent acts of civil disobedience "might be led by God to perform similar acts in future."

It seeks to commend those Christians who have taken "a vigorous and costly stand against the exploitative and oppressive National Security system through acts of non-violent civil disobedience."

- (ii) In view of the very large number of transactions it is not feasible to supply the detail required.

Johannesburg: permission to hold demonstration

HANSARD 18/6/85 Gw 1292
942. Mr P G SOAL asked the Minister of Law and Order:

- (1) Whether any organizations or person applied for permission to hold a demonstration against a certain person, whose name has been furnished to the South African Police for the purpose of the Minister's reply, outside St Mary's Cathedral in Johannesburg in May 1985; if so, (a) what persons or organizations, (b) in respect of what date was the application made, (c) what are the names of the persons or organizations concerned and (d) against whom was the demonstration held;
- (2) whether permission was granted; if not, why not; if so,
- (3) whether such permission was granted subject to any conditions; if so, what conditions;
- (4) whether any persons were (a) arrested and (b) charged for taking part in this demonstration; if so, (i) on what date, (ii) how many persons, (iii) what are their names in each case, (iv) what was the nature of the charges and (v) in terms of what statutory provision were they charged;
- (5) whether the South African Police took any further action in this regard; if so, what further action?

The MINISTER OF LAW AND ORDER:

- (1) Yes.
(a) and (c) Witman D Means.
(b) On 1 May 1985

(d) Bishop Desmond Tutu.

- (2) and (3) No, because the application was withdrawn by the applicant.

- (4) (a) and (b) No.

(i)-(v) Fall away.

- (5) Yes, a contravention of section 57(1) of the Internal Security Act, No 84 of 1972 was investigated and the docket referred to the Senior Public Prosecutor, Johannesburg who declined to prosecute.

Jan Smuts Airport

983. Mr P G SOAL asked the Minister of Public Works:

- (1) Whether his Department is constructing and/or is to construct (a) a new control tower and (b) any other buildings at Jan Smuts Airport; if so, which specified other buildings;
- (2) whether construction has begun in respect of these buildings; if not, (a) why not, (b) when were the plans for the buildings initially completed and (c) when will construction begin; if so, (i) when did construction begin and (ii) in respect of which buildings;
- (3) whether there has been a delay in construction; if so, (a) why, (b) what was the nature of the delay and (c) when is it anticipated that construction will be completed;
- (4) whether he will make a statement on the matter?

The MINISTER OF PUBLIC WORKS:

- (1) (a) Yes.
(b) Yes. A fire-station, warehouses, a maintenance workshop, improvements to the existing terminal building and a terminal building for internal flights.

- (2) No.

- (a) Regarding the buildings in respect of which the planning has been completed, tenders were not called for during the 1984/85 financial year with a view to the

curtailment of government spending. In the regard to the other buildings the planning has not yet been completed and tenders could not therefore be invited.

	(a)	(c)
(i) New control tower	August 1984	Tenders closed on 12 June 1985. Building work will commence approximately September 1985
(ii) Fire-station, warehouses and maintenance workshop	August 1984	It is envisaged to call for tenders during July 1985 and building work will commence approximately three/ four months thereafter
(iii) Improvements to existing terminal building	Estimated completion date: October 1985	Tenders will probably be called for in January 1986 and building work will commence approximately three/ four months later
(iv) Terminal building	Provisional planning has been stopped for now	Unknown

- (3) Falls away.

- (4) No.

Unrest situations: school cadets

988. Mr K M ANDREW asked the Minister of Defence:

Whether any school cadet detachments or members thereof were deployed in unrest situations in any (a) Eastern Cape township and (b) other specified township in the Republic during the latest specified period of 12 months for which information is available; if so, (i) on how many occasions, (ii) on what dates, (iii) in which townships, (iv) what were the circumstances requiring the deployment of such detachments or members thereof on each occasion and (v) who gave the necessary authorization in each case?

The MINISTER OF DEFENCE:

During the period 1 May 1984 to 31 May 1985 no school cadet detachments were deployed in unrest situations. A few cadet officers who are members of Commando units were however incorrectly called up and utilized in an operations centre in Port Elizabeth. The matter has already been rectified.

National servicemen: bases in Black townships

HANSARD 18/6/85 Gw 1926
996. Mr K M ANDREW asked the Minister of Law and Order:

Whether any national servicemen were (a) stationed at and/or (b) required to man any temporary or permanent bases of the South African Police in Black townships in the Republic during the latest specified 12-month period for which information is available; if so, (i) why, (ii) (aa)

Bishops' plea for end to call-up

1866
24/6/82
2:8

JOHANNESBURG. The Southern African Catholic Bishops' Conference has called for an end to military conscription and an amendment to the Defence Act to make this possible.

"We are concerned at the growing numbers of young men faced with a crisis of conscience caused by their conscription," an SACBC statement said yesterday.

"Our concern as bishops of Southern Africa is for a speedy and just solution to the problems experienced by its people — a solution to which all sectors of the population are called to play their part," the statement said.

An end to conscription would leave the South African Defence Force open to those in sympathy with it and would grant individuals freedom of conscience, the statement said.

TURMOIL

The bishops said many national servicemen experienced turmoil when they became aware of the the role they were expected to play in the black townships and elsewhere in Southern Africa.

Men facing a crisis over conscription faced limited options, the statement said. These were:

- Serving in the army, with whose mode of operation they could not agree.
- Doing six years of alternate service if they were recognised religious pacifists.
- Serving a six-year jail sentence if they objected to the war on the grounds that they believed it to be unjust.
- Leaving South Africa to live in exile.

HUMAN RIGHTS

The statement also repeated a call that provision be made for "so-called moral and ethical objectors" — who were not included in the Defence Amendment Act.

In 1977 the SACBC defended the right of the individual to follow his conscience and urged the Government to make provision for alternative forms of non-military national service.

The SACBC has invited Cardinal Paulo Arns — renowned for his human rights campaign during 20 years of military rule in Brazil — to address a peace festival aimed at ending conscription. He arrives in Johannesburg this week. — Sapa.

Call-up 'upholds apartheid'

Own Correspondent

PORT ELIZABETH. — About 180 members of the Grahamstown Synod of the Methodist Church at the weekend declared their opposition to the use of conscription to uphold apartheid.

A spokesman for the synod said 92 members opposed conscription "because conscriptees were being used to uphold a system of apartheid which had been declared a heresy and an evil by the Methodist Church".

He said 22 members felt that "in spite of their abhorrence of the apartheid system and the use of conscriptees in the townships", conscription was necessary to maintain internal law and order.

And 62 members, who also expressed "abhorrence of the apartheid system and the use of conscriptees in the townships", felt conscription was necessary to defend South Africa's borders against outside forces.

"No one was in favour of conscription being for the upholding of the present system of apartheid," Mr Crockett said.

● Sapa reports from Johannesburg that the Southern African Catholic Bishops Conference has called for an end to military conscription.

Cape Times 24/6/88

Tutu: Raid dead not guerillas

28

From SIPHO NGCOBO
JOHANNESBURG. — The 12 people who were killed in Gaborone by SADF commandos during the June 14 raid were not ANC guerillas as claimed by South Africa, Bishop Desmond Tutu told a crowd of about 300 people during a memorial service at the Regina Mundi Cathedral in Soweto yesterday.

"The SADF killed a six-year-old child and claimed he was part of the ANC band which was planning attacks against the South African Government. How can a child of this age be part of a plot to attack South Africa?" he asked.

He maintained that all those killed were refugees and described the raid in Botswana as "a dastardly act carried out by a bunch of bullies who took advantage of Botswana's weak position".

He also told the congregation that the South African Government had no moral justification to be a government.

"They have no grounds to be a government. In fact, they are a bunch of bullies whose rule is based on the stinking apartheid policies.

"They always claim that their problems are

on the borders. Their problems are neither there nor in Botswana where they massacred innocent people, but the problem is right here (in South Africa) and it is apartheid. We would not be having refugees if apartheid was not existing. We would not even be having ANC guerillas if these immoral laws were not being enforced," he added.

● A memorial service for those killed during the SADF raid on Gaborone was held in St George's Church, Calenda Street, Athlone, yesterday afternoon and was attended by about 200 people.

At least one busload of people came in from the townships. Mourners had hoped to be addressed by the Rev Dr Allan Boesak, president of the World Alliance of Reformed Churches, but he was not able to attend the meeting.

One of the speakers was Ms Mama Zihlangu, vice-chairperson of the United Women's Organization. Hymns were sung in memory of those who died.

● Gaborone raid dead given ANC burial, page 4

Dependants' Conference tables report

GIVEN the conflict situation in South Africa, it was not surprising that more and more demands are made for legal assistance from the South African Council of Churches, according to the annual report of the Dependants' Conference, a division of the SACC.

The report, presented this week to the SACC national conference in Johannesburg by co-directors Mrs Annes Hughes and Mrs Sophie Mazibuko, said DC staff all over the country were "finding themselves fully stretched to try and cope with the ever-growing situation in the country."

"The ongoing unrest, detentions, trial, show just how far the Government is determined to 'restore law and order' without addressing the problems.

"As always, the South African Government has no regard for democratic ethics.

"This country is presently going through an undeclared civil war — even going to the extent of using the army and defence force to assist police in their duties of enforcing law and order," the report said.

Staff members of the DC were being harassed and detained, and this caused difficulties in the division's operations.

"The Uitenhage unrest, detentions, arrests and

deaths have not made anything easier for the (DC) field workers," the report said.

There were several treason trials in the country — "one involving members of the United Democratic Front and the others young activists who are said to have undergone military training outside South Africa."

There was also "a mammoth trial" involving Cosas (Congress of South African Students) members in the Eastern Cape.

"These trials are evidently held as an attempt to legalise and legitimise in the eyes of foreign critics the Government repression of its opponents and to present South Africa as being a normal, capitalist country."

The report said it was "important that church members should be educated to understand why people are going to prison, why some do involve themselves in, for example, activities of banned organisations or illegal gatherings."

The DC offered legal assistance in varying cases, such as public violence cases in the Eastern Cape, legal representation in inquest cases, and claims against the minister of police, the report said. — Sapa.

29 Soweto 27/6/85

SACC telegram to PW on deaths

28
star 27/11/85
The South African Council of Churches today decided to disband its national conference being held in Johannesburg to attend a memorial service in Duduza.

The service is being held in memory of those who died in explosions in the township yesterday.

After three-and-a-half hours of closed deliberations, the National Conference of the SACC also decided to send a telex to the State President, Mr P W Botha, stating that they believed that the view of the people that the violence in Duduza yesterday was perpetrated from the side of the authorities must be taken seriously.

The telex will demand the immediate withdrawal of the members of the Defence Force and riot police from the black townships.

The administrative director of the SACC, Mr Dan Vaughan, announced the delegates' decision to attend a memorial service being held at 2 pm in a Nederduitse Gereformeerde Kerk in Afrika church in Duduza.

● See Page 13.

Delegates

thrash out

Star 27/6/85
investment

attitude (28)

Delegates at the South African Council of Churches' national conference yesterday spent an hour and a quarter trying to formulate a resolution on disinvestment.

The SACC has not yet taken a formal stand on disinvestment.

Yesterday's discussion was held during a closed session, when delegates were in smaller groups to form resolutions.

Resolutions referred to the resolutions committee yesterday but not yet adopted by the SACC national conference were:

- A call for a day of confession of guilt by white South Africans so that black South Africans could forgive them, if it was still possible, in order that there might be reconciliation between black and white.

- A call on the State President, Mr P W Botha, asking for unbanning of Mrs Winnie Mandela, wife of jailed ANC leader, Mr Nelson Mandela.

- The establishment of crisis centres in view of the increasing unrest situation in South Africa, even in places where there was no crisis at present, so that they could be prepared in an emergency.

- A condemnation of the South African Defence Force raid into Gaborone.

CANC TOWNS 27/6/85

SA cancels visa for cardinal

JOHANNESBURG. — The visa of Cardinal Arnns of Brazil was "immediately" cancelled yesterday after he refused to sign an undertaking not to attend or speak at the End Conscription Campaign festival or to involve himself in the affairs of South Africa.

"I will go as a free person where my brother bishops have asked me to go and do what they have asked me to do," the cardinal told officials of the South African Consulate in Brazil.

Condemned

The cardinal, who was due in Johannesburg yesterday as a guest of the South African Catholic Bishops' Conference, is recognized internationally for his human-rights campaign during the 20 years of military rule in Brazil.

In a statement made soon after the cancellation of the visa, Cardinal Arnns said the South African Government was "not satisfied with the sacrifice and injustice it imposes on its people

and neighbouring countries". "May the God of history grant to the dear people of South Africa the just solution of your problems, and the end of all discrimination," he said.

The withdrawal of the visa has been widely condemned.

Among the organizations which have expressed disapproval are the South African Council of Churches (SACC), the United Democratic Front, the Methodist Church of Southern Africa, the Black Sash and the End Conscription Campaign.

Dr Beyers Naude, general secretary of the SACC, said the withdrawal of Cardinal Arnns's visa "can only be interpreted as a sign that the government fears his message of peace and opposition to violence".

Mrs Helen Suzman, the Progressive Federal Party spokesman on Law and Order, said: "What the government thinks it has accomplished by this clumsy refusal of a visa to the cardinal is beyond me."

'Moral issue'

The Rev Peter Storey, president of the Methodist Church of Southern Africa, said the government's action showed the fear of free discussion about conscription, "a grave moral issue".

The UDF said that by not allowing the cardinal to voice his opinion on the issue of compulsory conscription, the government was denying the white community the right to a view alternative to that of the apartheid state.

Speakers at the Peace Festival, which begins on Saturday, will include Bishop Desmond Tutu, Dr Beyers Naude and Archbishop Denis Hurley — Sapa

Di 'doesn't sack people'

LONDON. — Diana, Princess of Wales, says she is not responsible for sacking members of the royal household.

The mass-circulation Daily Mirror said it was approached by the princess after persistent press reports that she was responsible for several resignations.

"I just don't sack people," she said.

Diana is reportedly deeply upset over press reports depicting her as an iron-willed woman who dominates her husband, Prince Charles, even in his choice of staff — Sapa-Reuter

8 9054/5
6 415/6

4821

PRICES

SAVE



Mr Muller is the second conviction

Disinvestment is the caring way

CAPITALISM has been taking a battering at the annual conference of the National Council of Churches in Johannesburg this week, and the idea that wealth needs to be created before it can be spent has been dying of neglect.

The theme of the conference is woman power, but it is not surprising — at a time when the Bishop of Durham can mock the Virgin Birth and eminent churchmen pray for the downfall of a government — that Christian concern spills into secular controversy.

The point was dramatised early on when the entire conference rose to mourn in silence "our brothers, sisters, our children who fell in the raid on Gaborone".

Obligation

Exegesis should be left to experts, so I will not try to explain the argument by which St Paul's Epistle to the Colossians, which urges us to forgive one another and to let the peace of Christ rule in our hearts, became a spur to political activism. But it was so.

Meditation on St Paul's words, argued Dr Wolfram Kistner, director of the SACC's division of justice and reconciliation, "can help us to recognise why the churches in South Africa are under an obliga-

KEN OWEN

tion to reject and resist the new constitutional dispensation".

In the belief that government policies have the effect of "converting the whole of South Africa into a military camp", the church is co-operating with a variety of other organisations in the End Conscription Campaign.

This is not unusual. The united church, in its opposition to the National Party's mediocre reform policies, co-operates increasingly with a variety of people, including socialists, overseas boycotters, local trade unions, ethical atheists and, in its economic analysis, neo-Marxists.

A guide to the disinvestment debate put before the conference was certainly calculated to warm the hearts of the Wits history department: "It would be simplistic to suggest that the whole problem of apartheid and racial oppression in South Africa have been created by industry and the profit motive ... nevertheless, it is clear that the interests of capital have played a very significant role."

Therefore it seemed natural that when Dr Kistner sought, at the request of Bishop Desmond Tutu, to guide a Swedish congregation he

defined apartheid as not merely pertaining to racist attitudes, but as a "political and economic power system" intended to preserve white domination.

He warned the Swedes specifically against accepting such a system, even if it was "justified by means of liberal, anti-racist slogans".

Special care

More dangerous than anti-racist slogans, it appeared, was the scholarly research by Professor Lawrie Schlemmer, of the University of Natal, and by Dr Nic Rhoo-die, of the Human Sciences Research Council, both of whom found that a majority of black people opposed disinvestment.

To the contrary, argued Dr Kistner, black people had demonstrated by a two-day work stoppage that they were prepared to "participate in economic sanctions and boycotts".

Special care has been taken by the SACC to dismiss any fear among its delegates that disinvestment might create unemployment.

"I submit," says Dr Kistner smoothly to the inquiring Swedes, "that investments can promote unemployment".

The argument was first used by textile workers in Britain a couple

of centuries ago when they smashed new machinery, giving the language a word for mindless, uncomprehending fear of progress: Luddite.

The SACC has echoed the Luddites exactly by distributing a document complaining triumphantly that General Motors not only laid off workers, but also installed a robot that could fit an entire dashboard to a car on the assembly line.

Explaining why a trade union, out of fear of job losses, is willing only to support "selective disinvestment," the SACC documents fall into condescension. The unions' main concern, they explain, "is with consolidating permanent organisation in order to protect their members over the long-term".

If that comment is cynical, the SACC Luddites at other times display a deadly innocence: "The 2 000 jobs that will be lost because of the Ford-Amcar merger can be set against more than 6 000 lost during 1984 in the auto industry alone as vehicle sales dropped."

Nobody at the conference seemed likely to object that the loss of 2 000 jobs, coming on top of the loss of 6 000, might be less preferable than the mere loss of the original 6 000.

The only glimmer of understanding of the problems of job creation came from Dr Kistner

himself when, in a flash of inspiration, he informed the Swedish congregation that, if they really wished to help, they might like to sponsor an SACC fieldworker to "be with the suffering people in outlying areas".

But the thought was no more than a postscript, and the case for economic growth went by default.

If, among the opponents of apartheid, there are any Christian capitalists — or even ethical atheists — they do not seem to turn up when people like the Rev Beyers Naude and Bishop Manas Buthelezi, Mrs Leah Tutu and Bishop Phillip Russell, Mrs Sally Motlana and Dr Allan Boesak gather to consider how to marry Christian conviction to economic necessity.

Applause

Indeed, the only person who might this week have been qualified to put the case for capitalism — for "liberal slogans," if you wish — was a Quaker from Philadelphia who raised a ripple of applause when he noted ominously that he was an adviser on investments and he would let his clients know.

Other visitors sat ready to take abroad the specious message and to spread it to the world's community of Christians: disinvestment is the caring way.

Tutu's bottom line

Bishop Desmond Tutu, Anglican Bishop of Johannesburg, has outlined what he regards as the prerequisites for "real reform" in SA.

In a speech to the Barclays Executive Women's Club, Tutu said change in SA remains elusive, even though everybody talks about it all the time. But, he said, it is no use for South Africans to tell the international community that there is change, because the world would rather believe the victims of apartheid.

Tutu said he would be convinced about the sincerity of government's reform intentions if:

- Government declared a commitment to a common citizenship for all in an undivided SA;
- Pass laws were abolished;
- Detention without trial and arbitrary bannings were halted;
- All forced removals were stopped;
- A uniform education system for all was introduced; and
- ANC leader Nelson Mandela and other political prisoners were unconditionally released.

"Only if these conditions are satisfied will I call on the international community to give

ANOTHER NUM DISPUTE

The National Union of Mineworkers (NUM) has declared a dispute with the Chamber of Mines after two days of talks on wages and working conditions for its members on chamber collieries.

The NUM started off with a demand for a 40% across-the-board increase and improvements in 14 conditions of employment. It also called for the immediate removal of all job reservation practices on the mines.

According to a chamber statement, the NUM reduced its demands to wage increases ranging from R35/month in the lowest job categories to R114/month in the highest categories. It also modified some of its proposals on the other conditions of employment and its position on the question of job reservation, demanding participation in the negotiations the chamber is conducting on the issue with the established mining unions.

The chamber offered to increase its minimum rates by amounts ranging from R24/month in the lowest job categories to R65/month in the highest categories. Improvements in various fringe benefits were also offered.

The chamber also told the NUM it is "fully prepared" to discuss how an end to job reservation would affect its members, but could not agree to its direct participation in the talks.

you and your government a chance, and also ask our black people to be just a little more patient," he said.

Tutu said he had consistently called on the international community to apply political, diplomatic and economic pressure on the SA government to persuade it to convene a national convention in which an authentic blueprint for a truly democratic, just and non-racial SA could be drawn up.

"Our last chance is the peaceful intervention of the international community. I am not aware that anything has changed in this country without pressure. Multi-racial sport has come about because of the sports boycott," Bishop Tutu said.



"We run our tails off...they get the cup ...fill it with Chivas Regal...and we end up with a bale of hay!"

SACC call to stop treason trials

Religion Reporter

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7233
The South African Council of Churches' national conference has adopted a resolution calling on the Government to terminate the present treason trials.

The Government should rather enter into dialogue with the authentic leadership of the organisations resisting apartheid, it was said. Star 28/6/77

The conference also called on the State President to lift the banning

order on Mrs Winnie Mandela, wife of the imprisoned African National Congress leader, Nelson Mandela.

In view of the increasing unrest prevailing in South Africa, the conference decided crisis centres should be set up as a matter of urgency.

A resolution was adopted stating the conference believed there was a need for confession of guilt by white Christians for the unjust structures they imposed on blacks.

Naude gets 'friendly' message from Le Grange

28

E. Post

29/6/85

JOHANNESBURG — The national conference of the South African Council of Churches (SACC) ended yesterday, as the SACC's General Secretary, Dr Beyers Naude, was handed what he called a "friendly message" from the Minister of Law and Order, Mr Louis Le Grange, concerning Dr Naude's call on Tuesday for support of civil disobedience.

The "friendly message" warned Dr Naude that the campaign for civil disobedience "can lead to illegality, licentiousness, confrontation with the authorities and violence".

However, despite this message and Press reports about possible action against Dr Naude and the SACC, the conference reiterated its belief that "we are called at all times to obey God more than human beings" and that the church was duty-bound to resist "when government rules unjustly and when it persistently defies the commands of God".

The conference abandoned its theme of "Women: A Power for Change", as a result of explosions in Duduza, near Nigel, in which eight people were killed on Wednesday night. These incidents, according to participant Mrs Sheena Duncan, the president of the Black Sash, landed the delegates in "an emergency situation".

As a result of this, the conference became the first in which the delegates moved en masse to a memorial service — for the eight explosion victims.

It was also the first in which a telex was sent to

the State President. The telex called for the immediate withdrawal of all SADF personnel and riot police in the townships.

It became the first in which member churches were called on to "exercise their minds on the issue of disinvestment — a call which the church has been reluctant to face in past years," according to a statement released by the conference.

"But it no longer has any alternative but to demonstrate in a tangible way that the SA Government, through international pressure, must begin to dismantle the structures of apartheid.

The statement added that the theme of the conference, "has made us accept that women are a power for change within the church and in society".

Women delegates fought for recognition and adequate representation in the Church hierarchy and the complaint frequently heard during the conference was that men, the minority in the church, governed women, who were the majority in the pews.

Meanwhile, Bishop Desmond Tutu, the Anglican Bishop of Johannesburg and former general secretary of the SACC was elected an honorary life vice-president of the SACC today, at the end of a conference he did not attend.

The SACC reiterated its controversial call for a "day of prayer to end unjust rule" in South Africa, but refused to agree to a proposal to censure "certain church leaders" who dissociated themselves from this call. — Sapa

Submit your evidence say the Police

28/8/85

IF the South African Council of Churches was "so certain" the government was behind handgrenade violence on the East Rand, the Council should submit evidence to the police, a police spokesman said on Friday.

Sowetan 1/7/85

The SACC's conference in Johannesburg heard Friday the council had information pointing to the state being responsible for the East Rand deaths and injuries.

The police spokesman replied the police were holding an intensive investigation into the incidents, in which eight people were killed.

The handgrenades were of Russian origin. — Sapa.

'No peace while whites privileged'

Own Correspondent

28
MARITZBURG - Anglican Church leader Archbishop Philip Russell, said in Maritzburg last night that there would be no peace in South Africa "until the possession of a white skin gives no priority over a black or a coloured skin".

This would be so no matter what political dispensation were proposed, said the archbishop, who was delivering his Charge at the start of the Anglican Provincial Synod.

Study 21/85
ALIGN

He also warned that the Church should not align itself with any political party or secular organisation.

In a review of the South African situation, the archbishop said that political power-sharing in things that mattered did not exist.

He said that, in the frightening, bewildering situation in South Africa, the Church must draw its strength and guidance from God and not from

any political party, secular organisation or outside movement.

The archbishop said that 20 resolutions were on the Synod agenda dealing directly or indirectly with the South African Defence Force and with the "situation of civil war as it continues to develop in the Republic".

He recalled that, at their Synod in Windhoek in 1983 after a visit to the "operational area" by some of their number, the Anglican bishops had called for the withdrawal of all military personnel from Namibia as soon as possible.

"The situation has been compounded locally by the use of the SADF to assist the South African Police in some of the situations of conflict in South Africa, particularly in African townships."

He added that the call made for a National Convention would not die, however much President Botha might say he would have nothing to do with it.

See Page 17.

Archbishop warns on SA's 'civil war'

Argus Correspondent

DURBAN. — The Anglican Church leader, Archbishop Philip Russell, said in Maritzburg that there would be no peace "until the possession of a white skin gives no advantage over a black or a coloured skin".

And he warned of the "situation of civil war".

The archbishop was delivering his charge last night at the start of the Anglican provincial synod.

The Cape Town prelate said there was no political power-sharing in things that really mattered.

White hands

"In the final analysis it resides firmly in white hands — that means firmly in the hands of the National Party.

"The fundamental flaw regarding the exclusion from any significant decision-making of 80 percent of the population, the African people, has not been touched."

He said the cost of maintaining apartheid was adding to the economic crisis. The cost of the three-tier parliamentary system still had to be calculated.

Meanwhile, unemployment con-



Archbishop Philip Russell

tinued to rise alarmingly in all population groups.

The church must draw its strength and guidance from God and not from any political party, secular organisation or outside movement. No less than 20 resolutions on the synod agenda dealt with the Defence Force and the

"situation of civil war as it continues to develop in the Republic".

He recalled that the Anglican bishops at their synod in Windhoek in 1983 called for the speedy withdrawal of all military personnel from SWA/Namibia.

"The situation has been compounded locally by the use of the SADF to assist the police."

He had written to the Minister of Defence deploring this.

● Professor John de Gruchy told the synod today that church leaders should be striving for consensus.

Professor de Gruchy, associate professor in religious studies at the University of Cape Town, said all churches, especially those of the South African Council of Churches, faced the same problems and none could respond in ecumenical isolation.

If the churches were to make creative use of their God-given resources and opportunities in meeting the crisis, the leadership needed to be bound together by a common understanding of what the Gospel required.

"Without this, the church's response will lack cohesion, direction and vision."

A churches must step up calls for sanctions, says Boesak



he Rev Allan Boesak ... does not know what awaits him when he returns home.

28

DETROIT — South African churches must widen their call for economic sanctions to oppose apartheid despite the danger that Pretoria might take legal action against them, the Rev Allan Boesak said yesterday.

Dr Boesak, president of the World Alliance of Reformed Churches and a patron of the United Democratic Front, who was attending the general synod of the United Church of Christ in Iowa, said in an interview that the South African Council of Churches (SACC), after the endorsement of the principle of disinvestment at its conference last week, "now has no choice but to look at what we want" on specific economic sanctions.

Dr Boesak, an SACC vice-president, said he understood that the ecumenical grouping of 17 Protestant and Anglican churches had been told by its lawyers that the resolution contravened the law which forbids South African citizens from calling for econom-

ic pressures against their country.

"If the South African Government wants to invoke the law, they can do that," he said, adding he believed his own "possibility of personal jeopardy is probably higher than before".

But, he said, it was incumbent on the council and its member churches to consult churches in other countries about what economic measures should be imposed.

NOT SURPRISED AT CRITICISM

Dr Boesak said he was surprised that the council's conference had endorsed the principles of disinvestment, economic sanctions and civil disobedience, given the conservative mood most delegates had shown at last week's sessions.

But, he said, he considered the council's action reflective of the wishes of South Africa's majority.

Dr Boesak said he was not surprised at criticism

of the SACC by the State President, Mr P W Botha, but added that he was "glad the State President has finally chosen to respond to the South African Council of Churches after ignoring calls for a meeting with church delegates for the past five years".

He also charged that Mr Botha, as head of a minority government, should be "the last one to accuse the churches of being unrepresentative of the people of South Africa".

The Cape Town theologian said South African authorities were stepping up aggressive actions, such as the recent military raid into Botswana, in an effort to give the impression that they would be even stronger in resisting change if the outside world increased economic pressures.

But, he said, such "wild, violent action is just a desperate bluff because, if pressure is consistently put on South Africa, they will have to change".

Dr Boesak said he was excited by the strength of

the anti-apartheid movement in the United States

"If the US did vote for sanctions, countries such as Britain would find it much more difficult to justify their support for the South African Government," he said.

Dr Boesak said that, in view of his calls for economic pressure against South Africa, he did not know what would await him when he returned home.

He said his own standing in his community was strengthened earlier this year after church authorities had cleared him of charges of marital infidelity with a white woman formerly employed by the council.

He said the charges resulted from a government-instigated "smear campaign" and predicted: "I don't expect them to let up. Nothing is too low for them to try to achieve their ends." — Sapa-Reuter.

Naude rejects State President's accusations

28

Both

Star
3/7/85

Dr Beyers Naude, general-secretary of the South African Council of Churches, has rejected contentions by President Botha that the SACC is playing into the hands of the country's enemies and that it does not represent the majority of law-abiding citizens.

"We reject your accusation in the strongest terms," Dr Naude said in a message to Mr Botha yesterday, in response to a letter from the President.

"We are convinced that it is the policy of apartheid which contributes more than anything else to such enmity towards South Africa — an enmity which does not originate from outside the country but which, above all, emanates from within," Dr Naude wrote.

TRUTHFUL

"We believe that we, as a council, reflect truthfully the feelings of the majority of South African Christians through the leadership of the member churches of the council, and that we speak in great responsibility for, if we do not speak, the stones will cry out."

Mr Botha said in his letter to Dr Naude that the call by the SACC congress for the removal of army troops and riot police from black townships was arrogant and irresponsible.

He said he was surprised the SACC should take it upon it-

self to "instruct" the Government how to act in the interests of South Africa and called on the council "to decide whether you are a church organisation or an activist group".

He denounced the council as unrepresentative of the majority of law-abiding citizens.

Dr Naude also said in his message to the President:

"The contents of the SACC telex verbally conveyed a resolution passed by the conference after a debate which reflected feelings not of arrogance but of intense anguish and a deep concern of Christian leaders seeking to achieve peace with justice for the whole of South Africa, black and white.

"The mandate we as a council and as a conference hold is to portray truthfully the demands of the Gospel which pertain to every sphere of life and the need for both church and State to be obedient to the rule of God.

"Where the rule of man is in contradiction with the rule of God (as is the case regarding the policy of apartheid) we are in duty bound to obey God rather than man, not for our own sake but also for the sake of protecting the highest interests of the State."

Dr Naude said further consideration would be given to the contents of Mr Botha's message at the next meeting of the SACC executive. — Sapa.

28

Naude replies PW Botha

THE general secretary of the South African Council of Churches (SACC), Dr Beyers Naude, said yesterday he would make known his reply to the accusation that "the SACC was playing into the hands of South Africa's enemies" by President Botha known after Mr Botha had received it.

Through his secretary Dr Naude said the letter had been sent to the State President's office in Pretoria.

SAPA reports that Mr Botha denounced the SACC as unrepresentative of the vast majority of law-abiding South Africans and told the organisation it was playing into the hands of the

country's enemies.

This was contained in a reply by Mr Botha to a message sent to him by the SACC national conference last week calling for the withdrawal of police and troops from black townships.

In a message addressed to Dr Naude, Mr Botha said: "I am rather surprised at the

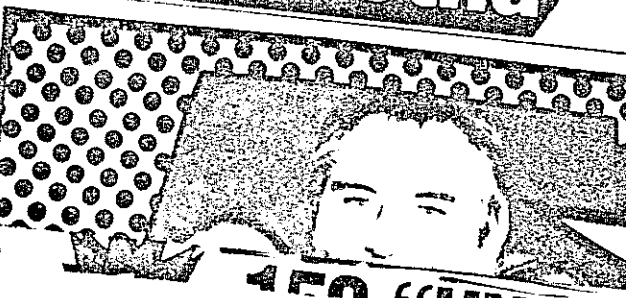
way in which you and certain representatives of churches which belong to the SACC take it upon yourselves to instruct the Government and other organisations on how to act in the interests of South Africa.

"You have no mandate to assume this arrogant attitude on the national affairs of South

Africa. "You should decide whether you are a church organisation or a political activist group."

"You demand the withdrawal of members of the South African Defence Force and the South African Police from black townships where they operate to protect law-abiding citizens.

"At the same time you enjoy the security they guarantee for you to express whatever irresponsible opinions you wish to express under the cloak of religion."



LOOKING FOR A GOOD DEAL ON UNUSED/DEMO CARS?

150 CARRIAGES

Unrest will hit whites too — Naude

By Susan Fleming,
Education Reporter

Stay 4/7/85
The township unrest will eventually spill into the white community, said the general secretary of the South African Council of Churches, Dr Beyers Naude, last night.

Dr Naude, who was speaking at the National Union of South African Students' annual festival, said a system based on fear and suspicion could lead only to disaster.

"At the moment, many people in the white community are very unconcerned about what is going on. What else must happen in the black community before whites realise what is happening?" he asked.

Last night's festival meeting at the University of the Witwatersrand was dedicated to Mr Matthew Goniwe of the United Democratic Front, whose charred body was found on the road between Cradock and Port Elizabeth on Tuesday.

A minute of silence was held out of respect for Mr Goniwe and others who had died.

Mr Goniwe was to have addressed Nusas students last night on the political and economic roots of township resistance. His close friend, Mr Derrick Schwarz, secretary of the UDF in the Eastern Cape, gave a

speech in honour of Mr Goniwe.

Mr Schwarz told students of the high degree of organisation in the Eastern Cape town of Cradock, where committees had been organised at street level.

Dr Naude, who is the honorary president of Nusas, dispelled rumours that the Azanian Peoples' Organisation was responsible for the death of Mr Goniwe.

"We are aware of the tensions between the UDF and Azapo and I have asked their leaders to see what can be done. Where there are political opponents in a system of such serious injustice, we must not play into the hands of those who are not our friends.

"I cannot believe anyone from Azapo is responsible for these deaths," he said.

He urged prominent leaders to obtain protection for themselves and their families.

"Where life has become cheapened and law and order is difficult to maintain, anyone can 'disappear'. We must give protection to those whose leadership is of value to the country."

There was a growing feeling among township residents that the police were no longer there to protect them, he told about 350 students.



Dr Beyers Naude ... what else must happen before whites realise what is happening?

Cape Times 4/7/85

Russell expected to retire soon

Own Correspondent
JOHANNESBURG. — The Anglican Archbishop of Cape Town, the Most Rev Philip Russell, is expected to announce his retirement during the current triennial Synod of the Anglican Church, being held in Maritzburg.

The archbishop's announcement of his retirement could bring about intense lobbying for the two men seen as frontrunners to succeed him, the Bishop of Natal, the Right Rev Michael Nuttall, and the newly consecrated bishop of Johannesburg, the Right Rev Desmond Tutu.

Suggestions that Bishop Tutu might succeed Archbishop Russell are likely to again raise the spectre of mass resignations from the Anglican Church and to bring the church into an era of conflict with the government, reminiscent of

that between Dr H F Verwoerd and Archbishop Joost de Blank in the 1960s.

● Reconciliation would never become a reality in South Africa until those who had power and privilege began to accept that they, wittingly or not, had become party to the powerlessness and poverty of the majority of blacks.

This point was made in Maritzburg yesterday by Dr John de Gruchy, Associate Professor in the Department of Religious Studies at the University of Cape Town, when he addressed 200 delegates attending the Synod.

Dr De Gruchy suggested that the time had come for the white English-speaking church to acknowledge its complicity in injustice much more concretely in a statement of guilt as one step in the process towards reconciliation.

'Just cause' for swing to violence — report

CALL TIME 5/7/85 28 86 230

Own Correspondent

MARITZBURG — In terms of the "just war theory" there was sufficient just cause for the swing to violent resistance by Swapo in 1966, and by the liberation movements in South Africa in 1960.

This is one finding of the report of the commission on the "just war" — accepted by the Provincial Synod of the Church of the Province of Southern Africa yesterday.

A just war is one in which there is a just cause, for example the restoring of wrongly denied rights with the intention of achieving a just peace and must be used as a last resort.

Pointing to the spiral of violence in which SWA/Namibia and South Africa had become involved, the report said it was the policy of apartheid and its "ancestry" before 1948 which was the "midwife and mother of this violence".

According to the report, peaceful opposition to this policy continued for many years. "For some in this process of opposition, 1960 and 1966 became points of no return."

The commission, which sat under the chairmanship of the Bishop of Natal, the Right Rev Michael Nuttall, was unable to reach agreement on whether South African Government response to this violence was justified, and whether armed resistance in South Africa and SWA/Namibia was justifiable, despite the existence of a just cause.

But the commission was in agreement that:

● The primary blame

for the spiral of violence lay with the policy of apartheid.

● Delay in implementation of United Nations Security Council resolution 435 for Namibia was unjust.

● There was an overarching need to reduce tensions and find a peaceful solution to South Africa's problems.

The report said there was an urgent need for the government to accept ethical as well as religious reasons as grounds for conscientious objection.

This would bring South Africa in line with the great majority of other governments in the Western world, according to the report.

The Anglican Provincial Synod

Church 'outrage' at detentions in S A

28. NMM & 5/7/85

Mercury Reporter

PIETERMARITZBURG—The Provincial Synod of the Anglican Church is to debate a resolution expressing 'outrage' at the number of detentions in South Africa and deaths in suspicious circumstances of people opposed to the 'apartheid regime'.

A resolution, proposed by Bishop Bruce Evans of Port Elizabeth and seconded by Bishop Desmond Tutu of Johannesburg, also expresses its concern at the increasing number of people suddenly missing from the community and condemns attacks made on the person and property of Bishop Simeon

Nkoane, Suffragan Bishop of Johannesburg.

The resolution calls on the Anglican Church to be aware of this escalation of 'terrorist activities' which, it says, are similar to those in some Latin American countries.

Another motion to be debated at the Synod

maintains that the deaths of Mr Fort Calata and Mr Matthew Goniwe, whose mutilated bodies were found near Port Elizabeth last week, were a direct consequence of their involvement in the struggle against apartheid.

Mr Calata and Mr Goniwe were both United Democratic Front officials.

Prayer books stolen

Mercury Reporter

THE announcement that four Irish prayer books had disappeared from a church bookstore at the Anglican Synod being held at the University of Natal caused some consternation yesterday.

The executive officer of the Anglican Church, Bishop Frederick Amoore, was quick to exonerate delegates to the Synod of any blame. He felt sure the theft had been committed by a 'passing stranger'.

Bishop Amoore said the official responsible for running the bookstore had taken a charitable view on the missing books. He felt sure someone had taken the articles on approval.

His Irish assistant said that it seemed that 'leprechauns' had spirited the books away.

Printed

'Need to re-examine' chaplaincy in Defence Force

NM 5/7/85

Mercury Reporter

THERE is a need for a re-examination of the present form of chaplaincy to those serving in the South African Defence Force.

This point is made in a report of a special Anglican commission set up to investigate the concept of a just war. The report was recommended at the Anglican Synod yesterday for study to the Dioceses

of the Church.

The commission says the Church's ministry to those caught up in the conflict could be misunderstood if it became too closely identified with the SADF and its cause.

The commission reiterates the principle already enunciated by the Synod of Bishops of the Anglican Church that the Church has a calling to

minister to all involved in such situations of conflict.

The report says it is difficult to be dogmatic about the Christian attitude towards a just war.

In the spiral of violence and counter-violence in South Africa and South West Africa, there can be no doubt that the primary culpability lies with that policy which

has made racial identity its cornerstone, with all its attendant evils,' it says.

It points out that, in regard to South West Africa, it is clear that a stage has been reached in that conflict where the implementation of Resolution 435 of the United Nations is urgently required, and delay in that implementation can only be described as unjust.

Churchmen protest over 'terrorism'

Mercury

(28)

6/8-6/7/85

Mercury Correspondent
PIETERMARITZBURG—
The Provincial Synod of
the Church of the Prov-
ince of Southern Africa
passed a motion yester-
day expressing outrage at
the 'escalation of terror-
ist activities' against
those who opposed apart-
heid.

Proposing the motion,
the Bishop of Port Eliza-
beth, the Rt Rev Bruce
Evans, said there was an
increasing number of:

- People suddenly miss-
ing from the community;
- Detentions;
- Deaths in suspicious
circumstances; and
- Attacks on the property
and person of the Suffra-
gan Bishop of Johannes-
burg, the Rt Rev Simeon
Nkoane.

Bishop Evans said that
to his knowledge seven
people who had been as-
sociated with the United
Democratic Front had
disappeared in the East-
ern Cape recently. Four
had been found mutilated
and killed.

The bishop said a meet-
ing between himself and
Mr Matthew Goniwe and
Mr Fort Calata, two of the
men found killed earlier

this week, had been ar-
ranged for when he re-
turned to Port Elizabeth.

'I had hoped to see
them before I left for syn-
od, but they had disap-
peared,' he said.

Bishop Evans said it
was also disturbing that a
number of young people
were being detained un-
der Section 29 of the In-
ternal Security Act,
where they had no rights
apart from a fortnightly
visit from a magistrate.

All this, he said, was
the result of the 'kind of
regime under which we
live and the kind of things
being done by the people
under whose authority we
live'.

Seconding the motion,
the Bishop of Johan-
nesburg, the Rt Rev Des-
mond Tutu, cited the case
of a priest in his diocese
who had been arrested
and charged with high
treason.

'If he is found guilty of
high treason, then I am
going to ask that I be
charged,' he said.

Bishop Tutu said South
Africa was moving into a
situation 'desperately
like that in Latin
America'.

What is the SACC's role?

State President P W Botha this week asked the South African Council of Churches (SACC) to spell out whether it was a religious body or a political activist group. In fact it is probably neither, but rather a mixture of the two.

The question of exactly where religious activity becomes political is one which has been doing the rounds since the Middle Ages. There is still no clear answer, nor is there likely to be in the future.

The definition is, and always has been, one of interpretation.

Mr Botha accused the SACC of playing into the hands of the "enemy" following its call for the removal of troops from South Africa's townships. He did not define the term "enemy".

In his reply, Dr Beyers Naude said that the SACC rejected Mr Botha's statement in the strongest possible terms.

"We are convinced that it is the policy of apartheid which contributes more than anything else to such enmity towards South Africa — an enmity which does not originate from outside the country but which, above all, emanates from within," Dr Naude wrote in his reply.

In recent weeks the SACC has:

- Given support to a civil disobedience campaign.
- Demanded the withdrawal of troops from riot-torn townships.
- Adopted a resolution in support of disinvestment.
- Called for the treason trials presently being heard to be terminated.

But the SACC believes it is its Christian duty to object to and protest against what it terms the "evil apartheid ideology", and it justifies its actions on this premise.

"We are called upon at all times to obey God more than humans," the SACC said in reply to Government

accusations that it was embarking on a course that could only lead to violence.

The SACC rejected the accusation, saying that the church was duty-bound to resist when Government rule was unjust.

Doubts have been expressed as to the SACC's role as a body serving spiritual needs. The amounts the organisation spends on purely spiritual matters — only some 1,2 percent of its budget — have often been criticised.

But there is little doubt that the SACC does invaluable work in the communities it serves, work often overlooked by Government spokesmen.

Its activities include relief work in resettlement camps such as Onverwacht near Bloemfontein, where hundreds of children, some claim thousands, die each year, and the provision of funds for food and educational needs.

Unrest victims

It also:

- Supports unrest victims and their families and helps the dependants of political detainees.
- Runs massive hunger relief programmes.
- Campaigns tirelessly against forced removals.

The latest SACC clash with the Government came after it had demanded the withdrawal of troops from the townships.

President Botha reacted by accusing it of playing into the hands of the country's enemies, that it was unrepresentative and that it had to decide whether it was a religious or political body.

"We believe that we, as a council, reflect truthfully the feelings of the majority of South African Christians through the leadership of the member churches of the council, and that we speak in great responsibility. For if we do not speak, the stones will cry out," Dr Naude said in his reply.

"The contents of the SACC telex (on the withdrawal

Comedian Bill Cosby tells a story about roulette wheel gamblers in Las Vegas — all praying for their number to come up. God, says Cosby, is so bombarded by conflicting demands that in the end He commands: "Bust everybody!" In South African politics the stakes are far higher but the demands no less conflicting. Everyone prays for peace — but on their terms. In this context GARY VAN STADEN examines the current clash between the SACC and the Government.

6/7/85
of troops) verbally conveyed a resolution passed by the conference after a debate which reflected feelings not of arrogance, but of intense anguish and a deep concern of Christian leaders seeking to achieve peace with justice for the whole of South Africa, black and white.

"The mandate we as a council and as a conference holds is to portray truthfully the demands of the Gospel, which pertain to every sphere of life, and the need for both Church and State to be obedient to the rule of God.

"Where the rule of man is in contradiction with the rule of God (as is the case regarding the policy of apartheid) we are duty-bound to obey God rather than man, not for our own sake but also for the sake of protecting the highest interests of the State," Dr Naude added.

It is at best a case of double standards for the the Government to label the SACC a "political activist" organisation.

The role of the Afrikaner churches in influencing and even helping to formulate Government policy is not exactly a State secret. Yet they are seldom accused of "politicking" by Government spokesmen.

The SACC believes that all it does, including involving itself in politics, stems from a Christian conviction that it has a duty to resist "unjust rule".

It is convinced that what it is doing is right and that God approves of what it is doing.

"God looks at Pretoria and weeps," a spokesman said.

The Government does not see things that way and is equally convinced that what it is doing is right.

Both the SACC and the Government look to God for guidance and to endorse what they are doing. Both also believe that God is firmly on its side.

But as a recent editorial in this newspaper put it: "God doesn't have a vote."

8/7/85 (EB) 28 (A) B. Day

Vatican lends SA funds

By NEIL BEHRMANN

VATICAN CITY has been a major lender to South Africa between 1982 and 1984. It lent a total of \$172m to the public sector and to the Johannesburg municipality.

Out of the total, SA Transport Services received \$113.4m, the Department of Post and Telecommunications \$38.5m, and Johannesburg \$20m.

The loans were made through Banco di Roma per La Svizzera.

The loans by the Vatican City were

documented in an extensive report on South African borrowing overseas by the anti-apartheid group End Loans to South Africa. No-one at Vatican City was unavailable for comment.

The comments by the pressure group are partisan but statistics are comprehensive and well-documented.

Anglican ban on chaplains

Own Correspondents

MARITZBURG. — Anglican military chaplains are to be barred by the church from working in the operational area in SWA Namibia.

The move follows a change in the canons of the church, approved by the provincial synod of the Church of the Province of Southern Africa here yesterday.

The change means that any military chaplain wishing to operate within SWA Namibia will require permission from the Bishop of Namibia.

Ministrations

And Bishop James Kauluma indicated last night that such permission would not be forthcoming despite the fact that the Archbishop of Cape Town, the Most Rev Philip Russell, stated after yesterday's debate that he would make "every endeavour" to ensure that Anglicans serving in the Defence Force would be able to receive the ministrations of an Anglican priest.

The archbishop has, however, no overriding authority within an individual diocese such as SWA Namibia.

The decision, passed by a two-thirds majority of the synod, comes at the end of a bitter confrontation between those who support the presence of military chaplains on the border where they are required to wear military uniform and those who see them as being associated with "an unjust war".

The majority of the 20 percent white membership of the two-million-strong church support the presence of chaplains while black members oppose their presence.

Bishop Kauluma said last night that the current situation in SWA Namibia was that:

- He would not license any priest as a military chaplain

- No priest was allowed to operate on Defence Force property.

- Military personnel could attend any Anglican church in the diocese provided they did not carry weapons or wear uniforms.

The bishop said the Roman Catholic Church, the Methodists and other churches had adopted a similar attitude.

Earlier the synod sent

telegrams to the State President, Mr P W Botha, and two senior cabinet ministers calling for a judicial inquiry into the activities of police, para-police groups and the Defence Force in Duduza and other black townships during the past month.

A resolution passed unanimously noted "with horror" the increasing use of violence in Southern Africa in recent weeks to achieve political ends.

It cited reports of police "killings" and "callous behaviour" in Duduza on the East Rand during the past weekend and death threats to the Right Rev Simeon Nkoane, Suffragan Bishop of Johannesburg.

Earlier, Archbishop Russell told members of the synod that Bishop Nkoane had written him a letter saying that unidentified people had said they would be "coming for him" as they did not want him in Duduza.

At the end of last month, petrol bombs were twice thrown at the bishop's home and he was also shot at by unidentified assailants.

Canon Robin Briggs of Pretoria, who introduced the motion calling for a judicial inquiry, said there was a fear, whether justified or not, that the SAP and the SADF were somehow behind the death threat.

SPECIAL **BERKSHIRE** OFFER
AT
M^cDonalds

S African officials ^{ARGUS} swoop ^{9/7/85} on Irish ²⁸ protesters

Argus Foreign Service

LONDON. — South African Embassy officials swooped on a British Airways flight in an attempt to stop Irish anti-apartheid activists travelling to South Africa.

They served letters on six people withdrawing their visa exemptions to travel.

But the attempt to halt the group of 15 failed when British Airways allowed them to board the aircraft last night, though six of them did not have valid travel documents.

They are now almost certain to be refused entry to South Africa.

ATTEMPTED

It is reported that the 15 were being held in the transit lounge at Jan Smuts airport after the aircraft landed today.

The interceptions, by senior embassy officials, came as a group of Irish anti-apartheid campaigners from the Dunnes Stores group attempted to board the flight to South Africa.

The Dunnes workers had been invited to South Africa by Bishop Desmond Tutu, on behalf of the South African Council of Churches, in recognition of their campaign to prevent Dunnes, an Irish supermarket chain, selling South African produce.

Embassy officials, armed with letters withdrawing visa exemptions for six whose names they had discovered, met them at Heathrow Airport.

CANCELLED

The six were told they were not welcome in South Africa. But all 15 were allowed to travel to avoid a flight cancellation.

A British Airways spokesman said: "A further delay of the flight and we would have run out of crew time. That crew would not have been allowed to take the flight and it would have been cancelled."

● The Argus Correspondent in Durban reports that the Bishop of Johannesburg, Bishop Tutu, said today: "The Government has acted particularly stupidly over this. All they have done is give these people more credibility than they had in the first place."

● The Argus Correspondent in Johannesburg reports that confusion reigned as to what reception awaited the 15 at Jan Smuts airport.

INFORMATION-

Spokesmen for the Department of Foreign Affairs had no information about whether any of the Irish travellers would be refused entry to South Africa.

The department believed the matter was a Department of Home Affairs problem. But at Jan Smuts airport the Railways Police, who must take action if people are refused entry, had received no information from the Department of Home Affairs.

● The Argus Foreign Service reports that the Dunnes Stores strike has become an international cause celebre because of its length and the issue at stake — the right of workers to refuse to handle some goods on moral grounds.

Some of the would-be visitors to South Africa are among employees of the supermarket chain who have been on strike since July 17 last year over the handling of South African goods.

Two wounded, 36 arrested after skirmishes in East Rand township

Seven shot dead

AKGUS
9/7/88
28

JOHANNESBURG. — Seven people were shot dead and two wounded in incidents of unrest during which rioters threw a petrol bomb at the home of a policeman in Kwathema near Springs early today.

Thirty-six people were arrested in connection with public violence after unrest in the township.

According to a Police Directorate spokesman, five men were fatally wounded when police opened fire with birdshot and pistols to disperse the crowds after a policeman's home was petrol bombed and stoned.

Two people were wounded in the skirmish and have been admitted to hospital. Their conditions are reported to be satisfactory.

Call for inquiry

In a similar incident which occurred at the same time, two men were shot dead when police dispersed a large crowd of rioters who were stoning homes in the township.

Police used rubber bullets and teargas to disperse a mob which converged on the Kwathema police station shortly after midnight.

Residents and community leaders of the three strife-torn East Rand townships today called on the Government to appoint an independent Commission of Inquiry to look into the actions of the police in the area.

They were responding to a call by the Commissioner of Police, General P J Coetzee, that people accusing the police of being behind recent unrest should come forward with facts.

Covered faces

Reverend S Motatinyane of the Baptist Church, said General Coetzee's call could be "fruitless as residents could not fully make their facts known about the people they are accusing of misconduct".

He said this was because the police had covered their faces with balaclavas making it difficult for the residents to identify them.

A resident who did not want to be named said: "What is the point of going to give facts to the man whom you are accusing? It does not make sense".

The Bishop Suffragan of Johannesburg West, Bishop Simeon Nkoane, said today he would not leave Kwathema township despite a threat to his life because this would be a disobedience to God's calling for him serve the people of the township.

Church synod

He added that he took the threat seriously because a similar threat made to him a few weeks ago was followed by an attack on his house within 24 hours.

"I was not at home when the recent threat was made but was attending a church synod in Maritzburg. My niece received the phone call.

"The message which was from a man who said the people who had earlier attacked me had promised to return unless I left Kwathema.

"My secretary reported the matter to the police while I was away, and I personally reported the threat to Brigadier Greyling who is handling the case of the other attacks on me," Bishop Nkoane said.

The threat on the bishop's life follows two petrol bomb attacks on his house on June 21 and June 26. He was warned then that the attacks would not be the last.

The East Rand Divisonal Chief of the Police, Brigadier D A Greyling, confirmed that Bishop Nkoane had reported the threats made to his life.

Except for bands of youths on street corners, Kwathema today resembled a ghost town.

Private vehicles stood in their owners' yards, in accordance with a call by local student leaders for residents to stay away from work. Taxis and buses were absent from the streets.

Business premises were closed and dozens of Kwathema residents flocked to white trading places on the outskirts of the township to buy food.

There was a heavy presence of anti-riot police in armoured vehicles in Kwathema, as well as in neighbouring Tsakane township. — Argus Correspondent and Sapa.

● Call for judicial probe — Page 5.

dead

township

Call for inquiry into police action

Anglican plea on private schools

Mercury Reporter

PIETERMARITZBURG—The Anglican Provincial Synod last night sent telegrams to the State President and two senior Cabinet ministers calling for a judicial inquiry into the activities of police, paramilitary groups and the South African Defence Force in Duduza and other townships during the past month.

A resolution passed unanimously noted 'with horror' the increasing use of violence in southern Africa in recent weeks in order to achieve political ends.

It cited reports of police 'killings' and 'callous behaviour' in Duduza on the East Rand during the past weekend and death threats to the Rt Rev Simeon Nkoane, Suffragan Bishop of Johannesburg.

Earlier, the Anglican Archbishop of Cape Town, the Most Rev Philip Russell, had told members of the synod that Bishop Nkoane had written him a letter saying that unknown persons had said they would be 'coming for him' because they did not want him in Duduza.

At the end of last month petrol bombs were twice thrown at the bishop's home and he was also shot at by unknown assailants.

Canon Robin Briggs of Pretoria, who introduced the motion calling for a judicial inquiry, said there was a fear, whether justified or not, that the South African Police and

the SADF were somehow behind the death threat to Bishop Nkoane.

He said the South African public had been told 'lies' about the SADF involvement in Angola, and the involvement of South Africa in relation to Renamo in Mozambique.

As a result, fewer and fewer people believed ministerial statements. Canon Briggs asserted.

Mr Bill Cairns of Pretoria, who introduced a motion which deplored the use of violence as contrary to the teachings and doctrine of the Church, said South Africans lived in a 'very sick society'.

The only way for the

fighting to stop was for the right people to start talking, he said.

Mr Cairns said that, in his view, this would necessarily mean discussions with leaders of the African National Congress and Swapo.

It was resolved to send telegrams to the Minister of Law and Order, Mr Louis le Grange, as well as to the Minister of Defence, Gen Magnus Malan, and to the State President.

The final motion called on Mr le Grange, the S A Police, Gen Malan and others involved in the situation to refrain from action which would further inflame matters.

Mercury Reporter

THE Anglican Provincial Synod has expressed its dismay that black children can still be prevented from enrolling in Anglican private schools because of the quota and permit systems which apply.

In a resolution, the Synod said these quota systems have been 'tacitly or overtly' agreed to by Church schools with the various education departments.

The motion requested Anglican bishops to examine the rules relating to the running of Church schools in their dioceses.

It also asked the bishops to consider framing rules for their dioceses so that no Church school should discriminate on the grounds of race or colour in the admission of pupils or the employment of staff.

Pledge to see priests available to soldiers

Mercury Reporter

THE Anglican Archbishop of Cape Town, the Most Rev Philip Russell, has given an undertaking that, as long as he is in office, he will do everything in his power to see that any Anglican serving in the armed forces in South Africa is able to receive the ministrations of a priest.

Archbishop Russell, who is head of the Anglican Church in southern Africa, was commenting on a decision to allow a church canon to provide for military chaplains to be placed under the authority of the bishop of the diocese in which they are working. The resolution was passed by an overwhelming majority.

The archbishop gave his undertaking after

stating that a decision of this nature was liable to misinterpretation by the general public.

Moving the amendment, the Rev David Russell of Cape Town said that, with increasing polarisation in the Church, there was a real danger that the military chaplaincy could work as a body on its own.

Intention

There was a growing feeling that the present form of military chaplaincy needed revision, he pointed out.

Seconding the motion, Bishop Lawrence Zulu of Zululand, said the intention of the amendment was not to prevent military chaplains operating but to regulate their ministry.

There was an angry out-

burst from some members when Archdeacon J de Metz of Pretoria referred to 'the enemy'.

Bishop Desmond Tutu of Johannesburg said he prayed that Anglican priests would not be placed in a situation where they were identified by 80 percent of the population as supporting a system which 'rubbed their noses in the dust'.

Because the Anglican Church had had no success with ministering to those on the 'other side', blacks perceived Anglicans to be on the side of the South African Defence Force.

'Those on the other side are our sons and our brothers,' he said.

'I pray that we will provide a ministry to everybody.'

Runcie wants to visit Africa

Mercury Reporter

THE Archbishop of Canterbury, the Most Rev Robert Runcie, has expressed a wish to visit southern Africa, it was disclosed at the Anglican Provincial Synod yesterday.

Archbishop Philip Russell said in reply to a question that Dr Runcie, spiritual head of the world's Anglican community, wanted to come to southern Africa. 'We want to see him here,' he added.

The archbishop said Dr Runcie had not set a date for his visit because of his busy schedule.

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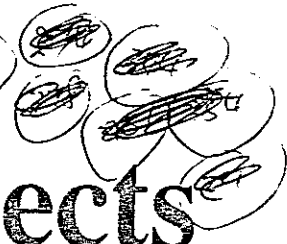
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FOR KNOWN: SEE PAGE 10

CAPT TINTS 10/7/85 (28)



Synod rejects use of violence

MARITZBURG. — The Anglican Synod here unanimously passed a motion yesterday condemning violence as a means of achieving political ends, after hearing that the Bishop Suffragan of Johannesburg East, the Right Rev Simeon Nkoane, had received a second death threat on Monday.

The synod also heard the fear expressed that agents of the State were behind the death threats to Bishop Nkoane.

Bishop Nkoane's home in KwaThema, near Springs, has twice been attacked with petrol bombs and shots have been fired at it.

Bishop Nkoane said yesterday he would not leave the township in spite of threats to his life.

Prayers

The Archbishop of Cape Town, the Most Rev Phillip Russell, told the synod that he had received a letter from Bishop Nkoane, saying: "They have said they will be coming for me.

They don't want me in the township. I ask your prayers for all of us."

Speaking to the motion, Canon Briggs of Pretoria said there was a fear that the police and the SADF were behind the death threats. "After being told lies about the involvement of the SADF in Angola and the involvement of the government in Renamo, there are fewer and fewer people who believe in ministerial statements."

Meanwhile, the Bishop of Namibia, the Right Rev James Kauluma, said that Anglican chaplains in the operational area would be withdrawn if an amendment to a church law was given the Anglican synod's final blessing.

Assurance

This was in spite of an assurance from the head of the church, the Archbishop of Cape Town, that as long as he was archbishop, Anglicans serving in the SADF would be ministered to by a priest.

To become church law, the issue has to be decided by a committee of the synod.

The synod has agreed to amend a church canon, placing military chaplains under the control of bishops in the diocese in which they are working rather than under senior SADF officers.

In effect, this would mean some 37 Anglican chaplains would be answerable to the Bishop of Namibia when visiting the operational area.

The Anglican Church in Namibia did not participate in any chaplaincy programme with the SADF, Bishop Kauluma said last night.

"I will consult my diocese on the issue but I doubt that they will agree that priests take part in the programme."

Foreign army

The Council of Churches in Namibia has taken this stand because we see the SADF as a foreign army. Any participation would jeopardize our position with the other churches. We cannot license chaplains to attend to a foreign army.

"SADF personnel may attend church services in our parishes if they do not wear uniforms or weapons, but come as ordinary worshippers."

The Anglican Church in South Africa has called for a judicial inquiry into activities of the police and the SADF in black townships during the past month.

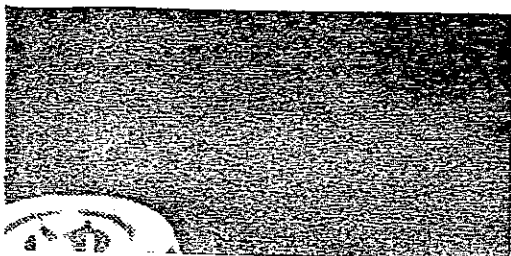
Cadets

Bishops of the Anglican Church were last night urged by the Provincial Synod to do everything in their power to discourage the practice of cadets at church schools.

They were also asked to consider their positions as chairmen of school councils if there was an ongoing refusal to heed this call.

A resolution to this effect was passed by a large majority many abstained from voting.

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AGG 10/7/85 (28)

Synod rules against army uniforms

Argus Correspondent

DURBAN. — Anglican military chaplains will not wear Defence Force uniforms in future and they will be paid by the church and not the Defence Force.

This follows far-reaching decisions taken by the Anglican provincial synod in Maritzburg yesterday.

Chaplains in the operational zone are required by the SADF to wear uniforms.

There has already been speculation that a move at the synod to change the canons of the church could lead to Anglican military chaplains being barred by local church authorities from working in the operational area.

Delegates voted by 134 to 24 for the new arrangements.

The synod said it was convinced that those serving in national defence forces, in operational areas or elsewhere should continue to have pastoral care by Anglican chaplains.

Chaplains should be seen as representatives of the church and not of the military forces. This should be clearly reflected in their dress, which should be mutually acceptable to both the military and the church but should avoid identification with the military.

They should be paid a stipend and allowances by the church.

● Anglican Archbishop Philip Russell of Cape Town is to seek an urgent meeting with the President to discuss violence in South Africa.

The latest move was suggested by Bishop Desmond Tutu of Johannesburg when he introduced an amendment to a synod motion concerning violence.

Barred Irish 15 fly home

CARE TRIPS 10/7/85

(28)

From PHILLIP VAN NIEKERK principles, and unreservedly condemn the action of the South African Government in not allowing them into the country." The Rev Sol Jacob of the SA Council of Churches, who was at the airport to greet the 15, said they had been invited to South Africa to see how black people lived in South Africa.

The 15, who were invited to South Africa by Bishop Desmond Tutu, the Anglican Bishop of Johannesburg and Nobel Peace Prize laureate, spent the day in the transit lounge at Jan Smuts Airport after being denied entry.

Six members of the group had their automatic visa exemptions withdrawn before leaving Heathrow airport on Monday night. The rest had their visas withdrawn on arrival.

Bishop Tutu said last night that he was not surprised at the reaction of the government because "they don't want people to see for themselves what the real situation is".

He said: "I take my hat off to these young people for standing by their

principles, and unreservedly condemn the action of the South African Government in not allowing them into the country." The Rev Sol Jacob of the SA Council of Churches, who was at the airport to greet the 15, said they had been invited to South Africa to see how black people lived in South Africa.

Mr Jacob was not allowed to communicate with any of the group at the airport yesterday. Mr Stoffel Botha, the Minister of Home Affairs, said in a statement that the visitors appeared to "deliberately want to embarrass the government".

Mr Botha said that while the government had no objection to foreigners visiting South Africa in order to inform themselves of circumstances here, the sole purpose of the Irish group "was to fuel their own prejudices and bring the government into disrepute".

● The Irish Government yesterday condemned South Africa for barring the 15.

Bishop seeks talks with PW

Sawetan 10/7/85-

Anglican synod appalled by township deaths

Own Correspondent

Maritzburg Archbishop Philip Russell of Cape Town is to seek an urgent meeting with the State President to discuss violence in South Africa.

This was decided by the Anglican Provincial Synod in Maritzburg yesterday — a day after the synod decided to send telegrams to Mr P W Botha and two Cabinet ministers calling for a judicial inquiry into the activities of the police and Defence Force in townships during the past month.

The next move was suggested by Bishop Desmond Tutu of Johannesburg, when he introduced an amendment to a synod motion concerning violence.

His amendment, which was unanimously approved, said the synod, appalled by reports of deaths in kwaThema township on the East Rand yesterday, requested Archbishop Russell, with other church leaders, to seek

the top-level meeting.

The synod also agreed to Bishop Tutu's suggestion that he and two other leading churchmen leave the synod today to visit the affected area "as an expression of the synod's solidarity and concern for the people".

Message

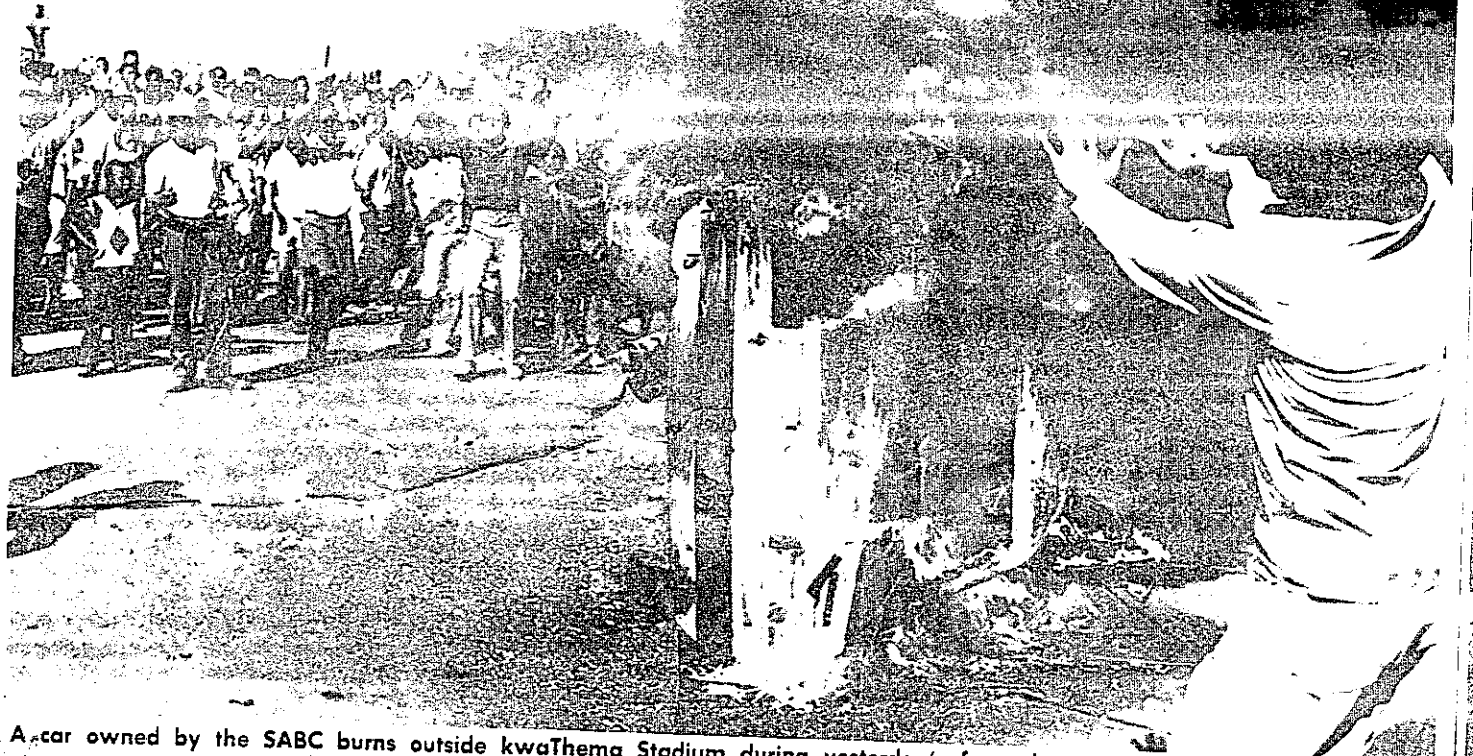
Bishop Tutu said in view of the situation in the townships he was unlikely to return to the synod, which ends on Friday.

Archbishop Russell said he had received a message about occurrences in kwaThema in which eight people had allegedly been shot dead.

Suffragan Bishop Simeon Nkomo of Johannesburg, who sent the message, had telephoned the Commissioner of Police urging the police to keep as low a profile as possible at funerals.

Another motion, yet to be debated, suggests that time usually spent on meals be used to pray for an end to the violence.

● More unrest reports — Pages 3 and 15.



A car owned by the SABC burns outside kwaThema Stadium during yesterday's funeral service and (inset) mourners use newspapers to cover the body of the youth shot dead outside the home of the Mayor of kwaThema, Mr Joe Mzamane.

● Pictures by Juda Ngwenya.

Call for convention

(28) Star
MARITZBURG — The Anglican Provincial Synod today passed a resolution supporting a call by the Church's bishops for a national convention in South Africa. The resolution had almost unanimous support.

11/7/85
A move to include, for consideration, a call for the release of Nelson Mandela and other life sentence prisoners from Polsmoor and Robben Island, failed to get a two-thirds majority support of delegates.

The resolution arose from proposals put forward by two Lesotho delegates.

They spoke in their original resolution of the social unrest and racial conflict in South Africa.

● See Page 10.

Mass defections from Church predicted

● FROM PAGE 1

erating force' but, if they thought they were going to be free under a communist regime, they were very mistaken, he said.

The churchman said many Anglicans had sons on the border.

They considered it to be an inalienable right for them to be ministered to by Anglican chaplains.

If the Church was going to sacrifice these Anglicans, the parents would sacrifice the Church, the archdeacon said.

He said that white parishes provided 82 percent of the income of the Anglican Church and did it gladly.

'If the blacks are going to turn against us, as they have done at the Synod, they will have to fend for themselves,' he said.

Archdeacon de Metz said certain delegates to the Synod had thrown down the gauntlet to the

South African Defence Force and the South African Police with their antagonistic motions.

'Patriotism and loyalty are dirty words here,' he said.

Yesterday an appeal

was made to the Synod not to be seen to be aligning itself with any particular political organisation such as the United Democratic Front.

11/7/85 ● See also Page 4

In favour

'I came to a Church Synod, not a political debating chamber,' he said.

Archdeacon Jacques de Metz of Pretoria said in an interview that the Church would have to decide which side it supported, politically.

He said he had heard of threats by white congregations to withdraw financial contributions as a result of the present stance of the Anglican Church.

Some members were in favour of Swapo as a 'lib-

● TURN TO PAGE 2

Mercury Reporter

PIETERMARITZBURG

—Mass defections from the Anglican Church because of its pre-occupation with politics have been predicted by a senior Anglican clergyman at the Provincial Synod here.

At present whites account for 20 percent of the membership of the 2,000,000-strong denomination.

The clergyman, who wants to remain anonymous, said yesterday that many Anglicans were likely to join the ranks of the Church of England in South Africa, an Evangelical branch of the Anglican Communion.

He predicted that disgruntled Anglicans of High Church persuasion would join the Roman Catholic Church and those with charismatic tendencies would join pentecostal denominations.

Yesterday several white members of the Synod left the hall at the University of Natal because of the political nature of the debates.

'Hijacked'

There was considerable dissatisfaction from some members this week following the amendment of a Church Canon which required military chaplains to fall under the jurisdiction of a diocesan bishop.

This was interpreted as a ban on the entry and effective ministry of Anglican chaplains in the operational area.

There was a feeling that the current Provincial Synod had been 'hijacked' by proponents of liberation theology for political ends.

The senior churchman said that white priests had tried to be balanced, moderate and sensitive to the needs of black aspirations.

However, he was of the view that a certain faction at the Synod had 'manipulated' the proceedings for political purposes.

Mass Anglican walk-out feared

28
MM 11/7/85

Violence: Russell wants to meet President

28

ANGLICAN Archbishop Philip Russell of Cape Town is to seek an urgent meeting with the State President to discuss the situation of violence in South Africa.

This was decided by the Anglican Provincial Synod in Pietermaritzburg on Tuesday afternoon — a day after the synod had decided to send telegrams to Mr P W Botha and two cabinet ministers calling for a judicial inquiry into the activities of the police and defence force in black townships during the past month.

The latest move was

SOWETAN Reporter

suggested by Bishop Desmond Tutu, of Johannesburg, when he introduced an amendment to a synod motion concerning violence.

His amendment, which was unanimously approved, said the synod, appalled by reports of police killings in KwaThema township on the East Rand on Mon-

day night, requested archbishop Russell, together with other church leaders, to seek the top-level meeting.

The synod also agreed to Bishop Tutu's suggestion that he and two other leading churchmen leave the synod yesterday "to visit the affected area as an expression of synod's solidarity with and concern for the people."

Bishop Tutu said that

in view of the situation in the townships, he was unlikely to return to the synod, which ends tomorrow.

Message

Archbishop Russell said he had received a message about occurrences in KwaThema in which seven people were apparently shot dead.

Suffragan Bishop

Simeon Nkoane of Johannesburg, who sent the message, had phoned the Commissioner of Police urging that the police keep as low a profile as possible at current funerals.

Another motion, yet to be debated, suggests that delegates at synod today until 7 pm and that the time usually spent on meals be used for prayer for the end of violence, for protection



BISHOP Desmond Tutu.

of all people, for a solution to the violence and to discover "what we should be doing as the church at this time."

SADF personnel fighting for 'unjust cause' says synod

Mercury Reporter

PIETERMARITZBURG—
The Anglican Provincial Synod yesterday declared that people serving in the South African Defence Force were fighting for an 'unjust cause'.

The synod passed a resolution stating that the SADF was increasingly being used to support the cause of apartheid, declared by the Anglican Church to be 'totally un-Christian, evil and a heresy' and hence unjust.

The motion noted that the 'on-going institutional

violence perpetrated against the disenfranchised people of South Africa' posed a crisis of conscience for young Anglicans conscripted into the SADF.

It asked the bishops to give a pastoral lead to parents and sons as they sought God's will in this matter.

Another resolution gave the 'general support' of the synod to the End Conscription Campaign.

It called upon the Government in South Africa

to widen the grounds for conscientious objection by basing these on ethical and not only religious criteria.

Eight members of the synod will be attending as observers the trial of the Rev Frank Chikane and 15 others due to appear in a United Democratic Front treason trial here today.

Yesterday the synod agreed to send its greetings and assurances of prayer to the people concerned.

NM

11/7/85

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Cape Times 11/7/80 (28)

Motions indicate church rift

Political Staff

MARITZBURG — The Provincial Synod of the Church of the Province of Southern Africa yesterday passed a series of contentious political motions amidst indications that a serious rift was developing in the church.

Yesterday, the synod passed resolutions:

- Giving "general support" to the End Conscription Campaign, withdrawing the presence of the principal Anglican military chaplain on the board for religious objectors.
- That a synod commission gather information on extra-parliamentary groups such as the United Democratic Front.
- Passing the committee stage of a change of the church canons that will ban military chaplains from the operational area.

In a day devoted almost entirely to issues dealing with the South African Defence Force, several white members of the synod — clergy and laity — openly left the hall before the start of each debate.

And several members of synod expressed anger at what they described as "the hijacking of the synod by a group of leftist radicals".

Increasingly priests had been subject to irate calls from their parishes demanding explanations with regard to the withdrawal of military chaplains and threatening a halt to financial support for the various dioceses.

An original motion calling for endorsement by the church of the declaration of the End Conscription Campaign was shelved after the Bishop of Natal, the Right Rev Michael Nuttall, had pointed out flaws in the declarations.

The amended motion which gave "general support" to the End Conscription Campaign and noted that the SADF in SWA/Namibia was "an unwanted oppressive occupying power", was passed by 150 votes to six.

A second motion effectively ended the presence of a permanent Anglican military chaplain on the board for religious objection.

With the synod approving the committee stage of a change to the church canons effectively barring military chaplains from the operational area, it would now seem to be a mere formality for this to become church law tomorrow.

The new law, however, will come into effect only in two months' time.

Phone 451311 to book

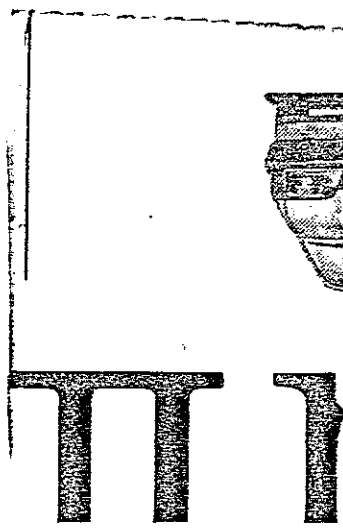
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Bishop unhappy over lack of debate

Argus Correspondent

DURBAN. — Bishop Richard Kraft of Pretoria has expressed serious concern at the Anglican Provincial Synod in Maritzburg that major motions were not being adequately debated before being approved.

His comments yesterday followed a number of controversial motions.

These concerned, among other things, conscription, conscientious objections and the role of the SADF in allegedly supporting the cause of apartheid.

Bishop Kraft said: "It has been some time since we really debated the substance of any motion. We continually debate

amendments and procedures and we almost de facto accept the original motion, never having debated it."

He said it was a serious situation, which resulted from synod debating procedures. He did not know what to do about it other than to draw the synod's attention to it.

Archbishop Phillip Russel, presiding at the synod, said: "I am afraid Bishop Kraft is right."

The archbishop asked that seconders of motions should make a point of speaking in addition to the proposers of the motions so that delegates would gain a fuller understanding of the issues.

28
The synod, in one motion, gave its general support for the End Conscription Campaign.

It also called on the Government to widen the grounds for conscientious objection, basing them on ethical as well as religious criteria.

Delegates also passed a motion which noted the "on-going attacks by the State on extra-parliamentary opposition groups" such as the United Democratic Front and the National Forum.

The motion said this was done through the harassment and detention of office-bearers by the police, through negative propaganda by the SABC and through threats and insinua-

tions" by the Minister of Law and Order, Mr Louis le Grange.

● Several more delegates walked out yesterday in protest at the political nature of debate.

Among them was Archdeacon Jacques de Metz of the Pretoria diocese, who said: "I believe the church is being used as a political platform. It is no longer a church. It is a political tool."

He said about a dozen other delegates felt as he did.

People in his parish in Witbank wanted to "disinvest" from the church by stopping their Dedicated Giving of money after they had studied the synod's agenda.

CAP: TKS 12/7/85

28

Tutu tells how he saved 'police spy'

WASHINGTON — Nobel Peace Prize winner Bishop Desmond Tutu said in Johannesburg yesterday that he "didn't have time to think" when he and another cleric rescued an alleged police spy from an enraged mob.

He said in an interview on CBS television that he and fellow Anglican Bishop Simeon Nkoane pulled the man from a crowd near a cemetery in Duduza on Wednesday after a funeral for four people killed in handgrenade attacks in June.

Youths seized the alleged informer outside the cemetery, burned his car, doused him with petrol and were ready to throw him against the blazing vehicle.

Bishop Tutu said that he and Bishop Nkoane were attending the funeral when the mob seized the man.

'An eternity'

He said: "Both of us, Bishop Nkoane and I, rushed to the scene. It did seem an eternity, but I'm sure it wasn't more than five to 10 minutes, getting them to calm down. And Bishop Nkoane was the one who took him in his car to the hospital.

"I didn't have time to think about it. I hope you noticed I wasn't alone in trying to restrain the crowd," the Bishop Tutu said.

Bishop Tutu said the crowd attacked the man because blacks who support apartheid are seen as "co-oppressors" by other blacks.

"That is not to condone what is done to them but to see it as a phenomenon that is universal," the bishop said.

"And our own effort, as the church, is to try and say that any form of violence is unacceptable and will not in the end solve the problems of our country amicably."

The Nobel Prize winner said violence would drive away potential supporters, and would "harm the cause of liberation, because the government of this country... will merely display scenes of this kind to say: 'Do you think that these people deserve the freedom for which they are crying out and for which they are working?'"

The dramatic graveside rescue by Bishop Tutu was given prominent coverage in the British and other international media yesterday.

Front page

Action photographs, showing the bishop restraining the angry crowd and pleading with them to calm down, were given front-page treatment in two national British daily newspapers. Reports of the rescue were published in several other newspapers, including two tabloids.

The International Herald Tribune, which is sold in the United States and all over Europe, also published a front-page photograph of the bishop pushing his way into the crowd.

And on Wednesday evening, at least three television news bulletins showed action footage of the funerals filmed in Duduza.

They showed Bishop Tutu struggling with the frenzied group of people who had thrown the suspected informer to the ground. The man's burning car was also shown. — UPI and Own Correspondent

Dr. Naude 12/7/83
**Naude lauds
death protest**

Staff Reporter

THE general secretary of the South African Council of Churches, Dr Beyers Naude, yesterday praised the two women who chained themselves to the railings of Parliament in protest at the death of a detained Steytlerville youth.

The women were warned to appear in court today.

Dr Naude said: "I salute the two mothers in their meaningful symbolic action of peaceful protest against the numerous and needless deaths of people in detention.

"May this act stir the conscience of many people in South Africa."

A post-mortem examination of the Steytlerville boy, Johannes Spogter, 12, showed that he died of head injuries.

Church and SADF: concern among whites

Own Correspondent

284
28
LANTZBURG — Three far-reaching changes in the official stand of the Church of the Province of Southern Africa on military issues emanating from the 5th Anglican Synod here, are bound to cause considerable concern among white members of the church.

The triennial synod of the church, which has a membership of nearly two million — less than 20 per cent of whom are white — closes today.

Two motions passed with vast majorities, and a proposed change in canon (church) law — the latter to be finalised only today — affect members of the church in the SADF, specifically conscripts.

MAJORITY VOTES

The most contentious matter is that of the change in canon law concerning the authority of bishops over priests who work in their areas, but who were censured by bishops of other dioceses.

Changes in canons have to pass successfully through three readings and need not only majority votes in each of the houses of laity, clergy and bishops, but also an overall two-thirds majority.

The implication of a change in the relevant canon, passed, is that chaplains ministering, for example, in the operational area in Namibia would need the permission of the Bishop of Namibia to provide pastoral care for Anglican members of the SADF.

Archbishop Philip Russell of Cape Town, following the acceptance in principle of the canon, issued a

12/7/85
statement saying he would endeavour to ensure that any Anglican in the SADF would receive the ministrations of a priest.

The Bishop of Namibia, the Rt Rev James Kaluma, is also president of the Council of Churches of Namibia, which considers the SADF's presence in Namibia an illegal occupation.

Debates on the issue centred much of the time on the plight of conscripts — who have little choice over their fate, the synod was told. Alternatives consisted of a life in exile, alternative non-combatant or community service, or six years' jail.

The question is whether these men should be deprived of pastoral care while in the border area.

Approached for comment on what his stand would be should the canon pass through the third stage, Bishop Kaluma said yesterday: "I plan to seek the mind of my diocese on my return home. We will then let everyone know where we are as a diocese."

Earlier reports indicated the diocese would not give chaplains its blessing to be in the operational area.

The second stand — marked "controversial", and which consequently also needed a two-thirds majority — relates to chaplaincy in "national defence forces".

The resolution — with a preamble stating the synod believes those serving in defence forces "should continue to have the spiritual ministrations and pastoral care of chaplains" — aims to demilitarise chaplaincy.

The synod resolved that:

● Chaplains should be seen as representatives of Christ and his church, not the military. This should be reflected in their dress, which should be acceptable to both the military and church but should avoid identification with the military.

● Chaplains should not carry arms.

● Chaplains should be paid by the church.

● The bishops should take great care to appoint fit people, gifted for this particular ministry.

● The church should provide clear guidelines and adequate training for chaplains.

UNDUE INFLUENCE

● The bishops should ensure that priests do not serve on a permanent basis, to ensure that they remain free from undue influence by perceptions, policies and the ethos of the military.

● The bishops should make clear to the military the role of Christian members of military forces.

● Chaplains should be directly responsible to the bishops.

A third decision affected the Board of Religious Objectors, which has as one of its members the chief Anglican chaplain of the SADF, the Rev John Dain.

The appointment of members to the board is done by the authorities, and the synod requested that the bishop of the church should make it clear to the Ministers of Manpower and Defence that the church does not want a permanent member on the board.

The implication of this is that it would enable religious objectors from the Anglican Church to call

upon one of its theologians to sit on the bench if their cases are heard. This is only possible if the church does not already have a permanent theologian.

The permanent presence of an Anglican theologian is also considered to give the impression that the church supported the Defence Amendment Act, which allows military service exempt grounds of bona fide religious reasons for conscientious objection to pacifism.

This is seen to be in contradiction to the principle of the church, which supports the principle of conscientious objection. It should be able to refuse military service on moral grounds, and includes the belief of the church in the doctrine.

The motion also asked that provision be made for alternative service for objectors (which would be by the board for religious objectors) unless the objectors are members of the church or welfare organisations. Those who serve in community fall under the authority of the Department of Manpower.

At the end of the day, the Anglican Church condemned those who serve in any capacity in "national defence forces". This was made clear in its "Just-War Report", which leaves it up to the individual conscience to take up arms up to the individual conscience.

And it would not approve all-out support for the End Conscription Campaign either — the only its "general support".

Synod 'no' to call on Mandela

CAPE TIMES 12/7/85 (28) M

Own Correspondent

MARITZBURG. — A call for the unconditional release of Nelson Mandela was rejected by the Anglican Synod yesterday.

The synod also decided by 76 votes to 32 not to place an item on the coming New Zealand rugby tour on the order paper.

The motion, proposed by Archdeacon Christopher Gregorowski of Cape Town, urged players, officials and supporters of the tour not to proceed with it because of the volatile situation in South Africa.

A motion backing a national convention was passed at the synod, meeting here, but delegates rejected an amendment which called for the unconditional release of Mr Mandela and "other life sentence prisoners from Pollsmoor Prison and Robben Island".

The amendment, proposed by the Rev Sydney Lockett of Cape Town, was coupled to an amendment endorsing the call by the Synod of Anglican Bishops for a national convention.

About 50 members of the synod absented themselves from voting on the Nelson Mandela amendment and voting on this measure was 68 against and 52 in favour.

Meanwhile the Minister of Defence, General Magnus Malan, said in

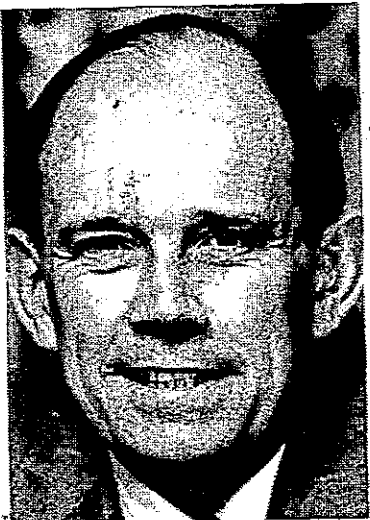
his reply to the Archbishop of Cape Town, the Most Rev Philip Russell, that recriminations and false accusations did not help to resolve the issue of escalating violence in South Africa.

On Monday night the Provincial Synod sent telegrams to the State President, Mr P W Botha, the Minister of Law and Order, Mr Louis le Grange, and General Malan, calling for the appointment of a judicial commission of inquiry to investigate the activities of the police, the Defence Force and paramilitary forces in the townships of the East Rand.

General Malan said in a telexed reply that the SADF, far from being involved in action which inflamed matters further, was doing what it could in support of the SAP in a difficult situation.

The synod also decided not to accept a motion, proposed by Mr Terry Mackey of Pretoria, noting that the proceedings of the assembly had frequently resembled a party political rally rather than a Christian assembly to legislate and advise.

The motion said church experience in South Africa had been that a church manipulated by politics lost both its credibility and its membership.



General Malan ... the SADF is "trying its utmost" to prevent violence.

Malan responds to Bishop's telegram

The Minister of Defence, General Magnus Malan, yesterday sent a telegram to the Anglican Archbishop of Cape Town in response to a telegram from the cleric condemning police and army involvement in the black townships.

General Malan said he shared the Anglican Church's concern regarding the escalation in township violence, according to a statement released by the SA Defence Force in Pretoria.

He also said the De-

fence Force was trying its utmost, in co-operation with the South African Police, to prevent further senseless violence and to resolve problems in a peaceful manner.

He said that recriminations and false accusations would not help to solve problems, but would rather serve to aggravate the situation.

Earlier this week, the Anglican Church synod meeting in Maritzburg condemned police and SADF action in the townships.

Schoor 12/7/85
Cape Town's Archbishop Philip Russell sent a telegram of protest to General Malan and the Minister of Law and Order, Mr Louis le Grange.

In an unopposed motion at the meeting, the synod said it noted with "horror" the increasing use of violence in Southern Africa in order to achieve political ends.

The motion mentioned the South African military raid on Gaborone last month, the grenade attacks on two coloured

parliamentarians, as well as reports of "police killings and callous behavior" in Duduza.

According to the SADF statement, "General Malan pointed out that the SADF was, in co-operation with the SAP and under difficult circumstances, doing everything possible to protect those rejecting unrest".

General Malan said Bishop Russell and the Anglican synod should urge their members "to strive and pray for peace in areas still plagued by

violence."

Besides condemning army and police action, the synod motion said that all people should "renounce the use of violence and seek a just solution to the problems of our region through discussion, consultation and negotiation between authentic representatives of the people."

It also called for a judicial inquiry into the recent activities of police, para-police groups and the SADF in Duduza and other townships. — Sapa.

Bid to suspend Holy Communion rejected by synod

Own Correspondent

MARITZBURG — A motion suggesting that the Anglican Church temporarily suspend Holy Communion, to draw attention to the serious conflict within the church and the country, was rejected by the Anglican Provincial Synod in Maritzburg last night.

One opposing delegate said people needed the Sacrament as "medicine for their sickness".

Another said although he was black and suffered under apartheid, the end could not justify the means.

Mandela motion rejected

A third speaker said the proposal could not be justified for any reason.

rejected

Introducing the motion, Suffragen Bishop Sigbert Ndawande, of Johannesburg, said: "We are heading for heavy weather as a church and as a nation."

MARITZBURG — A call for the unconditional release of Nelson Mandela was rejected by the Anglican synod yesterday.

"Our churches are segregated. As a rule, white clergymen minister to white congregations, while black clergymen minister to black congregations."

A motion backing a national convention was passed at the synod, but delegates rejected an amendment which called for the unconditional release of Mandela and "other life-sentence prisoners from Pollsmoor Prison and Robben Island."

"Opinion in the church is still largely divided about the advisability of deploying the clergy without regard to the colour of the clergyman or the congregation concerned."

While white clergy were welcomed by black congregations, the reverse was not always so.

The motion originally called for the Archbishop of Cape Town, the Most Reverend Phillip Russell, to set a mediation commission to bring the Government, the African National Congress and other organisations in SA to a round-table conference. — Sapa.

Churchmen and the nation as a whole should be called to repentance "for our national sins of apathy, prejudice, intolerance, hate and above all, spiritual blindness," he said.

Call for Mandela release is defeated

28 12/7/85 NM

Mercury Reporter

PIETERMARITZBURG—An amendment to a motion calling for the unconditional release of Nelson Mandela and other life-sentence prisoners in Pollsmoor Prison and on Robben Island was defeated by a narrow majority yesterday.

The amendment, proposed by the Rev Sydney Luckett of Cape Town, was coupled to an amendment endorsing the call by the Synod of Anglican bishops for a national convention. The Synod approved this call.

About 50 members of the Synod absented themselves from voting on the Mandela amendment and voting on this measure was 68 against and 52 in favour.

Fr Luckett objected to a request in the original motion that the United States Government should be directly involved in negotiations for peace.

He said that US intervention around the world had been 'oppressive'.

The Synod decided by 76 votes to 32 not to place an item on the forthcoming New Zealand rugby tour on the order paper.

The Synod also decided not to accept a motion, proposed by Mr Terry Mackey of Pretoria, noting that the proceedings of the assembly had frequently resembled a party political rally rather than a Christian assembly to legislate and advise.

The motion said church experience in South Africa had been that a church manipulated by politics lost both its credibility and its membership.

Mr Mackey said afterwards that he was disturbed that the Spirit of God had not been working at the Synod as it should.

It was not wrong that political issues should crop up at the Synod but they should not dominate.

'I think I shall have to find myself another church, possibly the Roman Catholic Church,' he added.

● See Editorial Opinion

Fears over 'political stance'

Mercury Reporter

SEVERAL white priests attending the Synod have expressed grave fears that financial contributions to the Church will drop sharply as a result of the political overtones of the present Synod.

Some have reported that planned giving programmes have already been affected by the present stance of the Church.

A priest from a so-

called liberal, wealthy white parish said yesterday that his Christian Stewardship figures for this year were considerably down on the levels for last year.

He said that a prominent parishioner had decided to divide her allocation between the Anglican Church and the Salvation Army because she felt that the latter denomination used the money more effectively.

Another priest said he

was not looking forward to returning to his congregation to explain the highly controversial Synod resolutions.

A senior clergyman said he had changed the subject of his sermon for this Sunday in order to report back on the Synod.

He said he had already had criticism from members of his congregation about certain features of Synod deliberations.

Most of the controversial motions have been

passed by two-thirds majorities and have obviously been to the liking of the liberal white clergy and laity and to the vast majority of the blacks present.

A minority of white delegates have been perturbed, however, by the approval of resolutions dealing with conscription, military chaplaincies and condemnation of South African Defence Force and police action in black townships.



At the Anglican Provincial Synod yesterday were (from left): Bishop D M Nestor, Suffragan Bishop of Lesotho, Bishop Jacob Dhlamini, Bishop of St John's, Bishop M S Ndwandwe, Suffragan Bishop of Johannesburg, and Bishop Frederick Amooore, executive officer of the Anglican Church in southern Africa.

SACC bid to step up the pressure

3-10-75 13/7/75 28 25
The South African Council of Churches (SACC) had appealed to the international community to put pressure on the South African Government to bring about change, the council's general secretary, Dr Beyers Naude, said yesterday.

Commenting on the United

States Senate vote to impose limited sanctions on South Africa. Dr Naude said he hoped the vote would cause the Government to realise "the abhorrence of the apartheid system" and influence a change of policy.

The SACC had often warned of an escalation in violence as an "inevitable consequence of apartheid." Dr Naude said.

"Today that violence is an awful reality for all of us.

"We have even taken the step of appealing to the international community to assist our people in their struggle for righteousness by bringing pressure to bear on the South African authorities, so that real change may come to South Africa," the statement said.

'S Africa in state of racial conflict'



PROF CONE . . .
attended seminar.

THE first thing that struck an American theologian during the first six hours of his first visit to South Africa was that the country was in a state of racial conflict.

Professor Cornel West, of the Department of Philosophy at Yale Divinity School, USA, was speaking at a seminar at Funda Centre, Soweto, this week.

Prof West and Professor James Cone, well-known theologian and author of "For My People," came to South Africa at the invitation of the United States-South Africa Leadership Exchange Programme (USSALEP) to share views with black ministers on the role of the church in the society. He said the South Af-

rican regime was systematically suppressing leadership in the church in that the educational content in which potential leadership was shaped and moulded was lacking.

This he said after a speaker from the floor had remarked that leadership in the church was lacking.

It was also said at the seminar that the Government was using some of the churches to promote separate development and justify the "immoral" policies.

Some viewed the Bible as a medium of colonisation for "the white man came with the Bible and gave it to the blacks. It's the white man who disinherited and dispossessed them of their land."

Soweto

28
15/7/80

Two Anglican priests are making the headlines — but for different reasons

28

Star 17/7/85

Bishop Simeon Nkoane, the Bishop Suffragan of Johannesburg East, lives in in kwaThema near Springs. The mayor of this East Rand township is the Rev Joe Mzamane.

Both men are Anglican priests and, as Bishop Suffragan, Bishop Nkoane is Father Mzamane's spiritual superior. But Father Mzamane, as Mayor of kwaThema, is Bishop Nkoane's temporal leader.

The two men have been in the headlines during the past two weeks because of their roles in township unrest.

Bishop Nkoane has made news because of the role he has played in officiating at funerals and because of threats on his life.

Mr Mzamane has been called upon to resign as a councillor. His house has been set on fire and two youths were allegedly killed by police near his house after the funeral of the hand grenade victims on Tuesday.

When Bishop Nkoane was officiating at the funerals at kwaThema stadium, police were guarding Father Mzamane's house. One priest is seen to be asso-

ciated with the young protesters while another is being guarded by police.

The bishop is seen as a hero in the township and whenever people have problems he is the first to be contacted.

But town councillors, including Father Mzamane, have been criticised and asked to resign by the youths and by the bishop.

Mr Mzamane has said he would resign only if called upon to do so by the residents whom he serves.

The two priests — being in the same church — should be communicating. But it is no secret that relations between them are strained.

Mr Mzamane refused to dis-

cuss the matter with *The Star* and said questions should be addressed to Bishop Nkoane.

Bishop Nkoane said that, as a bishop in the area, he had many responsibilities and was not always in kwaThema. But, he said, he bore no malice against Mr Mzamane.

"There is no animosity on my part although I think it would be better if he would resign from his position."

How does the Anglican Church see the positions of the two men?

This has been spelt out, albeit with difficulty, by Bishop Desmond Tutu, the Bishop of Johannesburg, in whose diocese both men fall.

Referring to Mr Mzamane's direct role as a community councillor, he said: "The church

views the happenings on the East Rand in a very serious light. That is why I was sent out with the second most senior leader of the Anglican Church, Bishop Kenneth Oram of Grahamstown, to visit the people of the East Rand and express the synod's solidarity with them.

"Bishop Oram, as Dean of the Province of South Africa, should actually be at the synod dealing with very important matters but he was told the East Rand situation was most serious and could not wait.

"We are not unkindful of Mr Mzamane's position as a mayor in the system of councils which many blacks reject and we prefer to look at it as a domestic matter.

"I will soon be looking into his case. I want to say I will not be trying to apply any rules but will deal with the matter strictly on a pastoral basis.

"It is a situation complicated by the fact that the bishop of the diocese is a patron of the United Democratic Front and also a committee member of the National Forum.

"Indeed, one priest of the diocese is actually vice-president of the Azanian People's Organisation.

"So, if I apply any rules in Mr Mzamane's case, how do I do that? How will I be able to reprimand him for what he is doing while allowing other priests of the diocese to be concerned in matters relating to their people?"

"As I say, it is a domestic matter which I will address in a

pastoral way. We are not un-mindful of it."

● The British Council of Churches is concerned about the safety of Bishop Nkoane and has sent a telegram to the South African Minister of Law and Order, Mr Louis le Grange, saying they are deeply disturbed by death threats against the bishop.

And the Archbishop of Canterbury, Dr Robert Runcie, has written to the South African ambassador in London, asking the South African Government to do all it can to protect Bishop Nkoane.

Brian Brown, of the BCC's international division, said: "We believe the fact that a person is well-regarded internationally confers a certain degree of protection. We feel concern and unease for Bishop Nkoane."

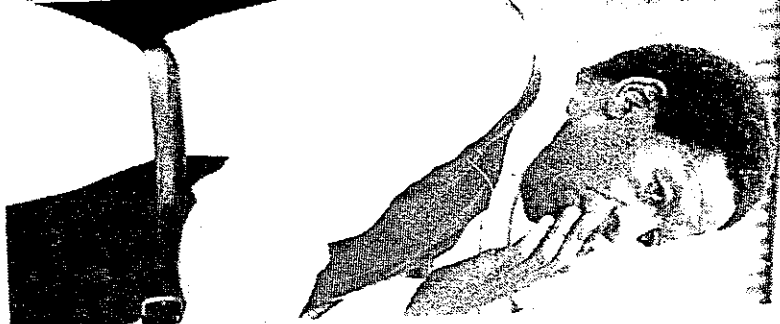
This British concern is directly linked to the fact that last month petrol bombs were thrown into the bishop's house in kwaThema.

Then, last week, he and Bishop Desmond Tutu saved a suspected police informer from an angry crowd during a funeral — a fact that was widely reported in London.

2

Weekly Wage: R

Weekly Wage: R



Bishop Simeon Nkoane... the people of the townships see him as a hero.

Runcie sends envoy to mass funeral

LONDON. — The Archbishop of Canterbury, Dr Robert Runcie, is sending an envoy to represent him at the funeral of 14 people killed in unrest in KwaThema, his office said yesterday.

A statement said Bishop of Lichfield Keith Sutton would attend the service and had been invited to speak by Bishop Desmond Tutu.

Archbishop Runcie, spiritual leader of the world's 65 million Anglicans, felt the presence of Bishop Sutton would give assurance of the "prayers and concern felt by the church worldwide about recent events", the statement said.

Meanwhile the KwaThema branch of Inkatha is refusing to heed a stayaway call to coincide with the mass funeral in the township.

An Inkatha spokesman said the United Democratic Front, the Congress of South African Students and the KwaThema People's Organization had arranged the stayaway — Sapa-Reuter

28 (WR) (MA)
2 Cape Times, Tues

23/7/85
**Boesak flies
back to US**

Political Staff

THE president of the World Alliance of Reformed Churches, Dr Allan Boesak, left South Africa on Sunday night for the United States — after the state of emergency was proclaimed.

Dr Boesak, who is on a five-week overseas tour, interrupted his visit to return for the funeral at the weekend of four UDF leaders at Cradock.

A spokesman for his office said yesterday that his trip had been planned months ago and that he had cancelled appointments to return for the funeral.

There is some feeling in church circles that he should have cancelled the visit in view of the present circumstances in South Africa. There is also growing concern at the amount of time Dr Boesak is spending outside South Africa.

Botha will not recall Parliament

President P W Botha yesterday turned down a call from Progressive Federal Party leader, Dr F van Zyl Slabbert, to reconvene Parliament to discuss the current state of emergency.

The refusal to recall parliament was made in a statement issued yesterday.

President Botha said action to bring the unrest under control was required now — "not further debates."

He said the unrest situation in the country had been thoroughly debated earlier in the year and during the debate on the Kannemeyer Commission report.

He had also dealt with the issue's remarks at the close of Parliament last month.

Dr Slabbert gave three reasons for his demand for the recall of parliament: These were:

- To show that the limited representative government was not completely inactive.
- To debate the Government's record in anticipating, coping and ending the current unrest.
- To consider the most effective long and short term way to promote the politics of negotiation and consensus and to find out whether peace can be restored to our land.

Bishop fears for Tutu's life

CANBERRA — The Assistant Anglican Bishop of Canberra, the Right Reverend Bruce Wilson told a weekend diocesan synod that he lived in fear of an assassination

attempt being made against Bishop Tutu.

He believed Bishop Tutu was in danger from both left wing extremists and the South African authorities.



BISHOP of Johannesburg Desmond Tutu.

He said it was possible that either the radical communists would "give him a bullet in the head" because he would not become involved in their violent radicalism or perhaps the South African government's secret police would "arrange for Bishop Tutu's disappearance."

"We must call upon our own people, our own sportsmen and our own government to actually act, not just express good wishes," assistant Bishop Wilson said.

All Christians South African and especially Bishop Tutu had to be supported to bring about non-violent change in their country.

There was no point in admiring the work of Bishop Tutu and the risks he has taking to bring about non-violent change to an unjust system.

He had to be given the maximum moral and spiritual support.

Assistant Bishop Wilson was speaking during debate on a resolution at the synod calling on the Anglican Church in Australia to take an active role in discouraging the rebel Australian cricketers from going to South Africa.

The motion was passed unanimously after an emotional debate in which several leading churchmen ap-

pealed to the cricketers to look beyond the financial gains they would make from going to South Africa.

Assistant Bishop Wilson said that the cricketers were not simply going to South Africa to play sport.

"In my opinion they are being bought off by an unjust government, attracted simply by the enormous amounts of money they are being offered," he said.

In addition to calling for the cricketers to withdraw from the tour the synod also called on the Australian government to cancel landing rights in Australia for South African Airways.

Tutu calls for 'peace, in struggle'

ARGUS 24/7/85

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Argus Correspondent

JOHANNESBURG. — Bishop Desmond Tutu has called for peace and discipline in the "struggle for freedom".

Addressing about 15 000 people at the funeral of 15 unrest victims in the East Rand township of Kwathema, Bishop Tutu said he had no doubt the people would win their freedom, but this had to happen in a non-violent way.

Freedom was a God-given gift: "We are not asking for freedom from 'the baas'," he said.

"Therefore we say to the rulers of this land: You cannot mock God, our God. We want you, who are the perpetrators of apartheid, to know that you have already lost.

"Unless you change, you have had it."

Bishop Tutu said he deplored the incident at Duduza township at the weekend in which a woman accused of being a police informer was bludgeoned and burnt to death.

"If we do this again I am going to find it difficult to speak up for our liberation.

ARMY
"I will collect my family and I will leave this country that I love so dearly ... that I love so passionately.

"We cannot use murder to attain our goal of liberation," he said.

Referring to the strong police and army contingents positioned within sight of the gathering, Bishop Tutu said they too would not be free until all South Africans were free.

Guests at the funeral included the Bishop Suffragan of Johannesburg, Bishop Simeon Nkoane, and an envoy from the Archbishop of Canterbury, the Bishop of Lichfield, Bishop Keith Sutton.

Bishop Sutton called on people to support Bishop Tutu and also to provide safety for Bishop Nkoane, whose home has been attacked by unidentified assailants.

During the burial procession the Rev Peter Hortop of Kwathema intercepted a small band of placard-bearing mourners who ran towards a group of policemen, shouting that they wanted peace in the townships.

Buthelezi's concern over halt of talks

Argus Correspondent

DURBAN. — The president of Inkatha and Kwazulu's Chief Minister, Chief Mangosuthu Buthelezi has expressed his concern over the state of emergency halting Government discussions with black leaders on black-white power-sharing.

In a statement from Ulundi today Chief Buthelezi said the declaration of a state of emergency was evidence that things were "not normal" in the country.

It was distressing to have to acknowledge that the declaration froze any possibilities of negotiation, he said.

SPECULATE

"There can be no negotiations within a state of emergency nor can one negotiate in the midst of the anarchy that has been a feature of the kind of ructions we have seen in the townships."

Chief Buthelezi said he was not prepared to speculate about what might happen in Kwazulu.

He said: "It is not as if people have not tried to trigger unrest in the Natal-Kwazulu region."

He said South Africa needed democracy and national unity without which it would continue to suffer economically, bringing deeper deprivation to millions of black people.

Tutu's dramatic plea

CAPE Times 24/7/85 (C) (28) (7/8) (3/8) (2/8)

JOHANNESBURG. — The number of people detained under the three-day-old state of emergency rose to 441 yesterday as Bishop Desmond Tutu warned a funeral crowd of about 25 000 against the use of violence.

Unrest continued around the country yesterday leaving at least two people dead and many injured.

Police also raided the Khatoa House offices of the United Democratic Front and organizations monitoring detainees yesterday. A spokesman for the police public relations division in Pretoria would not confirm the searches, saying it was a security police matter.

The figure of 441 does not include people arrested on charges such as arson and public violence.

Killing

The emotional service for 15 unrest victims in KwaThema near Johannesburg stayed peaceful as armoured police and army riot vehicles patrolled nearby.

Anglican Bishop Desmond Tutu, the 1984 Nobel peace laureate, lashed out at blacks who murdered other blacks viewed as informers, saying "If you do that again, I'm going to find it difficult to speak up for your liberation."

Bishop Tutu was referring to the brutal killing of a suspected woman informer by a mob at a

funeral on Saturday. The killing was televised in South Africa and overseas on the day the State President, Mr P W Botha, declared a state of emergency.

The woman was stoned and beaten and then,

UDF, affiliates badly hit by swoop, page 2

Names of detainees, pages 4 and 7

Leading article, page 16

SA crisis dominates UK press, page 2

still writhing, was set on fire.

"If that happens again, I'm going to collect my family and leave this country that I love," Bishop Tutu said.

"Millions of people worldwide support our struggle, but when they saw that on TV, many said: 'Uh-uh, if these people can do things like that, they are not ready for freedom'."

Police reported that two men were killed yes-

terday in the Eastern Cape when police fired birdshot at a "mob" of 150 blacks throwing stones at policemen and their vehicles. Two other people were injured.

Police said three black men were arrested in another incident on a charge of intimidation. Petrol bombs were thrown at the homes of two policemen and at a bottle store. Birdshot was used.

Also in the Eastern Cape, a high school was extensively damaged by fire and a councillor was slightly injured when his house was stoned and a private vehicle burnt out. Tearsmoke, rubber bullets and shotgun fire were used to disperse crowds, police said.

Nine men were arrested on charges of public violence.

W Cape

In the Western Cape, a large police contingent continued to patrol Zwelithemba township near Worcester last night where offices of the Western Cape Development Board (WCDB) were gutted, a councillor's home was petrol-bombed and a beerhall set alight on Monday.

In isolated incidents yesterday about 200 stu-

dents of the Vusisiwe High School and residents marched towards the township rent offices but dispersed about 2.30pm on the order of police, according to township sources. Earlier a soft-drink delivery vehicle was stoned.

Police yesterday blocked all entrances to the township and escorted private vehicles through.

A man was wounded and 17 men and a woman were arrested after a cafe was looted, a car was set on fire and police were stoned in the Bethal township in the Eastern Transvaal early yesterday.

Police used tear-smoke, rubber bullets and birdshot to disperse the crowds.

On the East Rand, five men were arrested for arson while two women and a man were arrested for intimidation.

Also on the East Rand "a mob of approximately

2 500 blacks, on their way back from a funeral, stoned the house of a member of the East Rand Development Board, causing R150 damages", police said.

The owner defended his property by shooting two rounds of birdshot.

On the West Rand, a shop was looted and set alight. A private home was set alight and a school stoned. Police used tearsmoke, rubber bullets and birdshot to disperse the crowds, wounding three people and arresting another.

Hundreds of school-children in Kagiso near Krugersdorp stayed home yesterday after teachers told them to leave school premises — the township, where a student was accidentally shot yesterday, was tense.

**** A To page 2

The matron of the F J van der Merwe Technical College in Lebowa, Mrs Hilda Montjale, was yesterday rescued by police only moments after being doused in petrol by rampaging students stoning the college building.

A spokesman for Grootshoek Hospital, near Pietersburg, said last night Mrs Montjale was in a "serious" condition.

Police used teargas to disperse the students and 16 of them were arrested. — Sapa and Staff Reporter

C.T. 24/7/85 (A) From page 1

Archbishop 'must keep pressure up' on SA

After a visit to the unrest-disrupted East Rand yesterday, the Anglican Bishop of Lichfield decided to encourage the Archbishop of Canterbury to "keep up the pressure" on the authorities concerning the South African situation.

The Bishop of Lichfield, Bishop Keith Sutton, attended the funeral of 15 unrest victims in kwaThema yesterday. He represented the spiritual leader of the worldwide Anglican Church, the Archbishop of Canterbury, Archbishop Robert Runcie. The bishop arrived in South Africa on Monday and returned to the United Kingdom late yesterday.

"The Archbishop of Canterbury wants to express the solidarity, love and sympathy of Christians in England and their support for Bishop Desmond Tutu and Bishop Simeon Nkoane in their leadership for justice and peace," Bishop Sutton said at Jan Smuts airport shortly before flying to London.

He said he was impressed by the tremendous influence and authority Bishop Tutu, the Anglican Bishop of Johannesburg, had over the people.

He praised the way in which Bishop Tutu attacked the use of violence, and his message to the people that apartheid must go but that they should not use unjust means for a just cause.

The bishop said the funeral had left a lasting impression on him, he was amazed at the vitality of the people's singing and laughter, which showed clearly that their spirit was not broken — and yet they showed immense discipline when they buried the 15 youths.

Bishop Sutton was taken to homes in the townships that had been broken into or set on fire, including the home of the Bishop Suffragan of Johannesburg, Bishop Nkoane.

The bishop will make a number of suggestions to the Archbishop of Canterbury.

"There is great value in the archbishop telling the authorities what he thinks, among others things, of the damage done to Bishop Nkoane's home."

Bishop Sutton said he would also tell the Archbishop that the leaders in South Africa needed their encouragement and support. Where homes had been damaged and breadwinners detained, he would suggest that practical help was needed.

Star AMAZED 24/7/85

Pulpit and politics

28 29/7/85 Sowetan

ARCHBISHOP Philip Russell finds justification for the Anglican Church's political activities in a letter from St Paul to the Corinthians.

He opens a well-thumbed Bible and reads: "All things are of God, who reconciled Himself to us through Christ and gave unto us a ministry of reconciliation."

In short: "The church is an agent of reconciliation."

If this means "politics", he says, then it means it. "Christ was incarnate. He was made of flesh. We have an international religion and it has to involve itself in the economic, political, social and cultural circles in which it finds itself."

Convention

In his opinion, its main task is to get people to talk.

"I don't think it is the church's job to encourage people to get together. That is why, at synod after synod, we have been urging a national convention.

"How it would get set up and what would be involved are more than I can say now.

"But we want people to be prepared to meet, to listen, to concede points to each other and to say: "This is the bare absolute minimum

THE "English" churches in South Africa are adopting an increasingly aggressive political stance which is drawing criticism from their white parishioners. Bishop Desmond Tutu is often right where the action is. Television coverage of the funeral of four Cradock men showed a cleric armed with a kerrie, and others marching ahead of the Soviet Union flag. The Anglican Synod directed the leader of the Church of the Province of South Africa, the Most Reverend Philip Russell, to discuss its concern about the country with State President P W Botha.

What is the church doing, where is it going, does it have the answers? Our correspondent spoke to Archbishop Philip Russell . . .

some effort by "inviting people from other parts of the Christian church to meet, to try to learn from each other."

"Many people think the Gospel is for one's own personal salvation. They don't understand Jesus' most basic command, that you will love God and your neighbour.

"They will find themselves cut off in a little rut with a vertical relationship with God, and without a horizontal relationship with their fellow man."

The practical way of achieving this "means belonging fully, boots and all, to the local congregation."

"It means time for prayer and Bible study. It means time to read what the Christian faith is really doing and saying in our age. It certainly involved talking to people of other races

matorium. With thousands of people from different facets and aspects, there were many at the funeral who were doubtless communists. Many of them were members of the ANC, the UDF, members of everything . . .

"The church is doing God's work, and if other people choose to stick around then that's just too bad."

Complaints

Archbishop Russell says the church's direction will always be criticised by some Christians. If the church were to complete a 180 degree turn it would draw flak from those members at the other end of the political spectrum.

White Anglicans make up only 20 percent of the church but provide more than 80 per-

He is also under pressure from black Anglicans who believe "the church is (politically) slow and dodderly, not really with it, and who want us to play a more aggressive role."

It is debatable whether the church will be able to bridge white and black political aspirations.

"The real problem is ignorance. Ignorance of how the other half lives, what it hopes, or how it wants to exist."

The difficult question he believes, is "how to accommodate black aspirations. I certainly think there will be a curtailment of privilege, but if the price of keeping white privilege is black suffering then I have no hesitation in saying what I believe God wants."

He has written to President P W Botha, as directed by the synod, and asked for a meeting. If it comes off, he will be joined by delegates from the Roman Catholic, Methodist, Presbyterian, Congregational, and Lutheran churches.

"We want to talk to him about disturbances, about people who live in townships, about the lot of black people."

Pessimist

He says he has no id-



BISHOP DESMOND TUTU (left), Bishop Keith Sutton and Bishop Suffragan of Johannesburg, Bishop Simeon Nkoane lead the procession to the KwaThema Cemetery for the burial of 15 youths last week. Priests are lately playing a sterling role in the struggle.

simist, but because I am a Christian spiritually I

self."

Convention

In his opinion, its main task is to get people to talk.

"I don't think it is the church's job to encourage people to get together. That is why, at synod after synod, we have been urging a national convention.

"How it would get set up and what would be involved are more than I can say now.

"But we want people to be prepared to meet, to listen, to concede points to each other and to say: 'This is the bare absolute minimum which I cannot compromise at all.'

"We can share the gift God has given us together and build up the country in those circumstances."

He concedes that our apartheid-riven society makes talk across the colour line difficult for most. But he expects the average parishioner and his local church to make

'Young blacks may use violence'

PARIS — The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, was quoted yesterday as saying young blacks appeared determined to destroy apartheid by violence and may soon reject his pacifist leadership.

In an interview with *Le Point*, a French weekly magazine, Bishop Tutu said unrest sweeping South Africa could be contained if the government set a timetable for scrapping apartheid.

"But I believe many whites do not appreciate the mood of our young (black) people. They are convinced that armed struggle is the only way to change the system, and they are ready to die for the cause," he said.

Jesus and that you will love God and your neighbour.

"They will find themselves cut off in a little rut with a vertical relationship with God, and without a horizontal relationship with their fellow man."

The practical way of achieving this "means belonging fully, boots and all, to the local congregation."

"It means time for prayer and Bible study. It means time to read what the Christian faith is really doing and saying in our age. It certainly involved talking to people of other races and trying to share with them a vision of what God is saying for this land."

The average white Christian, he suggests, could begin by doing a little homework on his black opposite number by reading the reports of such organisations as the Black Sash, the Athlone Advice Office, and the Institute of Race Relations.

Ungodly

"This would open up to most whites an area which is totally closed to them."

He dismisses the idea that the church is somehow in the same political league as the ungodly, an impression that may have been created by pictures of the Cradock funeral, in which ministers were framed by the Soviet flag.

"How many people know what takes place at a funeral? Most of them are used to a little shuffling affair at a cre-

everything...

"The church is doing God's work, and if other people choose to stick around then that's just too bad."

Complaints

Archbishop Russell says the church's direction will always be criticised by some Christians. If the church were to complete a 180 degree turn it would draw flak from those members at the other end of the political spectrum.

White Anglicans make up only 20 percent of the church but provide more than 80 percent of its funds. A steady stream of complaints about the church's direction has been received from white parishioners.

Even so, Archbishop Russell does not believe "there is going to be any great fall-off numbers. Most of the people who write me letters are peripheral members."

black suffering then I have no hesitation in saying what I believe God wants."

He has written to President P W Botha, as directed by the synod, and asked for a meeting. If it comes off, he will be joined by delegates from the Roman Catholic, Methodist, Presbyterian, Congregational, and Lutheran churches.

"We want to talk to him about disturbances, about people who live in townships, about the lot of black people."

Pessimist

He says he has no idea if President Botha is really aware of these. "Any person is very much dependent upon information given by his juniors. I hope we would include in our delegation people who are church leaders living in the actual (township) situation."

His view of the future: "Politically, I am a pes-



BISHOP DESMOND TUTU of Johannesburg, Bishop of KwaThema Cemetery for playing

simist, but because I am a Christian spiritually I am an optimist. I don't know how I match those two. If I didn't believe in a God of love and order, then I think the logical end is a suicide's grave.

"How is one going to mould the various forces? I don't know. Maybe the most the Christian church can do is to offer its services as an intermediary, a reconciler."



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Tutu asks for urgent meeting with PW

JOHANNESBURG. — Bishop Desmond Tutu today asked the State President, Mr P W Botha, for an urgent meeting to discuss the unrest in the country.

The Anglican Bishop of Johannesburg sent a telegramme to Mr Botha saying, "Would like to meet you urgently, either by myself or with one or two other church leaders," a spokesman said.

In the Western Cape a boycott of black high schools started today and the atmosphere in coloured schools in the region was described as "extremely tense".

SCHOOLS EMPTY

Department of Education and Training circuit inspector for the Western Cape Mr Piet Scheepers said black secondary schools in the Peninsula, Paarl and Worcester were empty.

Pupils at coloured high schools were demanding to be allowed to run awareness programmes in place of lessons and the situation was "very tense", a spokesman for the Department of Education and Culture, Mr A Jordaan, said.

At Belgravia and Alexander Sinton high schools groups of about 150 pupils were negotiating with their principals for awareness programmes while other pupils attended classes, Mr Jordaan said.

SUSPENDED

Pupils were calling for similar programmes at six high schools in the northern areas and at Crestway High normal classes had been suspended for such a programme.

In Mitchell's Plain about 70 pupils of the 850 enrolled gathered outside the school today but classes continued.

The principal of the Groenberg Secondary School at Grabouw was negotiating with the SRC after pupils refused to attend class today and at the

Klein Nederburg Secondary School in Paarl about 50 pupils were gathered outside, he said.

CALL FOR RESTRAINT

The University of the Western Cape has called on the authorities to exercise "the utmost restraint" and for students and the public to avoid provocation.

In a declaration issued on behalf of UWC's administration, rector Professor Richard van der Ross said violence could not be condoned whatever its cause.

Bus services into Guguletu were suspended today after a night of unrest in Cape Town's black townships in which a bus and a panel van were set alight and at least one car stoned.

Police used tearsmoke and rubber bullets to disperse crowds.

Reaction squad policemen were on duty at various spots and railway police task force members were on stand-by with Casspir armoured vehicles at Cape Town station.

A spokesman said that as far as the police were aware no one had been injured by police action and no arrests had been made.

POLICE REPORT

The police unrest situation bulletin for the period 6.30pm yesterday till 8am today said the number of arrests under the emergency regulations was now 1 205.

In New Brighton near Port Elizabeth a vehicle was driven at high speed at a Defence Force foot patrol. A shot was fired and the driver was fatally wounded. Four passengers fled.

On the West Rand a school was set alight but little damage was caused. No injuries or arrests were reported.

In Mamelodi near Pretoria a municipal ambulance was destroyed by arsonists. No injuries or arrests were reported.

POLICEMAN ATTACKED

A man was shot dead when a gang of eight attacked an off-duty policeman in Washington Street, Langa, at the weekend.

Brigadier Hennie Kotze, Divisional CI chief for the Western Cape, said the policeman, who he declined to name, was walking home early on Saturday when he was attacked.

The policeman fired a shot, killing one of his assailants instantly. — Argus Reporters and Sapa.

● List of detainees — Page 6.

Church will not probe Boesak role at funeral

CAPE TOWN — The NG Sendingkerk will not hold an inquiry into Dr Allan Boesak's role at the funeral of four murdered UDF members last week in Cradock — where communist and ANC flags were hoisted.

This was confirmed yesterday by Dr A J C Erwee, the Scribe of the Sendingkerk.

The appearance of Dr Boesak at the funeral — he is patron of the United Democratic Front, and Assessor of the Sending-

kerk — was greeted with raised eyebrows by conservative churchmen.

On Saturday, a Cape morning newspaper reported that the Moderator of the Sendingkerk, the Rev I J Mentor, said the church would investigate Dr Boesak's role at the funeral.

Yesterday, Dr Erwee said the Moderature was not qualified to take action against an individual. This was the prerogative of the Ring of the SA Gestig, he said. — Sapa.

Methodists call for national convention

(28) Stan 25/7/85

Religion Reporter
The Methodist Church has called on the State President to match the introduction of the state of emergency with the "equally dramatic action of calling a national convention".

The proclamation of a state of emergency would not deal with the root causes of the unrest, the Rev Stanley Mogoba said in a statement made on behalf of the Methodist Church of Southern Africa.

"Unless the State President combines this drastic step with the equally dramatic action of call-

ing a national convention and talking and negotiating with all leaders of the people of South Africa — including those leaders at present in prison — the dissatisfaction of people who have been denied fundamental human rights for so long will simply continue to ferment beneath what may appear to be a superficial calm," Mr Mogoba said.

Condemning violence of any nature, the Church called on all people to stop the violent actions which have led to deaths, including "those ghastly violent attacks" at events like funerals.

Current Real Weekly Wages: R 21.79

Current Real Weekly Wages: R 19.85

Grade	Hourly Change 1975 to date: Nominal	Hourly Change 1975 to date: Real
Grade 10	0.00 0.00 17.59 20.22 21.98 23.74 27.72 31.68 34.76	0.00 0.00 30.07 24.45 24.59 23.67 21.76 19.96 21.88 21.47
Grade 12	11.88 15.84 19.43 21.58 23.74 25.90 30.24 34.56 38.16	22.12 29.06 33.21 26.09 26.55 25.82 23.74 21.77 23.87 23.57

'Prepare for majority rule'

LONDON — Churches in South Africa should begin preparing their white members for black majority rule, the former president of the Methodist Church of Southern Africa said yesterday.

"South Africa stands on the threshold of war and peace," the Rev Abel Hendricks said in a speech delivered to a World Methodist Council peace conference in London.

"The churches in South Africa ought to embark on an aggressive campaign preparing, equipping and guiding their members for black majority rule," he told the meeting, whose 250 delegates represent 32 countries. — Sapa-Reuters.

28 STM 25/7/85

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PW must decide if he wants talks Tutu

Argus Correspondent

JOHANNESBURG. — Bishop Desmond Tutu, Anglican Bishop of Johannesburg, said today it was "up to State President P W Botha now to decide whether he wants to have discussions with me on ways to end the nationwide unrest".

"I can't do much more than to say: 'Here we are — we are willing to talk'.

"I would be ready to talk to the State President provided it was not something that he was doing merely to have a kind of talk shop," the bishop said.

Today Bishop Tutu said that he was not planning to do anything further.

"I could send the State President a telegram, but he had to be aware of what I said. It's all up to him now."

The two men last met in 1980.

With regard to his threat to leave South Africa if the killing of "suspected enemies" didn't stop, Bishop Tutu said today:

"I don't know how people can say that I have had a change of heart. I have always spoken out strongly against violence."

Was he serious about leaving the country?

"It was an unpremeditated statement which illustrated my strong feelings on the subject of violence. Yes, I was serious when I said that."

Meanwhile, Bishop Tutu still refuses to talk to the SABC. According to him the SABC did approach him for an interview.

"But not before they apologise to me," he said today.

Bishop Tutu was referring to a recent TV programme in which inferences were made about the political involvement of some clergymen.



Bishop Tutu

LONDON — Bishop Simeon Nkoane, Suffragan Bishop of Johannesburg, has rejected a suggestion that moderates like himself and Bishop Desmond Tutu will eventually come to be despised by South Africa's blacks and be regarded as "Uncle Toms" and "Bishop Muzorewa" figures.

"No, I don't believe that," he said on BBC Television on Tuesday night. "I think that a person of Bishop Tutu's calibre is too great for people to regard as an Uncle Tom.

"They know and they realise that Bishop Tutu wants freedom like they do and that he is avoiding violence not because he is a coward, but because of real strong convictions.

Violence

"I would hope that people will realise that I too do not think that violence is the way to bring peace."

But he conceded that the people's patience was "running out."

Bishop Nkoane was interviewed immediately after the showing of a film showing Bishop Tutu speaking at the funeral on Tuesday of 15 blacks killed in township violence, and denouncing the burning to death of a woman.

Bishop Nkoane, who led the service at the funeral, said he thought people there had felt tense, possibly because of the state of emergency.

Nkoane still hopes

28 Sowetan 25/7/85

would satisfy a lot of blacks."

Mr Parkendorf, interrupting, asked: "Why is it not possible for black leaders to come forward? There have been several gestures from the government saying come and talk to us . . . if you think that talking is the beginning, then it seems that we have in fact reached the point where we can get going."

He said he would have thought talks could be made more difficult because of the state of emergency and the level of violence. "I'm pleasantly surprised to hear what the bishop has to say. I'm certain that the government would be equally pleasantly surprised."

He thought the government should perhaps come with a gesture like scrapping the influx con-

trol laws and a declaration of intent.

Bishop Nkoane has asked, given the present violence, whether negotiation by the moderates was possible. He said: "I don't think so," but he added: "The thing is this about the government, they can't even speak to harmless creatures like myself. I just don't understand."

Asked what hope he had that his offer of ne-

gotiation would be taken up, he said: "As a Christian, I don't think that I ought to give up hope.

"I ought to continue to believe that the Government consists of people who are human and in the end they will recognise my own humanity and the humanity of others."

BISHOP NKOANE



Message

Asked how Bishop Tutu's message of non-violence had gone down, he said: "Initially, I think people were very responsive to his message. But I have had other people talking to me privately and expressing difficulties, saying violence was being perpetrated against them. They said 'but how can we not retaliate.'"

He did not think there was a danger that moderates like himself would be swept away by an upsurge of violence. "I think people respect people like Bishop Tutu. But what I think will happen is that many people will want to do acts of violence when we are not there."

Bishop Nkoane said he did not think the scrapping of the influx control laws, as suggested by Harald Parkendorf, Editor of *Die Vaderland*, also on the programme, would be an adequate gesture.

Negotiate

"I think the blacks now are looking for strong gestures, such as asking their leaders to speak to people like the State President."

Even the offer of a black parliament would not be a meaningful gesture, he said.

"I think that at the moment just to negotiate around a table

UK cleric heaps praises on Tutu



BISHOP SUTTON . . . at the KwaThema funeral.

LONDON — A British bishop who arrived in London yesterday after attending Tuesday's funeral of 15 unrest victims in KwaThema, has heaped praise on Bishop Desmond Tutu and called on the South African government to accept his offer to open negotiations.

The Right Reverend Keith Sutton, Bishop of Lichfield, described Bishop Tutu as "A great leader" and likened his influence to that of Mahatma Gandhi.

He told a Press conference in London that he believed the South African crisis might be resolved if the govern-

ment answered sections of the community."

He urged that this opportunity should be taken while there was still time to defuse the situation.

Bishop Sutton attended the funeral as a representative of the Archbishop of Canterbury, Dr Robert Runcie, answering an invitation from Bishop Tutu.

Asked his impressions of the State of Emergency, he said that when he arrived in Johannesburg on Monday he had been "a little surprised at how peaceful it all seemed . . . the State of Emergency is there; but I felt very little added stress."

But he said he believed blacks were intimidated by the security forces, and that a black

bishop who took him to visit bereaved families in KwaThema was "shaking with fear that the army was on his back."

Two South African church leaders have arrived in London to address a conference on Southern Africa.

They are the Reverend Abel Hendricks and the Reverend Peter Storey.

Rev Hendricks is president of the Methodist Church of South Africa and Rev Storey is a former president of the South African Council of Churches.

Rev Hendricks left South Africa last week before the State of Emergency was declared, and Rev Storey was in Mozambique at that time. — Sapa.

28) ~~28~~ FM 26/7/85
SIMEON NKOANE

Saving souls

At the time of his ordination as Bishop Suffragan of Johannesburg East, three years ago, Simeon Nkoane was often criticised for his "lack of outspokenness" against apartheid. Today, however, the soft-spoken cleric has received death threats and has had his house petrol-bombed twice — apparently because some believe he's too involved in radical community affairs.

Nkoane (56) believes his former critics

had answered an anonymous threatening telephone call — the caller said he was out to kill the Bishop. "I don't know who wants to destroy my house and to kill me but I'm sure it isn't people in this community," he laughs.

Although he believes SA is in crisis, he explains that only an official transfer, and not threats, will make him leave the East Rand. "There's an erroneous view in certain circles," he says, "that the church has got to do only with praying, with worshipping God on Sundays. As a result, many suppose clergy don't do any work except on Sundays when they hold church services. This is un-

stint at a rural parish in Potgietersrus. He left SA to spend three years in England, where he furthered his theological studies at Oxford. He returned home in 1964 to join the teaching staff at St Peter's Theological College, which had moved to Alice in the Cape.

Before he was ordained Bishop Suffragan (which simply means assistant Bishop) in 1982, Nkoane had served as archdean for the East Rand from 1972 until 1977 when he was appointed dean of Johannesburg and took up office at St Mary's Cathedral, a post he held until he became a bishop.

And what of the role of the church in the present crisis? "The church has to wake up and really be a church," he says. "Otherwise, it will fail both its Lord and the people of SA." ■

TED TURNER

Close to the wind

Ted Turner, American yachtsman turned television investor, is currently stymied in his \$4 billion bid for broadcasting giant CBS Inc.

Nonetheless, on September 15, Turner will begin 24-hour-a-day news programming beamed by satellite to Britain and most of Europe as part of his bid to establish the first worldwide news network. It will also be carried to viewers, via roof-top dish or cable, in all parts of Africa and the Far East.

In that race, Turner is streets ahead of fellow financier Rupert Murdoch. Press baron Murdoch's efforts to create a fourth American television network, which could be linked up with his own television marketing efforts in Europe, Australia and elsewhere, have also been stalled.


Since 1980, Turner has been expanding his Cable News Network (CNN), which offers a mix of live and filmed news programmes 24 hours a day through cable companies. CNN programmes can be seen in Australia on both the Seven and Ten networks.

The mix of skilfully produced news features, plus live coverage of important sports and political events, has become an attraction of leading hotel chains which subscribe to CNN as a service to their sleepless residents.

In just five years, CNN has emerged as the leading cable network, with more than 32m viewers and rising advertising market share as each new hotel chain or urban cable franchise signs on.

Indeed, it is the hotel connection which may get Turner's satellite operation in Europe off the launchpad sooner than Murdoch or any other would-be marketer. The CNN programming will be tested for three months over Intelsat Five's beams — in a broadcast area which takes in Britain, parts of North Africa and stretches from Madrid to Moscow.

While hotel chains are testing customer



Nkoane . . . the church must wake up

were members of the black community while his present assailants are from outside it. And recent events seem to back his belief.

On three different occasions in recent weeks (twice at KwaThema, his home township in Springs, and once at Duduza in Nigel), he risked his own life to save the lives of alleged police informers and spies whom mobs were threatening to kill. Each time he stood firm as protector amid hundreds of howling, angry black mourners in the highly charged emotional atmosphere of funeral services.

In the Duduza incident, for instance, Nkoane — who was himself hit by mistake — not only saved one severely beaten-up victim whose car had already been set alight by the mob, he also drove him to hospital for treatment. Two hours later, he returned "to find out who the man really was."

Asked whether the man was indeed an "informer," he simply says: "Does it really matter who this man was? As a Christian, I cannot stand aside while a person is brutalised. Regardless of who he may be."

Ironically, the three incidents during which Nkoane risked his life occurred after his house was petrol-bombed and his niece

fortunate.

"The deeply committed know their religion has to do with the whole of life. Just as Jesus identified His career with the poor, the broken-hearted and with preaching deliverance to the captives, His followers can't help but be deeply committed to all aspects of people's lives — irrespective of colour or of who these people may be."

The son of a chef, Nkoane was born in End Street, Doornfontein. Today, he heads the Johannesburg region of the Church of the Province (Anglican Church), which stretches from Germiston to the borders of Swaziland and Natal.

After completing primary school in Orlando, Soweto, he enrolled at St Peter's Secondary School in Rosettenville, Johannesburg, remaining there until he matriculated, at the age of 21, in 1950.

Nkoane then spent a "dreary" year working for a mail-order shop, handling orders and taking messages. In 1952, he entered the St Peter's Theological Seminary and, after completing his studies, was sent to Rustenburg as a probation minister.

This was followed by his ordination as priest in the Pretoria diocese in 1955, and a

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28

Bishop Tutu — a message of peace heard around the world

FRANS ESTERHUYSE of The Argus Political Staff looks at Bishop Desmond Tutu, who has offered himself as a peace mediator between the Government and other groups

IF anybody has towered above most of South Africa's leaders in attempts to bring an end to violence and conflict it is Bishop Desmond Tutu.

He has been in the middle of mob violence to plead for sanity. He has risked his life to save an alleged security policeman from being burnt alive by angry youths. He has lashed out at blacks who murdered suspected "informers", and has become a father figure at funerals of black unrest victims.

The Bishop of Johannesburg and winner of the Nobel Peace Prize has made passionate and sometimes angry appeals for restraint as violence continued in black townships.

His message of peace has been heard by millions around the world and has been acclaimed in Western capitals.

This week he again offered himself as a mediator to start negotiations for peace between the Government and other groups.

In his reaction to the declaration of a state of emergency in certain areas, Bishop Tutu urged the Government to "negotiate with the authentic representatives and leaders of every section of our society."

In spite of his crusade for peace, however, Bishop Tutu remains a controversial figure in South Africa. He is viewed with suspicion by many whites, especially on the Government side.

He has been accused of being a troublemaker and has come under severe criticism from the SABC and even from such leaders as the Rev Allan Hendrickse, leader of the Labour Party, and Chief Mangosuthu Buthelezi, Chief Minister of KwaZulu.

A recent opinion poll conducted by a market research company showed that he was well liked in urban black townships. Fifty-five percent of black women interviewed said they liked him very much, while only nine percent said they did not like him at all.

In contrast, an earlier survey found that fewer than 25 percent of white South Africans believed he deserved the peace prize.

Whatever South Africans think of him, it seems beyond any doubt that he has



Bishop Desmond Tutu ... a harsh critic of apartheid but in his striving for peaceful change prepared to join forces with the Government.

emerged as a powerful influence not only in South Africa but also among opinion-makers abroad.

Bishop Tutu is a harsh critic of apartheid, but in his striving for peaceful change he is prepared to join forces with the Government.

He demonstrated this in the past when he worked together with the former Minister of Education and Training, Mr Barend du Plessis, in trying to solve school boycotts in the Atteridgeville area.

Until now Bishop Tutu has remained an optimist and a man of hope even in the most adverse circumstances. Most

of the time he has appeared confident and hopeful that solutions could be found to South Africa's most crucial problems.

He has seen hope where Government spokesmen saw nothing but gloom. The very existence of the United Democratic Front, for example, has been described by him as a hopeful sign that there could be "a non-racial coalition at a time when you would have thought racism was very much on the ascendant."

His optimistic approach to problems was clearly illustrated when he wrote earlier this year: "It is perfectly possible for two people to look at what seems to be the same reality and to have two totally contradictory perceptions.

"One will despairingly see but a half-empty bottle, while the other will enthuse about a bottle that is still half full."

In a funeral address to 60 000 mourners in Uitenhage earlier this year, Bishop Tutu rejected accusations that protests by black people were the work of agitators.

"No, my friends, the greatest agitator in South Africa is apartheid itself," he said, and added: "I am opposed to the use of violence to overthrow the system. Let us not use the methods used by our enemies."

While condemning the Government's policies, Bishop Tutu has praised President P. W. Botha for his initiatives.

Of Mr Botha he has said: "In a sense Mr Botha has gone a very long way towards showing that he is willing to take very courageous action within the South African context.

"We have seen what he has done in terms of getting the coloured and the Indians involved in political decision-making. My problem with him is that I cannot understand why he was able to go so far, and then refuse to take the extra few steps that would have done the trick.

"He himself says that South Africa can no longer be ruled exclusively by whites, which in itself is a revolutionary concept. If he is prepared to risk the wrath of his people, why doesn't he go for the real McCoy?"

Tutu's formal request for talks is on the way

Botha agrees to meet Archbishop

28 Stav 29/7/85



Archbishop Philip Russell . . . overseas.

The State President, Mr P W Botha, has agreed to meet the Anglican Archbishop of Cape Town, the Most Rev Phillip Russell.

The meeting will take place on Monday August 19.

And this morning Bishop Desmond Tutu, Anglican Bishop of Johannesburg, sent a telegram to the State President formally requesting a meeting for talks on resolving the current unrest.

"I also made a telephone call to the State President's office," Bishop Tutu told *The Star*.

Archbishop Russell is overseas at the moment but will be returning on August 15. According to his office the Archbishop's meeting with President Botha will include other church leaders.

It is not known who will be part of the church delegation.

Archbishop Russell's request for a meeting followed a decision by the Anglican Provincial Synod in Maritzburg earlier this month.

Bishop Tutu couldn't say this morning whether he would be meeting the State President alone or as part of the Archbishop's group.

Urgency

On the question of when he would meet President Botha, Bishop Tutu said: "I don't know. I only asked for talks as a matter of urgency."

President Botha said last Friday that he was prepared to meet Bishop Tutu — or any person who did not propogate violence as a political tool — "if a proper appointment were made".

A spokesman for Mr Botha's office was reported at the weekend as saying that once Bishop Tutu's request had been received, it would have to be seen when the earliest date for such a meeting could be arranged.

● See Pages 6, 21.

Bishop deplures 'point-scoring'

Tutu 'sad and disappointed' at P W's rebuff

The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, said yesterday that he was disappointed and sad at the State President's refusal to meet him for talks on resolving the unrest.

From his home last night, Bishop Tutu said he was distressed at the President's failure to see the need for urgent talks with credible representatives of the black community.

President Botha, yesterday told Bishop Tutu that he would be meeting an Anglican Church delegation, headed by Archbishop Philip Russell of Cape Town, on August 19.

Bishop Tutu said he was thankful for Mr Botha's quick reply to his request for a meeting but the President seemed to have mistaken the delegation led by Archbishop Russell as an all-Anglican delegation, which it was not.

The bishop said: "I am disappointed that the President could be interested in political point-scoring when the country is on fire.

"If he is unwilling to talk to people like me, it seems unlikely that he would ever be prepared to meet people who are more radical.

"It is a pity that, when I am overseas, I am able to meet any head of state, but I cannot meet the head of state in my own country.

"Our country is in a desperate situation. We need to take ourselves out of the morass in which we find ourselves.

"People who were opposed to my meeting with him will say: 'We told you so'. The young people who advocate violence will also say Mr Botha's reply serves me right.

NOTHING TO SHOW

"The young people are right sometimes. We have nothing to show for our advocacy of non-violence.

"But the ball is in the President's court. I am still prepared to meet him to resolve the country's crisis.

"The Hippos driving around in the black townships cannot bring any peace. I believe that there is still provision for peace for all of us, black and white, to co-exist as citizens of one country."

CONDEMNATION

There has been some condemnation of the President's refusal to meet Bishop Tutu.

Black Sash vice-president, Mrs Joyce Harris, said: "At a time when it is difficult for credible black people to meet the white leaders and still retain their credibility, I think there was a need for the President to listen to courageous people such as Bishop Tutu."

East Rand's Inkatha PRO, Mr Steven Mbatha, said: "It is still important that President Botha listen to the views of people such as Bishop Tutu who are concerned with the problems of this country."

Azanian People's Organisation president, Mr Ish Mkhabela, said: "Clandestine and piecemeal talks with certain individuals will be interpreted as a strategy to divide the black community and sow more confusion."

Tutu will have ^{star} (25) to join delegation

The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, is unlikely to be granted an appointment to see President Botha, unless he is included in his church's delegation which will meet the President on August 19.

Mr Botha's office announced late yesterday he had agreed to meet a small delegation of the Anglican Church led by the Archbishop of Cape Town, the Most Rev Philip Russell.

It was understood today there had been requests for the President to meet delegations of other churches and Mr Botha would not want to have discussions with individuals.

In a statement today the Anglican Church said the requests by Bishop Tutu and Archbishop Russell for meetings with President Botha were made separately and should not be confused.

"The Archbishop of Cape Town's request arose from a resolution of the recent provincial synod of the Anglican Church which had asked him 'together with other church leaders to seek a meeting the President as a matter of extreme urgency'."

● See Page 25.

UDF trial 'will lead to disaster'

28 Religion Reporter

The Catholic bishops of Southern Africa have made a last-minute appeal to the SA Government to abandon the trial of 16 United Democratic Front (UDF) leaders charged with treason.

The bishops interpreted the trial as the latest Government move in its campaign to destroy the UDF, said a report in the latest issue of the Catholic newspaper *Southern Cross*.

The bishops' protest against the treason trial was contained in a booklet entitled "Treason Against Apartheid", published by the London-based Catho-

lic Institute for International Relations.

The booklet alleged the trial was aimed at isolating the UDF leadership for as long as possible, even though the authorities would eventually be forced to free the accused.

In that case, the bishops said, "the South African Government will have proved itself guilty of using the process of justice to perpetrate injustice".

The booklet declared the trial would lead to disaster, since the UDF was "perhaps the only organisation capable of channelling the pent-up anger of the townships into peaceful political change rather than bloody civil war".

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Russell, Tutu requests to see

PW 'separate'

ARGUS 30/7/85
Argus Correspondent

JOHANNESBURG. — The requests by Bishop Desmond Tutu and Archbishop Philip Russell for meetings with the State President, Mr P W Botha, were made separately and should not be confused, the Anglican Church said in a statement today.

The statement says: "The Archbishop of Cape Town's request arose from a resolution of the Provincial Synod of the Anglican Church which had asked him 'together with other church leaders to seek a meeting the State President as a matter of extreme urgency'.

"This meeting, in which Archbishop Philip Russell will be joined by leaders of other major non-racial churches, is to take place on August 19."

WITHOUT DELAY

The statement issued by Bishop John Carter, provincial liaison officer of the Anglican Church, said the request for a meeting from Bishop Tutu, the Anglican Bishop of Johannesburg, was a separate one.

The statement adds: "In view of the continued state of emergency, with continuing deaths, arrests and detentions, it is hoped that this meeting will take place without delay.

"Radio and Press reports have confused these two requests for meetings."

CAPE TOWN 30/7/85

Playing games while SA burns

From SOPHIE TEMA
JOHANNESBURG. — The State President, Mr P W Botha, was yesterday accused of playing political games while the country burned.

The allegation was made by Nobel Prize laureate Bishop Desmond Tutu, who was reacting to Mr Botha's refusal of his request for an urgent meeting between the two of them to discuss unrest in the townships.

Bishop Tutu, Anglican bishop of Johannesburg, yesterday told a press conference at his Orlando West home that his telegramme message to Mr Botha had read: "Would like to meet you urgently, either by myself or with one or two church leaders."

The reply from the President's office, read to Bishop Tutu over the telephone, said Mr Botha had already "organized his tight schedule" to include a meeting with an Anglican Church delegation on August 19, to be led by Archbishop Philip Russell of Cape Town.

Bishop Tutu said: "I cannot see how I can go with the other group which is not an all-Anglican delegation. Besides, Bishop Russell has already invited other church leaders to be with him at the meeting."

"His (Mr Botha's) reply indicates that he does not want to meet me alone and that perhaps he feels that if he had a

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From page 28

meeting with me it would not benefit.

The bishop said he was alarmed by the consequences of Mr Botha having "lost out" on the opportunity of meeting with him for talks.

He is playing political games when the country is burning and I have no time to play with him," Bishop Tutu said.

At present young people understood only the language of violence "and very soon we will not be able to stand before them if we cannot indicate why we are advocating non-violence."

By yesterday afternoon it was confirmed that Mr Botha had indicated his willingness to meet leading businessmen in Pretoria this week to discuss the emergency.

Meanwhile, John Battersby reports from London that the Canadian Government has urged the 50-nation Commonwealth to act as a mediator in setting up a dialogue between the South African Government and genuine black leaders.

The proposal was made yesterday by Canadian Foreign Minister Mr Joe Clark, who was addressing a meeting of the Royal Commonwealth Society in London.

● Leading article, page 10

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Theologian returns from US to lecture at UWC

PIPPA GREEN of The Argus Political Staff interviews Dr Richard Stevens, one of only a few South Africans to be granted political refugee status in the US

A PROMINENT black theologian, who was granted political asylum in the United States after spending seven months in detention, has returned to South Africa to lecture at the University of the Western Cape.

Dr Richard Stevens, who fled the country on an invalid passport five years ago, was one of the few South Africans to be granted political refugee status.

Even renowned anti-apartheid figures like the poet and former political prisoner, Dennis Brutus, have waged a long battle with the American authorities for political asylum.

At the time, says Dr Stevens, he was reluctant to apply for asylum.

But he had left on a passport which was valid for only two weeks and when he applied to the South African consulate in New York for a renewal, he was turned down.

"I had offers from four American universities to finish my PhD thesis, but I was in a Catch 22 situation as I had no visa. The South Africans refused to renew my passport, so the only way I could stay was to apply for political asylum."

"I got it 10 months later, after President Reagan had come to office. Reagan changed the rules about political asylum when he came to power, especially regarding South Africans. Fortunately I had documentation proving that I feared persecution in this country."

Fortunately, too, he says, he had influence-wielding American contacts such as Senator Ted Kennedy and Mr Andrew Young.

Dr Stevens, who was a co-director of the Centre for Intergroup Studies when he left, spent seven months of 1980 in "preventive detention" and after his release he feared a banning order.

An active member of the black consciousness movement and a former controversial student leader, he had been at the forefront of a struggle to get an SRC recognised at UWC.



Dr Richard Stevens ... "We are not fighting apartheid any more; we are fighting over land"

"And now, armed with a PhD in Theology from Princeton University, it is slightly ironic that he should return to teach at the university which expelled him in 1973, and that he should caution students that boycotts might not be appropriate action in the current crisis in the country.

"For nine years I was at the giving end of boycotts and demonstrations, and now I am (as a lecturer) at the receiving end. But when I was a student, we were dealing with 1 600 students, now we are dealing with more than 7 000. Students, as a privileged

class in the black community, should combine educating themselves with community action."

And why did he come back? And "into the middle of it", as he puts it.

"I never gave up my South African citizenship. For four years they refused me a visa, but I kept on writing back and demanding."

His persistence paid off and, in October last year, he was issued a two year passport, with which he returned in February when his mother died.

He applied for and got the UWC job on that visit, "and that made my resolve to come back firmer".

And although, in America, the neighbourhood in the New Jersey town near Princeton where he, his wife and four children lived was "nice", and although his children went to a "decent" school, and although he could buy a house wherever he could afford one — it was still not home.

Here — home — he finds a R130 000 house in Glenhaven looks completely different from a R130 000 house in Newlands, but he cannot buy the (better) Newlands one.

It is a reflection which, he says, reinforces his major political premise, which derives largely from the philosophy developed in the early black consciousness days: "The struggle is over land."

"We are not fighting apartheid anymore; we are fighting over land."

The returned exile says he will not choose between the Freedom Charter orientated, non-racial United Democratic Front and the black consciousness Azapo.

"But many of my friends (from the black consciousness movement) are now in the UDF. My decision to come back was partly due to that. I saw that, within the UDF, black consciousness had a further run. It needed to grow."

Bishop Tutu may still meet State President

28 STAR 21/8 31/7/88
Bishop Desmond Tutu and President Botha could still meet face-to-face within the next few weeks.

In an interview with *The Star* last night, Bishop Tutu hinted that he "might be persuaded" to join the Anglican Church delegation headed by Archbishop Philip Russell when it meets Mr Botha on August 19.

Yesterday afternoon Archbishop Russell told *The Star* from Buenos Aires: "I would naturally invite Bishop Tutu to be a member of my delegation if President Botha refuses to meet him alone."

Bishop Tutu's request for urgent talks with President Botha on the unrest was turned down on Mon-

day. But it was possible that Bishop Tutu could be included in the Archbishop's delegation, a spokesman for the President said.

Bishop Tutu's reaction was that he could not go with the other delegates because Archbishop Russell had already invited leaders from other churches.

He added that he was not prepared to talk to the State President if Mr Botha requested him to denounce civil disobedience. According to Bishop Tutu, this was a new condition set by the President for talks with black leaders.

● See Page 25.